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MYSORE ARCHÆOLOGICAL SERIES

INSCRIPTIONS IN THE SHIMOGA DISTRICT

(PART II)

Published for Government

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(೨ನೇ ಸಂಚಿಕೆ)

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VOL. VIII

Comprising the following Talugs :—

Sorab	...	...	...	No. of Inscriptions			571
Sagar	...	...	...	...	...	...	165
Nagar	...	...	...	...	...	...	80
Tirthahalli		...	...	..	..	...	222

CONTENTS

	Page
Preface	
List of Illustrations	
Introduction	1—16
Pâṇḍavas, 1 ; Kadambas, 2 ; Râshṭrakûṭas, 3 ; Châḷukyas, 3 ; Gangas, 5 ; S'âṅtaras, 6 ; Sêṇavaras, 9 ; Kaḷachuryas, 9 ; Hoysaḷas, 10 ; Sêunas (or Yâdavas), 10 ; Sindas, 11 ; Vâṇe, 11 ; Sêtu, 11 ; Vijayanagar, 11 ; Sâḷuva, 13 ; Koḷadi, 15 ; Mysore, 16. —Architecture, 16.	
List of the Inscriptions classified and in chronological order	1—8
Text of the Inscriptions in Roman characters, arranged to show the composition ...	1—380
Translations of the Inscriptions	1—211
Text of the Inscriptions, arranged as in the original, in Kannaḍa characters	1—734
Corrigenda	1—2
Alphabetical list of Towns and Villages where the Inscriptions were found ...	1—4
Index to Introduction	1—5

PREFACE.

The laborious task involved in editing the inscriptions in the western Districts of the Mysore State is brought to a conclusion with this volume. There remain only three volumes relating to the eastern Districts to complete the Series, which is practically exhaustive as regards the immense number of the epigraphic records of the country, and I hope to be fortunate enough to carry out the work to the end.

Of the inscriptions in the present volume a considerable proportion are of the nature of *vîrakal* and *mâstikal*,—the former being memorials of warriors who fell in battle, embellished with bas-reliefs illustrating the scenes commemorated, and the latter consisting of monuments to distinguished women who were burnt with the bodies of their dead husbands. This custom was evidently not confined to one sect, and was extensively revived under the Vijayanagar rule, established in the middle of the 14th century. The inscriptions on *vîrakal*, though brief, often convey important information not elsewhere obtained.

This volume makes valuable additions to our knowledge of the Kadambas, the Râshṭrakûṭas, and the Châḷukyas. It also contains (in **Nr 35**) the earliest of the detailed accounts of the origin of the Gangas. Full information is moreover obtained regarding the Sântara kings of Pombur-chchha or Humcha.

Of the Kaḷachuryas, the Hoysaḷas, and the Sêunas (or Yâdavas of Dêvagiri) there are numerous inscriptions, throwing fresh light upon the events of their history.

But the most numerous are those of the Vijayanagar period. One in particular (**Tl 129**) is of special importance as fixing absolutely the date of the death of Harihara II. The Viceroys of the Âraga kingdom, which was in the Nagar and Tîrthahalli countries, were often princes of the blood royal, and in any case occupied positions of great power and influence. Connected with South Kanara are the interesting Sâḷuva or Sâḷva kings. **Nr 48** gives a very elaborate account, with numerous historical and literary allusions, of a Jain guru and orator named Vâdi Vidyânanda. Among other of his triumphs, which extended to the Mughal court at Delhi, he claims to have overcome the European faith of the Agent or Viceroy of Seringapatam, who it would thus appear may have been a Roman Catholic Christian.

Almost as numerous, as might be expected, are the inscriptions of the Kêḷaḍi kings of Ikkêri and Bednur (now Nagar). A great number are grants to Lingâyit maṭhas, and furnish much evidence as to the articles of commerce, the system of custom houses, the valuation of village lands, the rates of assessment, and other cognate subjects.

Nandi Droog, Easter 1904.

LIST OF ILLUSTRATIONS.

1.	Ganḍa Bhêrunḍa ceiling, Keḷadi		Frontispiece
2.	Nandi pavilion, Ikkêri ..	Introduction p.	14
3.	Vîrakal at Mâvali ..	Roman Text	3
4.	Hire Sakuna plates ..	,,	12
5.	Kumsi stone inscription ..	,,	24
6.	Kupaṭûr ,, ,, ..	,,	86
7.	Hunavaḷḷi vîrakal ..	,,	169
8.	Gôvardhangiri pillar inscription ..	,,	189
9.	Humcha stone inscription ..	,,	249
10.	Pillars at Keḷadi and Ikkêri ..	,,	320
11.	Mâvali vîrakal inscription ..	Translations	2
12.	Bardavaḷḷi vîrakal ..	,,	8
13.	Kavaḍi stone inscription ..	,,	86
14.	Sorab plates ..	,,	92
15.	Bhîmankaṭṭe maṭha plates ..	,,	195
16.	Ground plan of Aghôrêśvara temple, Ikkêri	,,	210

INTRODUCTION

This volume concludes the inscriptions of the Shimoga District. There are 1038, found in the western half, which, with the 658 of the eastern half, published in Vol. VII, make up the large total of 1696 for the District. These here, cover the period from the 5th to the 19th century, and complete the history of the west of the State. Such as can be assigned to specific dynasties or periods are arranged under the following heads :—

		A.D.			
Pâṇḍava	2		Sêuna (Yâdava)	60	1212—1300
Kadamba	71	400—1307	Sinda	5	1180—1316
Râshṭrakûṭa	29	797— 991	Vâṇe	4	1241—1249
Châḷukya	112	680—1212	Sêtu	4	1278—1320
Ganga	9	1077—1198	Vijayanagar	153	1342—1666
S'âṇtara	46	897—1290	Sâḷuva	6	1488—1560
Sênavara	1	1010	Keḷadi	127	1524—1743
Kaḷachurya	30	1158—1182	Mysore	2	1768—1859
Hoysaḷa	42	1090—1334			

The above inscriptions are reviewed in this Introduction, following as far as possible their chronological order, under the several heads specified, attention being directed to whatever points appear deserving of notice.

In order to save space, the following abbreviations have been used for the names of tâluqs :— **Sb** = Sorab ; **Sa** = Sâgar ; **Nr** = Nagar ; **Tl** = Tîrthahaḷḷi.

Pâṇḍava

As in the previous volume, No VII, it is necessary to begin with alleged grants on copper plates by the emperor Janamêjaya. Of these there are in this volume two, **Tl 157** and **Sb 183**. The latter is the Kuppagaḍḍe grant, which has been sufficiently noticed in Vol VII along with the similar Gauj and Bêgûr grants, and reasons given for assigning them to the date 1193 A.D. or thereabouts. The other, **Tl 157**, is the grant at the Bhîmankaṭṭe maṭha. It is in Dêvanâgarî characters, but contains the signature *śrî-Varâha*[1] in comparatively modern Kannaḍa letters. It professes to record a grant made in the 89th year of the Yudhishṭhira era (=3012 B.C.) the year Plavanga, by the emperor Janamêjaya, born in the Kuru-kula and of the Vaiyagrapâda-gôtra, seated on the throne in Kishkindhâ-nagarî,—for the worship of the god Sîtâ-Râma, worshipped by Kaivalya-nâtha, disciple of Garuḍavâhana-tîrtha-śrîpâda of the Munivṛinda-maṭha. The grant consisted of lands in the Munivṛinda-kshêtra, where (it says) "our great-grandfather Yudhishṭhira and the others stayed," and was made in the presence of the god Harihara (where also the other Janamêjaya grants are said to have been made), with pouring of water from the Tungabhadrâ. A comparison with many of the Vijayanagar grants from the same quarter shows so palpably that it is copied from them that no lengthy discussion of the matter is needed. The opening words *śrî-Gaṇâdhipatiyê-namaḥ*, the *jayâbhyudaya* prefixed to *Yudhishṭhira-śaka*, just as is commonly done to the modern Sâlivâhana-śaka, the titles of the king, his protection of all the *varṇâśrama-dharmas*, a phrase constantly used of the early Vijayanagar kings,—are all specially characteristic of the Vijayanagar grants from the same neighbourhood. The date is given as one less than ninety in the Yudhishṭhira śaka, the year Plavanga. Now it so happens that the Sâlivâhana-śaka year 1289 expired is Plavanga. This therefore, or 1367 A.D., may be conjectured to be the actual date of the grant. And it was probably made by Bukka-Râya, or perhaps in his reign, by his son Harihara.

[1] So spelt in the original.

Kadambas

We may now pass on to the Kadamba grants. Of the early rulers of that line there are two, **Sb 33** and **523**, both in the so-called box-headed characters. The former consists of the Hire Sakuna plates, said to have been discovered lately at that village while digging in the ground. They record a grant by Kâkustha's dear son's son Mṛigêśvaravarmmâ, in his 8th victorious year, of the Kaduḷakaḷani village to a Brahman named Sômaśarmmâryya. The Kadambas are described as being in vijaya-Vaijayanti or Banavâsi, and as in other similar grants are said to be purified by meditation on Svâmi-Mahâsêna and the group of Mothers, to be of the Mânavya-gôtra and Hâritî-putras, as well as *pratikṛita-svâddhyâya-charchchâ-pâragas.* To these is added "protected by Ambâ." The king's name is also on the seal of the ring on which the plates are strung. A grant in this king's 7th year has already been published by me in the Hiṭṇahebbâgilu plates (**Hs 18**, Vol IV). His name was there prefixed by *śrî-vijaya-śiva*, as also was that of Mândhâtṛivarmmâ, of evidently the same period, in the Kûḍagere plates (**Sk 29**, Vol. VII), while in the Bennûr plates (**Bl 245**, Vol. V) their brother and predecessor Krishnavarmmâ has *vijaya-s'iva.* In the present inscription there is only the usual *s'rî* before the king's name, which moreover appears in the form Mṛigêśvaravarmmâ instead of Mṛigêśavarmmâ. This corresponds with the two forms S'ântivarmmâ and S'ântivaravarmmâ in which his father's name occurs (see Vol. VI, Intro. p. 4). Though the exact date of these various kings has not been fixed, they unquestionably belong to the 4th and 5th centuries as there shown by me. The succession too is pretty certain. But as unaccountably the table there given contained a mistake, the correct Kadamba genealogy is here repeated, with such particulars as have since come to light.

Mayûraśarmmâ,
invested with the sovereignty of a territory extending from the Amarârṇava (or Western Ocean) to the Premâra country (Mâlava)

Kanguvarmmâ

Bhâgîratha
sole ruler of the Kadamba territories

Raghu
or Raghupârthiva

Kâkustha or Kâkusthavarmmâ, Bhâgirathî
contemporary with ? Samudra Gupta

S'ântivarmmâ or S'ântivaravarmmâ
master of the entire Karṇṇâṭa region

Kṛishṇavarmmâ,
sovereign of the South, the 5th king,[1]
m. the daughter of Kaikêya

Vishṇuvarmmâ
or Vishṇudâsa

Simhavarmmâ

Kṛishṇavarmmâ

Dêvavarmmâ

Mândhâtṛivarmmâ[2]

Mṛigêśavarmmâ
or Mṛigêśvaravarmmâ

Ravivarmmâ

Harivarmmâ

Bhânuvarmmâ

S'ivaratha

---

[1] Taḍangâla Mâdhava, (about 350 A.D.), who was himself the 5th Ganga king, is said to have married the sister of the Kadamba king Krishnavarmmâ. The Maddagiri plates recently discovered (to appear in the Tumkur volume), of his grandson Durvvinîta's 4th year (about 482 A.D.), in comparing the king with the ancient Mândhâtṛi, by a curious mistake put Mândhâtṛivarmmâ instead. These coincidences tend to confirm the accuracy of the period above assigned to the Kadambas, as well as that of the contemporary Gaṅgas.

[2] May have been after Mṛigêś'avarmmâ, who is said (*Ind. Ant.* VI, 24) to have uprooted the lofty Gaṅgas, and been [illegible]

The second old Kadamba inscription (**Sb 523**) is on stone and much defaced. It appears to record the death of Mrigêśavarmma's son Ravivarmmâ, who also had a name ending in Malla, and that of the queen his wife, who probably became a *sati* and was burnt with his body. Ravivarmmâ in other inscriptions[1] is said to have slain Vishnuvarmmâ (perhaps his cousin above) and other kings, conquered the whole earth (or land), uprooted Chaṇḍadaṇḍa the lord of Kânchî (therefore a Pallava), and established himself at Palâśikâ (now Halsi).

The Kadambas were subdued by the Chalukyas in the 6th century and lost their independence. But after an interval we find them from inscriptions in the present volume, chiefly in the Sorab taluq, in the position of governors of the Banavâsi Twelve Thousand province, which was their ancestral kingdom, down to as late as the 14th century. Thus, in 971 there was S'ântivarmmâ, in 975 Tailaha-Dêva, in 1018 Goravarasa, in 1029 Kundamarasa, 1070 to 1100 Kîrttivarmmâ or Kîrtti-Dêva, 1103 Tailapa-Dêva, 1103 to 1116 Kîrtti-Dêva, 1127 to 1129 Tailapa-Dêva, 1143 Malli-Dêva, 1147 Kâva-Dêva, 1151 to 1178 Kîrtti-Dêva, also 1160 to 1171 Sôyi-Dêva, 1178 Tailaha-Dêva, 1187 Koṇḍemarasa, 1188 to 1211 Kâva or Kâma-Dêva, 1219 to 1231 Malli-Dêva, 1237 Sôyi-Dêva, 1258 to 1307 Kâva-Dêva. Some of these appear as if independent rulers. **Sb 262** contains an elaborate account of a Jina temple consecrated at Kuppaṭûr by the queen Mâlala-Dêvi in 1077.

Râshṭrakûṭas

The Râshṭrakûṭa inscriptions are all but one in the Sorab taluq. They begin with five of Prabhûtavarsha-Gôyindara-Ballaha Jagattunga, dating about 797 to 800. In **Sb 10** we have Râjâdityarasa ruling the Banavâsi country as far as the ocean, and in **Sb 22** he has the titles râjaparamêśvara, indicating that he was of royal blood. He was apparently the Pallava prince also called Nolambarâditya. **Sb 10** informs us that Chitravâhana was ruling the Aḷuvakhêḍa Six Thousand (South Kanara) under him, but became insubordinate. This provoked the anger of Kolli-Pallava-Noḷamba or Noḷambarâditya, who directed a chief named Kâkarasa to attack him, and a desperate fight ensued, in which apparently Chitravâhana was overpowered. The Ganjam plates (**Sr 160**, Vol. IV) inform us regarding this Kolliyarasa, also there called Kali-Nolambâdhirâja, and his son Nija-Râma. They may have been State prisoners in the hands of the Gangas, and liberated by the Râshṭrakûtas, who appointed Kolli as a governor. An earlier Chitravâhana appears in the Sorab plates (**Sb 571**) under the Châlukya king Vinayâditya. Also in **Kp 37** and **38** (Vol. VI). There must have been more than one of that name. They were Âḷuvas.

Sb 85 brings us to 876, in the reign of Amôghavarsha, when Indara was ruling the Banavâsi Twelve Thousand. Then follow a number of inscriptions of the time of Akâlavarsha-Kannara-Dêva, from 898 to 965. They of course belong to two different kings of this name, but there is nothing to indicate where they are to be divided.[2] They seem mostly to refer to men killed in cattle raids. Then comes one inscription of the time of Koṭṭiga-Dêva, of the same character, and they end with four of Kakka or Kakkala-Dêva. The last one (**Sb 479**) is a record of a singular custom, already noticed in previous volumes, of a man vowing to give his head,—here to the goddess Gundadabbe of Hayve,—in order that the king S'ântivarmmâ might have a son. His vow having proved efficacious, by the birth of a son to the king, he gave himself up to the soldiers to be beheaded, and went to *svarga* or paradise.

Châlukyas

The earliest Châḷukya inscriptions are four of the 7th century, of the reigns of Vikramâditya, Vinayâditya and Vijayâditya. The most important is the Sorab plates (**Sb 571**), of Vinayâditya-Satyâ-

[1] See *Ind. Ant.*, VI, 30.

[2] The reign of Kannara II, according to the received accounts, ended in 913, and that of Kannara III began in 939.

śraya's 11th year, 692 A.D. The Chaḷukyas are said (like the Kadambas) to be of the Mânavya-gôtra, Hâritiputras, nourished by the Seven Mothers, the mothers of the world, and protected by Kârttikeya. They also had a Boar ensign, given to them by Nârâyaṇa. The first king mentioned is Pulakêśi, whose body was purified by the final ablutions of the horse-sacrifice. (The same is said of some of the Kadambas). His son was Kîrttivarmmâ, who subdued Vanavâsi (that is, the Kadambas), and other foreign territories. His son Vikramâditya, by defeating Harshavarddhana, the warlike lord of all the north, gained another name of Paramêśvara. He also, besides overcoming hostile kings who attacked him with war cries uttered in many different languages, defeated the Pallavas who had caused destruction to the Chaḷukyas, seized Kânchî (their capital), and forced their king, who had never bowed to any man, to do homage to him. He also lowered the pride of Chôḷa, Pâṇḍya and Kêraḷa. His son was Vinayâditya, who put a stop to the reviving power of Trairâjya Pallava, and pleased his father by bringing all the countries into peace. He, when encamped at Chitrasêḍu in the Toramarâ-vishaya, on the application of the Âlupa king Guṇasâgara's son Chitravâha-mahârâja, made a grant of Sâlivoge, situated to the north-east of Vaijayantî-pura or Banavâsi, to a Brahman named Divâkaraśarmmâ. The śâsana was written by the great minister for peace and war, Râma-punya-vallabha. Some later additions in rough characters apparently record the subsequent transfer of the śâsana to the blacksmith Vasantakumâra.

The next inscription, **Sb 465**, is of interest as showing a Châḷukya named Chaṭṭiga-Dêva ruling in 968. This was in the period when the Râshṭrakûṭas were still in the ascendant. He seems to be the same who in 972 and 973 is said (**Sb 455, 454**) to be ruling the Banavâsi Twelve Thousand under the Râshṭrakûṭa king Kakka or Kakkala-Dêva, and in 986 under the (? Châḷukya) king Teyi-laha, that is Tailapa (**Sb 413**), in 1012 under Vikramâditya (**Sb 471**), and in 1015 under Jaya-simha-Dêva (**Sb 16**).

In **Sa 108** and **109** *bis*, a Gônarasa, younger brother of Bijjarasa, was ruling the Sântaḷige Thousand kingdom, and great praise is given to the head of the Parvvatâvali Kâlâmukha ascetics, Vâdirudra-paṇḍita, whose disciple was Kriyâśakti-paṇḍita.

In the reign of Vikramâditya-Tribhuvanamalla-Dêva, **Nr 35**, dating in 1077, contains the earliest version of the important detailed account of the rise of the Gangas, as already given from the Purale, Kallûrguḍḍa and other stone inscriptions in Vol VII. It will be noticed in the section on the Gangas. In **Sa 109** we have his younger brother Trailôkyamalla (his father's title) Vîra-Nolamba-Pallava-Permmanaḍi Jayasiṅgha-Dêva, the Yuva-râja, ruling the Banavâsi Twelve Thousand and other provinces in 1079. In 1091 the king himself was in Jayanti-pura or Banavâsi (**Sb 549**). In the reign of Sômêśvara-Dêva, we find (**Sb 414**) Hoysaḷa-Dêva, after he had captured Gaṅgavâḍi, Noḷambavâḍi, Talakâḍu, Uchhangi, and the Banavâsi Twelve Thousand, laying siege in 1139 to Hânungal.

A brief genealogy of the Châḷukyas is given in **Sb 277**, dating in about 1165, and then we are informed that the Kalachuryya mahâ-maṇḍalêśvara Bijjaṇa-Dêva had acquired the empire. A description is given of Balipura (Balgâmi), saying that it contained three puras, five maṭhas, three medical dispensaries, and three Brahmapuris.

A short account of the exploits of the early Châḷukyas is also given in **Sb 325**. Polakêśi, it says, marching on Thâṇa, twisted the neck of Mummuri, put his own agent in his place, and without difficulty burnt Kânchî. Hearing that Chôḷa had burnt Kalyâṇa, the king Âhavamalla, taking only a single elephant, went against and slew him. His son Vikramânka brought into subjection the Chôḷika, Lâḷa, Gauḍa, Maleyâḷa, Telunga, Kaḷinga, Vanga, Panchâḷa, Turushka, Gurjjara, Jajâhuti, Mâḷava, Konkaṇa and other kings.

Ballâḷa-Dêva's officers appear making a raid in 1183 (Sb 419). There is an interesting account in Sb 179 of a visit paid to Kuppagedde in 1189 by Vâmaśakti-muni, the famous head of the Kôḍiya maṭha in Balgâmi.

Gangas

The most important inscription in connection with the Gangas is Nr 35, of the date 1077. It belongs to the reign of the Châlukya king Tribhuvanamalla, under whom Nanni-S'ântara was ruling. In giving an account of the S'ântaras, in order to set forth the descent of Vîra-mahâdêvi, the wife of one of the kings, a detailed history is given of the Gangas. This is the earliest in date of the similar accounts in the Taṭṭekere inscription of 1085 (Sh 10, Vol. VII), and amplified, in the Purale and Kallûrguḍḍa inscriptions of 1112 and 1122 (Sh 64 and 4). It here begins with Dhananjaya, sun in the sky the Ikshvâku kula, who wounded and took captive the chief lord of Kanyâkubja. His wife was Gândhâri-Dêvî, and their son was Hariśchandra, whose senior queen was Rôhini-Dêvî. They had two sons, Râma and Lakshmaṇa, who had the other names Daḍiga and Mâdhava. Their line was the Ganga line (*tat anvayô Gangânvayaḥ*). Daḍiga opposed the Kaurava army to the Matsya king's army and smote it. His son was Kiṛiya-Mâdhava, whose son was Harivarmmâ, whose son was Vishnugôpa, whose son was Taḍangâla-Mâdhava. His son was Avinîta, (whose son was) Durvinîta. He captured Kâḍuveṭṭi on the field of battle, and set up his (own) daughter's son in the hereditary kingdom of Jayasimha (Pallava king of Kânchî). From him was Mushkara, whose son was S'rîvikrama, ruling as far as to the bank of the Tâvi. (His son was) Bhûvikrama, whose younger brother was Nṛipa-Kâma, also named Châgi. His grandson was Śrîpurusha, who was the author of a *Gaja-śâstra* or treatise on elephants. He slew Kâḍuveṭṭi, the king of Kânchî, in a great battle at Viḷarde (or Chiḷarde), and capturing his Pallava umbrella, took from him the name Permmânaḍi. His son was S'ivamâra-Dêva or Saigoṭṭa, also known as Vîramârttaṇḍa-Dêva, who was the author of a *Gajâshṭaka* expounding the S'ivamâra-mata. This is said to have been a poem of such power that it would make a dumb man speak. His younger brother was Vijayâditya, whose son was Ereganga, whose son was Râjamalla, whose son was Maruḷa, whose son was Bûtuga, whose son was Ereyapa, the Mahêndrântaka. His son was Narasinga, called Râjamalla, whose younger brother was Kachchiya Ganga, who had a younger brother Bûtuga Permmânaḍi, the husband of (the Râshṭrakûṭa king) Krishna-Râja's sister. He had the title Jagaduttaranga. He fell upon Lalliya (usurper of the Râshṭrakûṭa throne), and restored the whole of the royal insignia to the rightful heir, who it appears had been in concealment. He also captured Chitrakûṭa, the Seven Mâḷavas, ? Atale, Râyatamma and Dahale, and formed his conquests into the kingdom of Mâḷava-Ganga. His eldest son was Maruḷa-Dêva, who married a daughter of (the Râṣṭrakûṭa king) Krishna-Râja, and obtained from him a superb umbrella, an emblem of the Madanâvatâra (or incarnation of Love). His younger brother was Mârasimha-Dêva, known as Noḷambakulântaka (death to the Noḷamba family), Pallava-malla, and Guttiya-Ganga. His younger brother again was Râjamalla-Dêva, whose younger brother was Nîtimârgga, named Gôvindara. To his younger brother Vâsava and to Kanchala-Dêvi,—whose elder sister's granddaughter was married to (the Châḷukya king) Trailôkyamalla Âhavamalla-Dêva,—was born Gôvindara-Dêva, known as Satyavâkya, Rakkasa-Ganga, and Vîramârttaṇḍa-Dêva. His younger brother Arumuli-Dêva had two daughters, Chaṭṭale and Kanchale, and a son Râja-Vidyâdhara, on whose birth, considering that the succession to the crown was secured, Rakkasa-Ganga-Permmânaḍi had them brought up in his palace with great rejoicing. Chaṭṭale was married to Kâḍuveṭṭi, lord of Kânchî, ruler of the Toṇḍe-nâḍ Forty-eight Thousand, and was crowned as the Kâḍava (or Pallava) queen. Kanchale was married to (the S'ântara king) Vîra-Dêva.

This account of the Gangas is in general agreement with what we learn from other sources, and is supported by the numerous inscriptions that have been discovered of the Gangas in all

parts of Mysore and neighbouring districts. It seems therefore entitled to credit. The reason for its insertion here is not far to seek. After a rule of about nine centuries the Ganga sovereignty had in recent times been overturned by the Chôḷas. On a princess of this distinguished Ganga family being married to the S'ântara king, her sister also being married to the representative of the powerful Pallava kings,—the occasion was specially appropriate for describing their long and glorious descent.[1] The achievements of S'ivamâra and Bûtuga are specially dwelt upon.[2] None of the supernatural interpolations occur here, obviously interjected without much connection with the context in the Puraḷe and Kallûrguḍḍa stones. The details there given of the early history, accounting for the name Ganga, and relating the foundation of the Kaḷinga branch, are here wanting, the narrative passing direct from Hariśchandra to Daḍiga and Mâdhava, the founders of the Gangavâḍi kingdom in Mysore. The aid these received from the Jain priest Simhanandi in their enterprise is also not mentioned in this place, but in the list of gurus given he is named as 'having made the Ganga kingdom'. In other respects the accounts correspond with one another, and the present one is of special interest as being the earliest. The two sets combined are complementary one of the other, and give us a full and credible outline of the history of the Gangas, who played so important a part in the Mysore country and beyond during the first millennium of the Christian era. The oblivion into which they had fallen, and from which they have now been rescued, was no doubt due to their being Jains.

The remaining Ganga inscriptions, with dates from 1129 to 1198, are concerned with a Ganga family ruling over the Jiḍḍulige-nâḍ in the Banavase-nâḍ, with their capital at Uddhare, at first under the Châlukyas, and subsequently under the Hoysaḷas. The members mentioned (**Nr 140**) are Biṭṭiga, whose son was Mârasinga-Dêva, whose son was Kirtti-Dêva, whose son again was Mârasinga-Dêva, whose eldest son was Ekkala-Deva. His younger sister's eldest son was Eraga, whose younger brother was Narasinga or Nanniya Ganga, and his son was Ekkala. The second Mârasinga is said (**Sb 233**) to have plundered Kânchî, and carried off all the money in the country. His son Ekkala made liberal gifts to the learned and poets from many countries (named). He had evidently (**Sb 138**) adopted the religion of Vishnu.

S'antaras

This line of rulers, who had as their capital Paṭṭi-Pombuṛchchha-pura, the modern Hombucha or Humcha in Nagar taluq, have been brought to notice in Vols. VI and VII. Their genealogy to the middle of the 12th century is given in **Nr 35, Tl 192** and **Sa 159**, of 1077, 1103, and 1159, which may be exhibited as follows:—

Râha,

of the Ugra-vamśa, lord of the northern Madhura (Mattra), fought in Kurukshêtra in the Bhârata (war).—
After many successors, there was

Sahakâra (*m.* Siriyâ-Dêvi)

he became a cannibal,

Jinadatta,

came to the South, settled in Pombuṛchcha or Paṭṭi-Pombuṛchcha-pura (Humcha) as his capital, and ruled the Sântalige Thousand, having gained the monkey flag and lion crest. He took the name S'ântara, and the Ugrâvaya became the S'ântarâvaya.—

After many had ruled, there were

S'rîkêśi ——— Jayakêśi

Raṇakêśi

[1] **Nr. 39** and **40**, of the same date as this inscription, show that Chaṭṭaḷa-Dêvi gloried in being the daughter (or rather granddaughter) of Râkshasa or Rakkasa-Ganga.

[2] Nanni S'ântara is said in **Nr. 36** to have been more highly honoured than even Bûtuga-Permmâḍi by the emperor who came half way to meet him and placed him at his side on his throne.

After many had ruled, there was

Hiraṇyagarbha (*m.* Lakshmî-Dêvi, dr. of the Banavâsi king Kâma-Dêva)

Vikrama-S'àntara, Kandukâchâryya, Dâna-vinôda

formed the Sântaligе Thousand into a separate kingdom,

Châgi-S'àntara (*m.* Enjala-Dêvi, dr. of the Âlva Rananjaya)

Vîra-S'ântara (*m.* Jâkala-Dêvi, dr. of Adeyûr S'ântivarmmâ)

Kannara-S'ântara

Kâva-Dêva (*m.* Chandala Dêvi, dr. of Bîra Bayalnâtha)

Tyâgi-S'àntara (*m.* Nâgala-Dêvî, dr. of the Kadamba Harivarmmâ)

Nanni-S'ântara (*m.* Siriyâ-Dêvi, dr. of Arikêsari of Palasige)

Râya-S'àntara (*m.* Akkâ-Dêvi)

Chikka-Vîra-S'àntara (*m.* Bijjala-Dêvi)

Ammana-Dêva (*m.* Hôchala(Hoysala)-Dêvî)

Birabbarasi, Birala-Dêvî, (*m.* to Bankiyâḷva)

Tailapa-Dêva (*m.* 1. Mânkabbarasi, younger sister of Bankiyâḷva. 2. Keleyabbarasi, dr. of the Ganga king Pâlaya Dêva) by | 2

Bira-Dêva, Biruga, Vîra-S'àntara

Singi-Dêva

Barmma-Dêva

(*m.* 1. Bijjala-Dêvi, dr. of Noḷamba Nârasinga Dêva.
2. Achala-(or Bûchala)-Dêvî dr. of Âlva
3. Vîra-mâdêvî, younger sister of Chaṭṭala-Dêvî, dr. of Rakkasa-Ganga[1]) by | 3

Taila, Bhujabala-S'àntara.

Goggiga, Gôvindara-Dêva, Nanni-S'àntara

Oḍḍuga, Oḍḍamarasa, Vikrama-S'àntara (*m.* Chandala-Dêvî, of the Pâṇḍya-kula)

Barmma, Bamma-Dêva

Taila, Tailuga, Râya-Tailaha, Tribhuvanamalla-S'àntara (*m.* Akkhâ-Dêvî, younger sister of Nanni-S'àntara)

Gôvinda, Râya-S'àntara

Boppuga

Kâma-Dêva (*m.* Bijjala-Dêvî of the Pâṇḍya-kula)

Simha

Ammaṇa

Jagadêva

Singi-Dêva

Aliyâ-Dêvî (*m.* to Honneyarasa, or Honna Ponna, protector of Konkaṇa, light of the Kadamba-kula, born in the Ganga vaṁśa)

Jayakêśi-Dêva

[1] Properly granddaughter. Chaṭṭala-Dêvî was married to Kâḍuvetti, Kâḍava or Pallava king of Kânchî, and had a son Goggi Probably he died, and she became a widow, on which she claims (Tl 192) her late sister's sons as her own.

This pedigree gives us in 1159 an unbroken succession of fifteen generations from Hiraṇyagarbha Vikrama-S'ântara, before whose accession there are interruptions in the genealogy. Jinadatta, the founder of the line in the South, may therefore be safely assigned to the 8th century. **Nr 48** cuts the earlier narrative short by identifying Jinadatta with Râha, the progenitor of the family in the north. But the description of his progress and the derivation there given of the name S'ântara or, to make it accord, Sântara, is sufficient to show that it need not be taken seriously. The boundaries of the Sântalige Thousand kingdom, which corresponded generally with the present Tirthahalli taluq and neighbouring parts, are given in **Nr 35** as—south, the Sûla river; west, Tavaṇasi; north, Bandige. No eastern boundary is named. Trailôkyamalla Vîra-S'ântara or Bhujabala-S'ântara is said (**Nr 47,59**) in 1062 and 1066 to have freed the kingdom from those who had no claim to it, or from troublesome claimants.

The most elaborate of the S'ântara inscriptions in this volume are connected with Chaṭṭala-Dêvî, the granddaughter of Rakkasa-Ganga, who was married to the Kâḍava (or Pallava king) Kâḍuveṭṭi. She seems to have lost her son Goggi and become a widow, on which she attached herself to the four sons of her younger sister, who was married to the S'ântara king but was dead, speaks of them as her own, and in association with them erects Jina temples at Pombuṛchchha. The principal of these was the Pancha-kûṭa or Pancha-vasadi, known as Urvvî-tilakam, glory of the world (**Nr 35,36,40**). They laid the foundation-stone pronouncing the name of S'rîvijaya-dêva, her guru. From what remains it was evidently a notable building, and the inscriptions connected with it are beautifully engraved. **Tl 192** records the erection of another basadi opposite to it.

Occasion is taken as usual to give a long account of the succession of the line of gurus from Varddhamâna. In his time was Gautama-gaṇadhara; after whom was Koṇḍakundâchâryya, who moved about four inches above the ground (a sign of perfection in yôga). Some time having passed, there was Bhadrabâhu, after whom the Kali-kâla came in, and the different gaṇas were formed. Out of them arose the Kali-kâla-gaṇadhara, the author of śâstras, Samantabhadra. In the line of his disciples was S'ivakôṭi; then Varadatta; then Âryya-dêva, author of the *Tatvârttha-sûtra*. After him came Simhanandi, who made the Ganga kingdom (*Ganga-râjyamam mâḍida Simhanandy-âchârya*). After him was Ekasandhi Sumati; and then the distinguished Akalanka, known as Vâdisimha. Then followed Vajranandi; Pûjyapâda; S'rîpâla; Abhinandana; Kaviparamêshṭi; Traividya; Anantaviryya, who wrote the *vṛitti* to the *Akalanka-sûtra*; Kumârasêna; Mauni-dêva; Vimalachandra; and his disciple Kanakasêna, known as Vâdirâja, who was guru to the king Râchamalla. His disciples were Dayâpâla, who made the *rûpa-siddhi* in his *Prakriya* to the *S'abdânusâsana*, and Pushpasêna. Then followed Vâdirâja, who had the title *Sarvajña-kalpam*, and was known as *shaṭ-tarkka-Shaṇmukha* and *jagadêkamlla-vâdi*. Then is mentioned (apparently Hêmasêna's disciple) S'rîvijaya, who was guru to Rakkasa-Ganga, Chaṭṭala-Dêvi, Bira-Dêva, and Nanni-Sântara. He and his seven disciples (named) consecrated the basadi. A similar list, with some variations, is given in **Nr 36**. Divâkaranandi is mentioned in **Nr 57** as having made a *vṛitti* in Kannaḍa to the *Tatvârttha-sûtra*, so that the stupid and children might gain a knowledge of it as well as the learned.

There is a droll account in **Nr 40** of the army of Oḍḍuga or Vikrama-Sântara. When hasting to the war forgetting the fire in their bellies, they fed on carcases and were suffering from indigestion, for which they consulted the army doctors, who informed them that elephant was the remedy. They accordingly swallowed elephant, and recovered their digestion, on which the doctors laughed. In **Sa 80** we are informed that Tailapa or Tribhuvanamalla-Sântara rewarded his general Ereyamma for a victory by binding on him a gold crown inscribed with the title *Râjya-samuddharaṇam*, and giving him 200 *gadyâṇa* from the royal treasury, with bracelets (*kaysere*) for his children.

From 1216 onwards we have Pâṇḍya-Dêva, Bîra-Dêvarasa and his son Bommarasa. They claim to be lords of Pomburchchha (Sa 27, 134), and are sometimes said to be ruling the Sântalige kingdom (Sa 150). But instead of the Ugra-vaṁśa they appear to be of the Aḍiyara-vaṁśa (Sa 125) and ruling from Kalise, or sometimes from Hosagunda. Bommarasa is by a very unusual but appropriate simile said (Sa 138) to be like a pearl from the oyster his mother's womb. Their most constant titles are *satya-ratnâkara* (ocean of truth), and worshipper of the feet of the god Billêśvara. We know that the S'ântaras, who were Jains, at a later period embraced the Lingâyit form of the S'aiva faith, and became eventually known as the Bhairasa Woḍeyars, ruling both above and below the Ghats. These were some of the earliest S'aiva princes of the family. They also have the titles (as in Sa 150) male shears to the Toṇḍa maṇḍalikas, hunter of Konkaṇiga, promoter of the Tulu kingdom.

Sênavaras

A Sênavarasa is mentioned (Sb 381) as ruling the Banavase Twelve Thousand in about 1010, under the Châlukya emperor Vikramâditya Satyâśraya.

Kalachuryas

The Kalachurya inscriptions in this volume are mostly of the nature of *virakal*, or memorials to chiefs who fell in battle. Many are connected with attacks on Gutti, that is Chandragutti, and others refer to fights with Hoysaḷa officers.

In one or two (as in Sb 277 and 328) a brief genealogy is first given of the Châḷukyas, and while they were ruling," at that time " it is said, Bijjana, having by his valour acquired their empire, was ruling the kingdom. He assumes no higher title than mahâ-maṇḍalêśvara, and adds " boon lord of Kâlanjara-pura, having the crest of a golden bull, and the sounds of the *turyya* and *nirghôshana*, a sun to the lotus the Kaḷachuryya-kula, Sanivâra-siddhi, Giridurgga-malla,[1] Nissankamalla. Sb 328 begins with terms of the Jain cosmogony. How beautiful, it says, are the three transitory worlds, without any illusions of a creator. The outer and middle worlds, it says, are in the forms of a *vaitrâsana* (or cane couch), *jhallari* (cymbals), and *muruja* (a kind of drum), surrounded by three kinds of air,[2] and perfect in the six elements [2].

Sb 345 is of the time of Râya-Murâri Sôvi-Dêva. Special praise is given to a guru named Bhânukîrtti. On hearing his name, all malevolent gods left their thrones and fled astounded, while the yakshas, râkshasas, gandharvvas, bhûtas, serpents, vêtâlas, and other sudden devourers, trembling, asked " what are your orders."—such was the potency of his command. On the wonder-working crowd of snakes, evil planets, śâkinis, vampires, goblins, ghosts, raṇṭtanga, bhêntara, devils and fiends showing themselves in the world, he set up yantras, repeated mantras, or gave other tantras (and exorcised them).[3]

Sb 139 illustrates the character of the times. The emperor sent two of his generals with an army to collect the fixed rent of Banavâse-nâḍ, and while they were encamped at Uddhare on the bank of the Tungabhadrâ, he sent a royal order granting certain dues to Kirakula-Nâyaka, who in return proposed to entertain the distinguished chieftains present with manœuvres lasting over the whole day. The forces marched east, and were surrounding the camp on the north, south and west, when a collision occurred, and the sham fight became a real one. Some cavalry officer (*sâhaṇi*), mounted on a jewel of a horse, saluted the whole army, and charging the enveloping cavalry, performed prodigies of valour and gained the world of gods.

[1] These two titles were assumed by the Hoysaḷa king vîra-Ballâḷa II. [2] Explained in the note to translation.

[3] No translation can be found for some of the terms expressive of evil spirits.

Hoysalas

The majority of the Hoysala inscriptions here are of the time of Ballâla II and Ballâla III, and mostly of the *vîrakal* class. There is one of the time of Vishnuvarddhana (**Sb 348**) in which we find the king at Bankâpur, where we know that he died. But **Sb 28** gives us a piece of information not met with elsewhere in the hundreds of inscriptions which recount the story of the origin and rise of the Hoysaḷas. It states that the name of the muni who, on the appearance of the tiger, called out *poy Sala* (the earlier form of *hoy Sala*) was Sudatta. It was he who brought the goddess Padmâvati into his power, and obtained from her a kingdom for his rescuer Sala.

In **Sb 140** we have many verses in praise of Ballâḷa's valour, ending with the statement that this emperor of the South made good his title of unassisted hero when with only one body on one elephant he by himself destroyed the forces of the hostile Sêvuna king containing countless elephants, horses and great warriors.

Sa **96** relates to Ballâla III, and mentions a number of chiefs who came in 1299 demanding the surrender of his elephant. **Sa 45** claims a victory in 1300 for the Kadamba Châlukya king Kâva-Dêva's minister over the forces of Ballâla-Dêva, who the year before had captured Hosagunda, taken Kôṭi-Nâyaka prisoner, and carried off his elephant, perhaps the one above mentioned. The stone-mason who prepared **Nr 27** gives himself the curious titles of—a fish-hook to the throats of those who sound their own praises, a drill for the heads of the envious.

In 1305 we find (**Sa 156**) the tiger king, worshipper of the feet of the god Gummaṭanâtha, marching against the Yâdava or Sêuna emperor, on which the latter issued an order for battle, saying,—You must take the king of the Karṇṇâṭakas, and seize and give me that tiger's cub.

Seunas (or Yadavas)

The majority of the Sêuna inscriptions are in Sorab taluq, and of the time of Simhaṇa-Dêva The genealogy is briefly given in **Sb 276** as follows:— Vellugi-Dêva's son was Bhillama, to whom was born Jaitugi, who begot Simhaṇa. He subdued all enemies so that none were left, and captured all manner of hill and water forts so that none were left to fight against. Among his titles are (**Sb 135**) boon lord of Dvârâvati-pura[1] wrestler with Mâḷavi, an elephant-goad to Gurjjara-Râya, plucker up of the lotus the head of Telunga-Râya and planter of him again, a rutting elephant in destroying the lotus garden Ballâḷa-Râya When he set out on an expedition of victory, neither grass nor water remained, except in the mouths of his enemies and in the eyes of their wives.

Sb 391 contains a list of the priests and sects of Brahmans in Nâgarakhaṇḍa, in presence of whom, Dôṇapâla-Dêva, the mahârâja's son, of supreme piety, settled in the Prabhâsa-kshêtra of the Saurâshṭra country,—having bathed at the eclipse of the moon, put on clean and pure garments, having performed the *panchâmṛita* bath to the god, presented offerings of all manner of flowers and cooked food, and presented *ârati* of camphor,—granted a village for the god Sômanâtha, by the hand of the great treasurer Thakkura Kannara-Dêva. In **Sb 387** is the settlement of a dispute by the ordeal of holding the consecrated food. **Sb 319** states that Simhana-Dêva's officers came with an army of 30000 horse and captured the hill-fort of Gutti (that is, Chandragutti) in 1239. **Sb 425** states that two nâḍ-prabhus had collected the fixed rent in 1242, but objected to the officer appointed by Simhana-Dêva to receive it, on which they were attacked and their town besieged. **Sb 217** shows in the same way a Thakkura, not contented with the *umbali* allowed, neglecting his duty and strengthening himself. He was also attacked.

[1] In Kathiawar, the birthplace of the Yâdavas. With the Hoysalas, who were also Yâdavas, it refers to Dôrasamudra.

The last inscriptions are of the time of Râmachandra-Râya, down to 1295. **Sa 86** shows the manner in which champions were selected to turn the fate of a battle by sacrificing their lives, the chief giving them betel-leaf along with the order, which was regarded as a special honour.

Sindas

The Sindas, who style themselves Sinda-Gôvinda and Pâtâla-chakravartti, and were of the Bhujagêndra-vamśa (the snake or Nâga race) have been brought to notice in Vol. VII. They are here represented by Iśvara-Dêva in 1180, and 1193, and by some others in 1276, 1289 and 1316.

Vâṇe

There are four inscriptions at Kupaṭûr (**Sb 270-3**) with dates from 1241 to 1249, relating to the Vâṇe family, who belonged to Deṇagâve in Vâṇa-khêḍa (in Kathiawar). The first mentioned is Sôma-Dêva-Vâṇe, whose son was Ravi-Dêva-Vâṇe, with the title Sandaṇi-simha, and Sarbbêśvara-dêva was his guru. His queen was Mallubâyi, and they had the sons Sôyi-Dêva, Ekkama-Dêva, and Vikka or Vikrama-Dêva-Vâṇe. The latter, with his wife Ellaha-Dêvi, made grants to the Ekkôṭi-chakravartti Rudraśakti-dêva, son of Sarbbêśvara-dêva, for the god Kôṭîśvara, and for a *chhatra* for daily feeding ten Brahmans.

Setu

There are a few inscriptions relating to rulers of the Sêtu kingdom, which was in the south west of the Sâgar tâluq. In **Nr 9** and **11** Vira-Hemmâḍi (or Kumâra) Immaḍi-Ballaha-Dêvarasa is mentioned in 1278 and 1280. He is said to have gone to Dôrasamudra to make war upon the Hoysala king Nârasimha III. In 1304 there was Dêkarasa (**Nr 12**). In 1320 Kôṭi-Nâyaka sent one of his officers to serve under Ballâla-Dêva (**Nr 19**).

Vijayanagar

The earliest Vijayanagar inscription (**Sb 263**) contains the interesting statement that the district (*vishaya*) named Nâgakhaṇḍa (generally Nâgarakhaṇḍa, corresponding more or less with the Shikârpur tâluq) was (formerly) protected "by the wise Chandra Gupta, an abode of the usages of eminent Kshatriyas".

The genealogy of the kings is given in **Tl 201**, **Nr 65** and **64**. In the Yâdava family arose Sangama. His sons, by Kâmambikâ, were Harihara, Kampa, Bukka, Mârapa, and Muḍapa, of whom the most famous was the middle one, Bukka-Râya. As he danced about on the battle field, the faces of the Turushkas shrivelled up, the Konkaṇa king Śaṅka was filled with fear, the Andhras went into caves in the frontier hills, the Gurjaras were paralysed, the Kâmbôjas lost their courage, the Kaḷingas were broken. His wife was Gaurâmbikâ, by whom he had the son Harihara, famed for his bestowal of the sixteen great gifts. His wife was Mêlâmbikâ, and their son was Pratâpa-Dêva-Râya, who, by Dêmâmbikâ, had a son Vijaya. His wife was Nârâyaṇi-Dêvi, who bore the son Praudha-Pratâpa-Dêva-Râya. The kings of Anga, Kaṇnôja Kambôja, Vanga and Nêpâla (says **Tl 200**) were his servants, bearing his umbrella, châmara, stick or goblet. His queen was Ponnalâ-Dêvi, by whom, through the favour of the god Mallikârjuna of Śrîgiri, he had a son Mallikârjuna, who succeeded to the throne as Immaḍi-Praudha-Dêva-Râya. The next king was Virûpâksha, who in **Sa 60** is called glory of the Iśvara-kula. But the kings descended from Iśvara superseded those of the Sangama dynasty to which Virûpâksha really belonged.

Of the later dynasty we have the genealogy in **Nr 64**. From Timma, famous among the Tuluva kings as Krishna was among the Yadus, was born, by Bukkamâ, the son Iśvara, whose wife

was Dêvakî, and their son was Narasa. He crossed over the river Kâvêrî when in full flood, and seizing his enemy alive, took possession of his kingdom, and made S'rîrangapattana (Seringapatam) his own. Conquering Chêra, Chôḷa, and Pâṇḍya, the king of Madhurâ, the fierce Turushka, the Gajapati king and others, he imposed his commands on all kings from the Gangâ to Lankâ and from the eastern to the western mountains. He many times over made all the sixteen great gifts in Râmêśvara and other chief sacred places. By Tippâji he had the son Nṛisimha, who equalled his father in liberality, and made many gifts in the various sacred places (named). The Anga, Vanga, Kaḷinga, and other kings addressed him with such words as—Look on us, great king! Victory! Long life!

An important date fixed by the inscriptions is that of the death of Harihara II,—Sunday, the 31st of August 1404 (Tl ~~59~~ 127). On this day the great king Harihara, it says, obtained *nirvâṇa*.[1] In commemoration of his thus becoming *mukta*, or released from existence, Viṭṭhaṇṇa-Oḍeyar, his governor of the Âraga kingdom, established the agrahâra of Muktahariharapura, still so called. This date corresponds with the one given in S'ravaṇa Beḷgoḷa No. 126, except that the week day there is Monday[2] The death of Dêva-Râya II was said in S'ravaṇa Beḷgoḷa No. 125 to have taken place on Tuesday, the 24th of May 1446[3]. This is supported to some extent by **Sb 18**, which states that in consequence of Dêva-Râya-mahârâya having come to his setting (or end) and become a mahârâjika or demi-god, the Pṛithuvî-Seṭṭi of Chandragutti came secretly to Koḍakaṇi, and in the presence of the god Râma, gained the feet of the god (or died) in February 1449.

Most of the Vijayanagar inscriptions in this volume are concerned with the Âraga kingdom, or as it is sometimes called, the Male-râjya or hill kingdom, of which Âraga (in the north of Tîrthahaḷḷi taluq) was the capital. This is said in **Tl 166** to be situated in the Avanya-dêśa, to the east of Bhuvana-giri (Kavale-durga). In **Nr 34** the Âraga-Gutti kingdom is said to be bounded by the Konkaṇa and Hoysaṇa kingdoms.

The early viceroys were princes of the royal family. Thus in 1347 we find (**Sb 375**) the king Mârapa (Sangama's fourth son) established in Gômaṇṭa-śaila or Chandragupti (Chandragutti, commonly called Gutti, in the west of Sorab taluq), which is described as the chief capital (*pradhâna râjadhâni*) of the Banavâsi Twelve Thousand. Defeating the Kadamba king, he went on to see Gôkarṇa, where he bathed in the sea, and honouring the god Mahâbala, granted an agrahâra named Mârapapuri to Brahmans who were emigrants from the Ândhra country. Returning to Chandragutti, he, in conjunction with his great minister Mâdhava, whose guru was Kriyâśakti, compiled the *Saivâgama-sâra-saṅgraha*, after comparing the three vêdas and the purâṇas. In 1362 we find (**Tl 37**) Bukka-Râya's son Udayagiri Virûpaṇṇa-Oḍeyar ruling the Âraga kingdom. He is also called Virupâksha-Râya (**Tl 167**). The date of this shows that he was in power for at least 18 years. In 1403 we have the first notice (**Tl 133**) of the governor Viṭṭhaṇṇa-Oḍeyar, a Brahma-Kshatriya son of Brahma or Bamma-Râja and Virupâmbikâ, descended in the line of Sankappa Râyappa, and having Kriyâśakti for his guru. The Âraga kingdom consisted of Eighteen kampaṇas (or districts) and three cities (*paṭṭaṇa*). This powerful ruler continued to govern the kingdom also for about 18 years. For in 1421 we meet (**Tl 144**) with S'rîgirinâtha as the governor. He was apparently a brother. In 1442 Dêva-Râya's minister Irugappa-Oḍeyar was ruling Gôve (or Goa) and Chandragutti (**Sb 489**).

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[1] (S'aka-varusha 1326 sandu vartamâna)
Târaṇa-varshê varshê mâsi Nabhasyê tithau das'amyâm cha
vârê Saurê Pitṛi-bhê nirvvâṇam prâpa Hariharâdhîs'ah ||

[2] It is strange that Mr. R. Sewell, in his *Forgotten Empire*, gives 1336 as the latest known date for Harihara II.

[3] See *Ind Ant.* **XXV**, 348, where Dr. Kielhorn has given a translation in appropriate dismal terms.

Inscriptions of interest are **Tl 197**, in which the method is described in which a dispute as to the boundaries of the land belonging to a Jain temple was decided. **Nr 29** contains some stringent orders sent from the king, on account of great disturbances and famine being caused by the raids of a lawless chief, that "the Bêḍa must be brought to proper order." **Nr 67** and **68** contain lists of insignia granted to gurus of the Râmachandrapura maṭha.

Sâluvas (or Sâlvas).

There are a few inscriptions of the Sâḷuva kings of Sangîtapura, the Sanskrit form of Hâḍuvalli, situated in South Kanara. The name of this family is met with in connection with important historical events. Thus Sâḷuva Tikkama was the general of the Sêuna kings Mahadêva and Râmachandra, who invaded the Hoysaḷa kingdom in 1276 and 1280 and claims to have plundered Dôrasamudra. Then again Sâḷuva Nṛisimha was the founder of one of the dynasties of Vijayanagar.

The inscriptions mention first (**Sa 164**) Indra, whose son, by Sankarâmbâ, was Sangi-Râja. His sons were Sâḷuvêndra, and Indagarasa or Immadi-Sâḷuvêndra. Their dates are 1488 to 1498. Then we have (**Nr 46**) Sâḷuva Krishna-Dêva, son of Padmâmbâ, the sister of Dêva-Râya, probably the Sâḷuva Dêva-Râya there mentioned, where also a Sâḷuva Malli-Râya comes before him. Their capital Sangîtapura was in the Taḷava-dêśa, and they are described as of the Kâśyapa-gôtra and Sôma-kula (or Lunar race), and were Jains.

In **Sa 163** Sâḷuvêndra makes a grant to his minister Padma or Padmana, who seems to have been related to him. In the third part of the same, Indagarasa-Voḍeyar makes a grant of a village to Padumaṇṇa-Seṭṭi, who erected there a Jina temple. In **Sa 164** he makes a grant for the Bidirûr basti.

But **Nr 46** is the most interesting and important of the Sâḷuva incriptions. It contains no grant, but is entirely occupied with the praises of Vidyânanda-svâmi or Vâdi-Vidyânanda, and contains a great number of historical allusions. His eloquence is likened to that of the Bhâshya composed by the great *ṛiṭi* (Akalanka) who had no connection with woman, and to that of Bâṇa's prose-expressed poem (the Kâdambarî). The various courts at which he refuted distinguished opponents are specified. In that of the Nañjarâyapaṭṭaṇa (or Changâḷva) king Nanja-Dêva he stopped the breath of Nandana-Malli-bhaṭṭa; he destroyed (*aḷidu*) the Frankish or European faith (*Pêringiyamata*), which can only refer to the Christian religion, of the agent (or viceroy—*kâryya*) of Śrîranganagara (Seringapatam), in a learned assembly, having brought Sâradâ (Sarasvatî) into his power; in the court of the S'ântavêndra king Kêsari Vikrama he gave out a poem which was noised throughout the world; in that of Guru-nṛipâḷa he composed an able Karṇâṭa work; in that of Sâḷuva Dêva-Râya he refuted the disputants of all other creeds; in that of the Nagari kings he delighted the learned with his eloquence; in that of the king Narasimha of Bilige, and that of the Kârakala king Bhairava, and in the Jain assemblies of Bidire, he expounded the Jina doctrine; in the court of Krishna-Râya (of Vijayanagar) he wiped out the professsors of other creeds; in Kopaṇa[1] and other sacred places, and at the feet of Gommatêśa of Beḷuguḷa,[2] he held great festivals, and supported the munis of Gerasoppe.

A list here follows of the Jaina hierarchy from which he was descended. Those mentioned are Varddhamâna, Gautama, Bhadrabâhu, chief of the *chaturdaśapûrvis*, worshipped by Viśâkha and the other *daśapûrvis*. Then comes Umâsvâti, author of the *Tatvârttha-sûtra*. In the Nandisangha of the Koṇḍakundânvaya were many great ones. Among these was Siddhântakirtti, whose feet were worshipped by Jinadatta-Râya; Akalanka, who made the *Bhâshya* to the *Dêvâgamastôtra* of Samantabhadra; Vidyânanda, who illustrated the whole of the *Âpta-mîmâmsa*

[1] In the south-west of the Nizam's Domin

creed, author of the *S'lôkavârttikâlankâra*; Mâṇikyanandi; Prabhâchandra, distinguished for his *Mârttâṇḍa* ..... ; Pûjyapâda, author of the *Nyâyakumuda-chandrôdaya*, of a *Nyâsa*[a] on the sûtras of Sâkaṭâyana, and the Nyâsa called *Jainêndra*, and the Nyâsa called *S'abdâvatâram* on the sûtras of Pâṇini, and the *Vaidya-sâstra*, and a *ṭîka* to the *Tatvârtha*; Varddhamâna-munîndra, by whose spell Hoysaḷa subdued the tiger,[1] and whose successors were gurus to the Hoysaḷa kings; Vâsupûjya; S'rîpâla, reverenced by Ballâḷa-Râya; Pâtrakêsari; Nêmichandra, author of *Trilôkasâra* and other works, reverenced by Châmuṇḍa-Râya; Mâdhavachandra; Abhayachandra, who extracted a solemn oath from Kêśavâryya; Jayakîrtti; Jinachandra; Indranandi, learned in the *Samhita-s'âstra* delivered by Jinêndra; Vasantakirtti; Viśâlakîrtti; S'ubhakîrtti; Padmanandi; Mâghanandi; Simhanandi; Chandraprabha; Vasunandi; Mâghachandra; Viranandi; Dhanañjaya; Vâdirâja, the *shaṭ-tarkka* orator; Dharmmabhûshana, reverenced by Dêva-Râya, disciple of Varddhamâna; Simhakîrtti, son of Vidyânanda; Mêrunandi; Varddhamâna; Prabhâchandra; Amarakîrtti; Viśâlakîrtti; Nêmichandra. Then comes Simhakîrtti, the great logician, who at the court of the handsome Mahamuda Suritrâna, the ruler of the city of Dilli (Delhi), to which is attached the Vangâḷya country (or Bengal), speedily defeated the Bauddha and other disputants; Viśâlakîrtti, learned in the *Paramâgama*, head of the Balâtkâragaṇa, who was reverenced by Sikandara Suritrâna, at the court of the Vidyânagara king Virûpâksha-Râya won a certificate of victory over opponent speakers, and at Âraga, the city of Dêvappa-daṇḍanâtha, expounded the Jaina dharma and was reverenced by the Brahmans. His son was Vidyânandasvâmi, honoured by Sâḷuva Malli-Râya, and his son was Devêndrakîrtti, reverenced by Krishṇa-Râya's brother Achyuta-Râya. Vidyânanda was reverenced by Sâḷuva Krishṇa-Dêva, and made the *Budhês'abhavana vyâkhyâna*. His colleague was Nêmichandra, who consecrated the Pârśvanâtha vasati at Pomburchchha with three storeys. Vidyânanda's son Visâlakîrtti's colleague was Amarakîrtti, and from Viśâlakîrtti sprang Dêvêndrakîrtti, who was reverenced by the Bhairava king Pâṇḍya His son was Varddhamâna, who composed this śâsana, which was approved by Dêvêndrakîrtti.

Sa 55 is also an interesting Jain inscription at the deserted hill fort of Gôvarddhangiri. It belongs to the time of Dêva-Râya, and gives an account of the kings of his line, and a description of Kshêmapura or Gerasoppe, after which the celebrated Gersoppa Falls are named. First is mentioned the king Bhairava, whose younger brothers were Bhairava, Amba, and Sâlva-malla, who though the last, was the greatest. His sister's son[2] was Dêva-Râya, whose guru was Paṇḍita-râya. This king performed the rare and great ceremony of the head-anointing of Gummaṭa. His sister's sons[2], who were his Yuvarâjas, were Sâḷva-malla and Bhairava, and he was ruling the Tulu, Koṅkaṇa, Haive and other countries.

Then follows a long account of a family of S'rêshṭis or merchants, who seem to claim royal descent from the Kadambas. One of the family, Yôjana-śrêshṭi, built a splendid chaityâlaya of two storeys in Kshêmapura, setting up the images of Nêmîśvara in the lower and Gummaṭa-nâtha in the upper one. The former is no doubt the one so highly praised in the opening verses of the inscription, and the latter probably the one whose head-anointing was performed by Dêva-Râya. Yôjana's grandson and his wife, on a visit to Gôvarddhanagiri, took a vow to erect the *mâna-stambha* on which the inscription is engraved in front of the Nemîśvara chaityâlaya there, and had one made of polished bell-metal. Meanwhile twin daughters were born to them, and to commemorate this event they had a golden *kalaś'a* fixed at the summit of the pillar of the same height as that of the twins.

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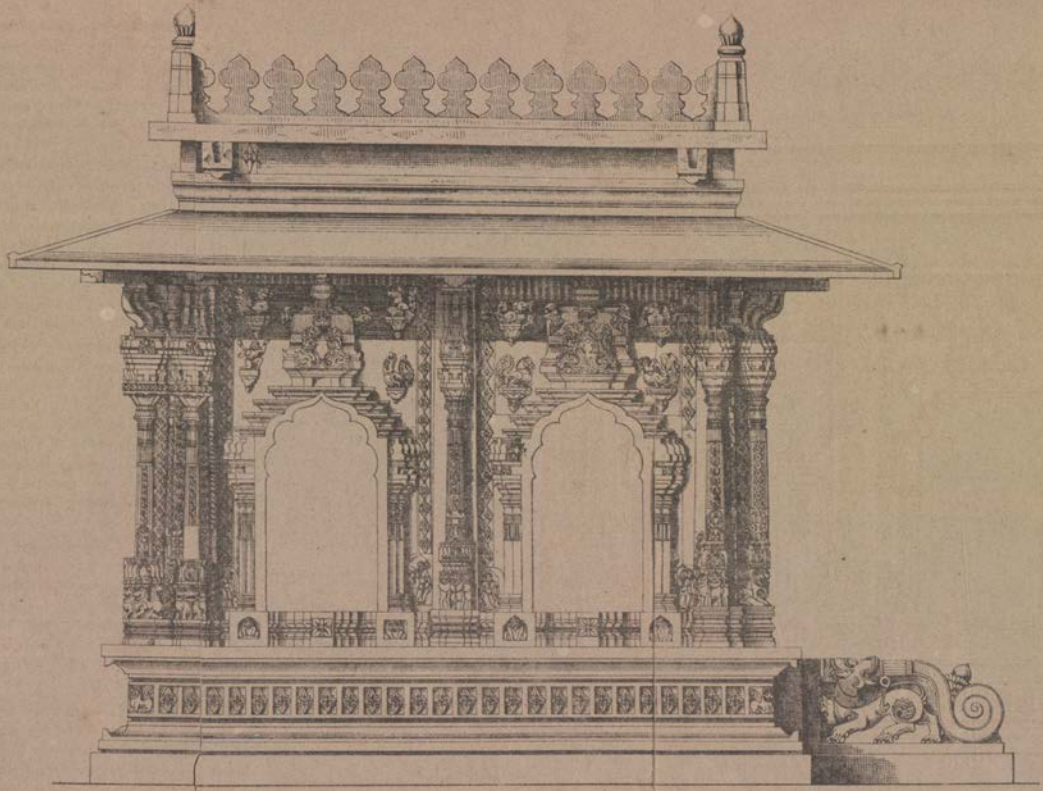
[1] See above, p. 10.

[2] The succession was evidently in the female line, according to the *aliya-santâna* of the West Coast.



AGHORESVARA TEMPLE, IKKERI

BULL MANTAPA

SCALE 0 1 2 3 4 FEET.

Keḷadi

An account of the Keḷadi kings has been given in Vols. VI and VII. Keḷadi was their place of origin, but the capital was afterwards removed to Ikkêri, and eventually to Bednur (now Nagar). **Tl 156** gives a summary of the genealogy in Sanskrit, to 1667.

From 1550 to 1566 we find Sadâśiva-Râya-Nâyaka ruling the Âraga kingdom, under the orders of Sadâśiva-Râya of Vijayanagar. From 1571 to 1582 his grandson Râmarâja-Nâyaka was in power. Venkaṭappa-Nâyaka, younger brother of the last, appears from 1606 to 1629. **Sa 123** records a grant in 1606 of certain transit dues on all loaded pack animals, for the maṭha of Champakâsadasi-mahattu at Ânandapura (now Ânantapura), made by all the great Seṭṭis of the nâd. A list is given of the *ṭhâṇas* or custom houses at which these were payable. They are 42 in number and serve as a guide to the extent of the kingdom at that time above the Ghats. Venkaṭapati-Râya was now on the Vijayanagar throne in Penugoṇḍa, and **Tl 166** describes Venkaṭâdri-Nâyaka, as he is here called, as ruling at Âraga, which was in the Avanya-dêśa. **Tl 97** says his wife was Virupaṇṇa-Nâyaka's daughter, without naming her. With **Tl 56** begin the numerous inscriptions granting exemption from transit duties for bullocks laden with articles for Liṅgâyit maṭhas. Paddy and râgi alone are here mentioned, but in **Tl 83, 49** and many other inscriptions a variety of articles are specified, namely, bamboo baskets, grain, oil, ghî, jaggory, rice, paddy, râgi, and salt. But in all cases areca-nut, pepper, cocoa-nut kernels, and wood are not exempted, and must pay toll, also tassels and silk. And it is stipulated (as in **Tl 42**) that the articles passed free are not to be sold outside, but to be stored at the maṭha and used for the support of (the professors and students of) the six *darśana*. **Tl 66** is the first of a large number of inscriptions recording the sale of villages to Liṅgâyit Mahattu maṭhas erected by various persons, sometimes by dancing girls (see **Tl 85** and **71**), and in **Tl 100** and **118** by the Abkâri contractor (*s'arâbudâra*). Lengthy details are generally given of the revenue valuation of the villages, deducting the remissions at various times granted on account of damage by floods from the river (**Tl 44**) or other causes. The purchase money paid to the palace seems to be about 10 years rental value. Lands which had become waste must be cultivated without cutting down the trees where they had newly grown up (**Tl 74**). But grants are also recorded to Muhammadan mosques (**Tl 38, Sa 108**). And in **Sb 266**, from which it appears that the Gauḍa of Kupatur had deserted to the Sira government, we find that the Mogal assessment was adopted as the basis of valuation. **Tl 44** and **53** refer to invasions (that is by the Muhammadans). **Tl 93**, in granting remission of transit dues on bullock loads for a maṭha, states that certain parts of the country are paying taxes to the Turukas, and are therefore "at present" not amenable to the order.

Sa 46 explains the decision come to on the complaint of the svâmi of a maṭha who went away to Kalyâṇa, of the misappropriation of the revenue of his lands during his absence. **Tl 46** states that the list of transit duties formerly granted for a maṭha had been destroyed, in consequence of which a fresh authentic list was drawn up. **Tl 57** explains how a mortgage was redeemed.

Tl 81 shows that abuses had crept in, and that it was necessary to inquire more closely into the qualifications of those appointed as heads of the Mahattu maṭhas, reserving a veto to the king. It was laid down that any one so appointed must be of one mind with the king and his mahattu,—not quarrelsome, but given to hospitality, trustworthy, and having disciples. **Tl 72** requires that the age and colour of bullocks to be passed free for maṭhas should be registered at the several *ṭhâṇas*. A farther grant for the Champakâsarasi-mahattu's maṭha of Ânandapura (see above) is recorded in 1712 (**Sa 111**).

Mysore

There are two inscriptions of the Mysore period. **Sb 355** states that the Beg appointed to Anêvaṭṭi in 1768 by the Hajarat Navâb, that is Haidar Ali, had a mosque built. **Sb 365** is dated in 1859, and states that the Arab officer of the district granted the *nâḍ-gauḍike*.

Of interest also is the Latin inscription (**Nr 78**) on a bell at one of the temples in Nagar, stating that it was made at Amsterdam in 1713, and therefore Dutch. It is one of those carried away by Ṭîpu Sulṭân from the Christian churches of Canara and Malabar.

Architecture

The Jain basadis at Humcha must have been fine buildings, especially the Pancha-basadi, described in **Nr 35** and other inscriptions as Urvvi-tilakam, a glory to the world. They are now in ruins. Of other buildings, the Champakâsadasi maṭha at Anantapura must also probably have been a superior building. There still remain some fine stone elphants, and a splendid tank belonging to it, built round with steps of laterite. The plan of these institutions, of which an instance also occurs in the Basavana-byâna at Nagar, is a Liṅga temple in the middle of a large tank or pond, surrounded by water (like the golden temple of the Sikhs at Amritsar), which is approached by a stone causeway.

The best preserved of the old buildings of this part of the State is no doubt the Aghôrêśvara temple at Ikkêri, the second capital of the Keḷadi kings. It is a stone building of large and well proportioned dimensions, erected after the style of the Dravidian temples of Vijayanagar. The Nandi pavilion in front is a particularly handsome structure. On the floor in front of the shrine in the temple are effigies of three of the Keḷadi kings, doing obeisance, with the name inscribed above each. One of them, Huchcha (mad) Sômaśêkhara, is represented as manacled and fettered. The distance between the central pillars was adopted as the standard measure for garden land. A rod of this length, equal to 18 feet 6 inches, was the space called *dâya* allowed for one tree, and the *shist* or assessment was fixed on 1000 such *dâya* at various rates.

Classified List of the Inscriptions, arranged in chronological order.

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
	Pandava				
? 1193	Janamêjaya ..	Sb 183	? 1367	Janamêjaya ..	Tl 157
	Kadambas				
c 400	Mṛigêśvaravarmmâ ..	Sb 33	? 1173	Kîrtti-Dêva ..	Sa 71
c 420	Ravivarmmâ ..	„ 523	1177	Sôyi-Dêva ..	Sb 412
968	... ..	„ 465	1178	Kîrtti-Dêva ..	„ 431
971	S'ântivarmmâ ..	„ 44	? 1178	Tailaha-Dêva ..	„ 325
975	Tailaha ..	„ 445	1183	Kîrtti-Dêva ..	„ 50
?c 1000	Kâva-Dêva ..	Sa 30	1187	Kondemarasa ..	„ 47
? 1018	Goravarasa ..	Sb 46	1188	Kava-Dêva ..	„ 472
? 1018	„ ..	„ 48	1189	„ ..	„ 179
1029	Kundamarasa ..	„ 213	? 1191	„ ..	„ 439
? c1070	Kirtti-Dêva ..	„ 229	1193	„ ..	„ 448
1071	„ (Kîrttivarmmâ)..	„ 317	? 1193	„ ..	„ 393
1077	„ ..	„ 262	1198	„ ..	„ 478
c 1100	„ „ ..	„ 442	1207	„ ..	„ 171
1103	„ ..	„ 563	1208	„ ..	„ 307
1103	„ ..	„ 564	1211	„ ..	„ 59
1104	„ ..	„ 421	1219	Malli-Dêvarasa ..	„ 224
1112	„ ..	„ 468	c 1220	„ ..	„ 188
1112	„ ..	„ 469	c 1220	„ ..	„ 228
1112	„ ..	„ 470	1223	„ ..	„ 227
1116	„ ..	„ 337	1224	„ ..	„ 180
1127	Tailapa-Dêva ..	„ 141	1225	„ ..	„ 178
1129	„ ..	„ 359	1228	„ ..	„ 58
? 1133	Kâva-Dêva ..	„ 143	1231	„ ..	„ 221
1139	Madhukarasa ..	„ 414	1231	„ ..	„ 222
1139	„ ..	„ 415	1237	Sôyi-Dêva ..	„ 384
1143	Malli-Dêva ..	Sa 58	1239	... naya-Dêva ..	„ 319
? 1145	Gorava-Dêvarasa ..	Sb 67	1258	Kâva-Dêva ..	„ 517
1147	Kâva-Dêva ..	„ 79	1270	„ ..	„ 302
1151	Kîrtti-Dêva ..	„ 464	? 1271	„ ..	„ 371
1159	„ ..	„ 416	1278	„ ..	„ 187
c 1160	Sôyi-Dêva ..	„ 346	c 1280	„ ..	„ 190
1162	Kîrtti-Dêva ..	„ 568	c 1280	„ ..	„ 297
1163	„ ..	„ 177	1289	„ ..	„ 503
? 1165	„ ..	„ 567	1300	„ ..	Sa 45
1166	„ ..	„ 306	1307	„ ..	„ 32
1171	Sôvi-Dêva ..	„ 345			
	Rashtrakutas				
? 797	Gôyindara-Ballaha ..	Sb 1	c 800	Gôvindara-Vallaha ..	Sb 542
c 800	Prabhûtavarsha-Gôvin-darasa ..	„ 9	876	Amôghavarsha-Vallabha..	„ 85
c 800	„ Gôindarasa ..	„ 10	c 898	Akâlavarsha ..	„ 546
c 800	Jagattunga ..	„ 22	c 900	Kannara-Dêva .	Nr 23
			c 910	Akâlavarisha ..	Sb 91

Date A.D.	Name of Ruler.	Taluq No.
912	Akâlavarsha-Dêva ..	Sb 88
938	Kannara-Dêva ..	„ 70
939	„ ..	„ 476
940	Kannara-Vallaha ..	„ 75
940	„ ..	„ 77
941	„ ..	„ 83
c 950	Akâlavarsha-Kannara ..	„ 246
? 951	Kannara-Dêva ..	„ 408
951	„ ..	„ 570
954	„ ..	„ 240
954	Akâlavarsha-Dêva, Kannara-Dêva ..	„ 474

Chalukyas

c 680	Vikramâditya ..	Sa 79
c 690	Vinayâditya-Satyâśraya ..	Sb 15
692	„ ..	„ 571
c 700	Vijayâditya-bhatâra ..	„ 411
968	Chaṭṭiga-Dêva ..	„ 465
? 975	Tailaha-(Dêva) ..	„ 445
979	Nûrmmaḍi-Tailapa-Dêva	„ 530
985	Tailapa-Dêva ..	„ 529
986	Teyilaha ..	„ 413
991	Âhavamalla-Dêva ..	„ 477
999	Satyâśraya-Dêva ..	„ 234
1004	Satyâśraya-Vallabha ..	„ 385
1004	„ ..	„ 386
c 1010	Vikramâditya-Satyâśraya	„ 381
1012	„ ..	„ 471
1015	Jayasimha-Dêva ..	„ 16
? 1018	Jagadêkamalla ..	„ 46
1018	... ..	„ 48
1023	Jagadêkamalla Jayasinga Dêva ..	„ 283
1025	Jagadêkamalla-Dêva ..	Sa 7
1029	Jayasimha-Dêva ..	Sb 213
1032	Jayasingha-Dêva ..	„ 60
1032	„ ..	„ 61
1032	„ ..	„ 62
1032	„ ..	„ 63
1032	„ ..	„ 64
1032	„ ..	„ 191
? 1033	Jayasimha-Dêva ..	„ 184
? 1034	Jagadêkamalla ..	„ 72
1040	Jagadêkamalla-Dêva ..	„ 557
1042	„ ..	Sa 108 *bis*
1042	„ ..	„ 109 *bis*
1053	Âhavamalla-Dêva ..	Sb 87
1057	Trailôkyamalla-Dêva ..	„ 500
1057	„ ..	„ 438
? c 1060	„ ..	Sa 130
1062	„ ..	Nr 47
1062	„ ..	„ 58
1063	„ ..	„ 118
955	Kannara-Dêva ..	Sb 202
958	„ ..	„ 501
? 960	„ ..	„ 326
965	„ ..	„ 203
967	Koṭṭiga-Dêva ..	„ 531
972	Kakkala-Dêva ..	„ 455
972	„ ..	„ 457
973	Kakka-Dêva ..	„ 454
c 991	Kakkala-Dêva ..	„ 479
1065	Trailôkyamalla-Dêva .	Sb 249
1066	„ ..	Nr 59
1070	„ ..	Sb 243
1070	Bhuvanaikamalla Sômêśvara-Dêva ..	„ 276
1071	Bhuvanaikamalla-Dêva ..	„ 317
1074	„ ..	„ 299
1074	„ ..	„ 399
1074	„ ..	Nr 30
1075	„ ..	Sb 314
1076	„ ..	„ 315
1077	Tribhuvanamalla-Dêva ..	„ 172
1077	„ ..	Nr 35
1077	„ ..	„ 36
1077	„ ..	„ 38
1079	„ ..	Sa 109
1081	„ ..	Sb 336
1084	„ ..	„ 235
1084	„ ..	„ 236
1089	„ ..	„ 388
1089	„ ..	Sa 103
1091	„ ..	Sb 549
1092	„ ..	„ 392
1096	„ ..	Sa 80
c 1100	„ ..	Sb 225
c 1100	„ ..	Tl 169
c 1100	Vikramâditya-Dêva ..	Sb 442
1103	Tribhuvanamalla-Dêva ..	„ 563
1103	„ ..	„ 564
1103	„ ..	Tl 192
1104	Tribhuvanamalla ..	Sb 421
1112	Tribhuvanamalla-Permmâḍi-Dêva ..	„ 327
1126	Tribhuvanamalla-Dêva ..	„ 170
1127	Bhûlôkamalla-Dêva ..	„ 141
? 1129	Sômêśvara-Dêva ..	„ 49
? 1129	Bhûlôkamalla ..	„ 310
? 1129	„ ..	„ 359
? 1131	„ ..	„ 80
1138	„ ..	„ 289

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1138	Bhûlôkamalla	Sb 519	1156	Trailôkyamalla-Dêva	Sb 175
1139	Sômêśvara-Dêva	„ 414	1156	„	„ 176
1139	„	„ 415	1157	„	„ 290
1139	Jagadêkamalla-Dêva	„ 233	1157	„	„ 369
abt 1140	„	„ 335	c 1158	„	„ 324
? 1141	„	Sb 253	1159	Tribhuvanamalla-Dêva	Sa 159
1142	„	„ 422	1160	Bhûlokamalla-Dêva	„ 28
1143	„	„ 125	1160	Trailôkyamalla-Dêva	„ 93
1143	„	„ 252	c 1165	„	Sb 277
1143	„	Sa 58	? 1165	Tribhuvanamalla-Dêva	„ 567
c 1145	„	Sb 138	? 1178	„	„ 325
? 1145	„	„ 67	? 1180	Trailôkyamalla-Dêva	Sa 131
1147	„	Nr 37	? 1183	Sômêśvara-Dêva	Sb 419
1150	„	Sb 86	1187	„	„ 47
1151	„	„ 132	1189	Tribhuvanamalla-Sômêś-vara Dêva	„ 179
1151	Trailôkyamalla-Dêva	„ 464			
1152	Nûrmmaḍi-Tailapa-Dêva	„ 525	1212	...	„ 309
1154	Trailôkyamalla-Dêva	„ 510	1212	...	„ 441

Gangas

1077	Chaṭṭala-Dêvi	Nr 35	1139	Ekkalarasa-Dêva	Sb 233
1077	„	„ 39	1145	„	„ 138
1077	„	„ 40	1151	„	„ 132
1129	Ekkalarasa-Dêva	Sb 149	1198	Ekkala (II)	„ 140
1132	„	„ 147			

S'antaras

897	Tolâpurusha Vikramâditya S'ântara	Nr 60	? 1152	Bommarasa	Sb 19
			1159	Râya-Tailaha-Dêva	Sa 159
977	Kulava S'ântara	Sa 152	1160	Jagadêvarasa	„ 28
? 986	S'ânta-Râya	„ 100	1160	„	„ 93
c 1060	Vîra-S'ântara	Nr 48	c 1165	Singi-Dêva	„ 112
1062	„	„ 47	c 1165	„	„ 113
1062	„	„ 58	1166	„	„ 114
1062	„	„ 63	1170	S'ântara-Dêva	„ 116
c 1062	„	„ 71	1175	Jagadêvarasa	„ 66
? 1068	„	„ 70	?c 1175	„	„ 155
1066	Bhujabala-S'ântara	„ 59	1179	Bîrarasa	Sb 20
1077	Nanni-S'ântara	„ 35	? 1180	Jagadêva-S'ânti-Dêva	Sa 131
1077	„	„ 36	1189	Tribhuvanamalla-S'ântara	„ 36
1077	„	„ 40	1189	„	„ 95
c 1077	„	„ 39	1216	Jagadêva-Pâṇḍya, Dêvarasa	„ 125
c 1077	Bhujabala-S'ântara	„ 38	? 1241	Bîra-Dêvarasa	„ 27
c 1077	„	„ 57	1255	„	„ 150
1087	Vikrama-S'ântara	„ 40	1275	Bommarasa	„ 134
1089	Râya-S'ântara	Sa 103	1282	Tammarasa	„ 84
? 1095	Jagadêvarasa	„ 87	1282	„	„ 85
? 1095	„	„ 88	1288	Kûṭe-Sôme-Nâyaka	Nr 61
1096	Râya-S'ântara	„ 80	1290	„	Sa- 31
1103	Tribhuvanamalla-S'ântara	Tl 192	1290	„	Nr 33
1147	Vikrama-S'ântara	Nr 37			

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
		Sênavaras			
c 1010	Sênavarasa ..	Sb 381	..	...	..
		Kalachuryas			
1158	Bijjaṇa-Dêva ..	Sb 255	1168	Râyamurâri-Sôvi-Dêva ..	Sb 286
1159	,, ..	,, 328	1171	,, .	,, 345
1159	,, ..	,, 99	1171	,, ..	,, 370
1159	,, ..	,, 416	1171	,, ..	,, 518
1159	,, ..	,, 131	1172	,, ..	,, 389
c 1160	,, ..	,, 346	1172	,, ..	,, 543
c 1160	,, ..	,, 430	1173	,, ..	,, 139
1162	,, ..	,, 568	1175	,, ..	Sa 66
1163	,, ..	,, 177	1176	,, ..	Sb 32
1163	,, ..	,, 193	1177	,, ..	,, 251
1163	,, ..	,, 449	1177	,, ..	,, 498
1163	,, ..	,, 287	1177	Sankama-Dêva ..	,, 174
1165	,, ..	,, 6	1178	,, ..	,, 431
1165	,, ..	,, 372	c 1180	,, ..	,, 401
c 1165	,, ..	,, 277	1182	,, ..	,, 43
		Hoysalas			
1090	Hoysala-Dêva ..	Tl 198	? 1208	Ballâḷa-Dêva ..	Sb 307
1130	Ekkalarasa ..	Sb 3	1209	,, ..	,, 377
1130	,, ..	,, 5	1211	,, .	,, 4
1130	,, ..	,, 7	1211	,, ..	,, 404
? 1140	Hoysala-Dêva ..	,, 348	1212	,, ..	,, 376
c 1180	Ballâḷa-Dêva ..	,, 2	1212	,, ..	,, 516
1183	,, ..	,, 419	1218	,, ..	Sa 15
1193	,, ..	,, 30	1226	Narasimha-Dêva ..	,, 126
1193	,, ..	Sa 4	1239	Sômêśvara-Dêva ..	Sb 492
? 1196	,, ..	Sb 13	? 1242	,, .	,, 334
1196	,, ..	,, 98	1299	Ballâḷa-Dêva ..	Sa 96
1197	,, .	,, 514	1299	,, ..	,, 98
1197	,, ..	,, 515	1300	,, ..	,, 45
1198	,, ..	,, 140	1302	,, ..	Nr 27
1199	,, ..	,, 402	1303	,, .	Sa 101
? 1204	,, .	,, 148	1305	,, .	,, 156
? 1205	,, ..	,, 332	1307	,, ..	,, 62
? 1205	,, ..	,, 333	? 1314	,, ..	Sb 162
1207	,, ..	,, 171	1320	,, ..	Sa 135
? 1208	,, .	,, 28	? 1329	,, .	,, 104
? 1208	,, ..	,, 305	1334	,, ..	Sb 494
		Seunas (or Yadavas)			
1212	Singhana-Dêva ..	Sb 309	1216	Singhana-Dêva ..	Sb 507
1212	,, .	,, 376	1217	,, ..	,, 135
1215	,, ..	,, 276	? 1217	,, ..	,, 339
1216	,, ..	,, 391	1218	,, ..	,, 256
1216	,, ..	,, 398	1218	,, ..	,, 423

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1223	Singhana-Dêva ..	Sb 308	1282	Râma-Dêva ..	Sb 57
1224	,, ..	,, 293	1282	,, ..	,, 160
1231	,, ..	,, 275	1282	Râmachandra-Râya ..	Sa 86
1234	,, ..	,, 403	1283	,, ..	Sb 189
1235	,, ..	,, 269	1283	,, ..	,, 284
1237	,, ..	,, 250	1283	,, ..	Sa 63
1239	,, ..	,, 319	1283	Râma-Dêva ..	,, 406
1241	,, ..	,, 387	? 1283	,, ..	,, 417
1242	,, ..	,, 321	1284	Râmachandra-Dêva ..	Sb 31
1242	,, ..	,, 425	1284	,, ..	,, 34
1243	,, ..	,, 217	1286	Râma-Dêva ..	,, 208
1244	,, ..	,, 322	? 1286	Râmachandra-Dêva ..	,, 352
? 1248	,, ..	,, 427	1288	,, ..	,, 93
1248	Kanhara-Dêva ..	,, 426	1288	Râma-Dêva ..	,, 128
1249	,, ..	,, 340	1288	,, ..	,, 219
1254	,, ..	Tl 177	1288	,, ..	,, 247
1255	,, .	Sb 136	1289	,, ..	,, 209
c 1265	Mahadêva-Râya ..	,, 285	1289	,, ..	,, 113
1270	,, ..	Sa 137	1290	,, ..	,, 192
1272	Râma-Dêva ..	Sb 137	1291	,, ..	,, 210
? 1275	,, .	,, 292	1292	Râmachandra-Râya ..	,, 198
1276	Râmachandra-Râya ..	Sa 69	1294	,, ..	,, 502
1276	,, .	,, 70	1295	,, ..	,, 101
1276	,, ..	Sb 295	1295	,, ..	,, 124
1280	,, ..	,, 275	c 1300	Râma-Dêva ..	,, 298

Sindas

c 1180	Iśvara-Dêva ..	Sb 276	1289	Madhukarayya ..	Sb 209
1193	,, ..	Sa 4	? 1316	... ..	,, 291
1296	Kâmayya ..	Sb 295			

Vane

1241	Vikkama-Dêva ..	Sb 272	1249	Vikkama-Dêva ..	Sb 270
1241	,, ..	,, 273	1249	,, ..	,, 271

Setu

1278	Immaḍi-Ballaha Dêvarasa..	Nr 9	? 1304	Dêkarasa ..	Nr 12
1280	,, ..	,, 11	1320	Kôṭi-Nâyaka ..	,, 19

Vijayanagar

1342	Harihara-Râya ..	Sb 263	1369	Sôvaṇṇa-Voḍeyar ..	Tl 132
1346	Hariyappa-Voḍeyar ..	Tl 154	1371	Bukkaṇṇa-Oḍeyar ..	Sb 17
1347	Mârapa ..	Sb 375	1371	,, -Voḍeyar ..	Tl 119
? 1350	Harihara-Râya ..	Tl 17	1371	,, .	,, 109
1353	Hariyappa-Voḍeyar ..	Sb 110	1372	Bukka-Râya ..	Sb 199
1354	,, ..	,, 104	1374	,, ..	,, 115
1362	Virupa-Râya ..	Tl 20	1376	,, ..	,, 106
1362	Virupaṇṇa-Voḍeyar ..	,, 37	1377	Harihara-Râya ..	,, 16
1363	Bukka-Râya ..	,, 197	1377	Virupaṇṇa-Oḍeyar ..	,, 28
? 1366	Abhinava-Bukka-Râya ..	Sb 102	1377	,, ..	,, 125
1367	Virupa-Râya ..	Nr 34	1378	Harihara-Râya ..	,, 200

Date A.D.	Name of Ruler.	Taluq No.
1379	Harihara-Râya ..	Sb 196
1379	Virupaṇṇa-Voḍeyar ..	Tl 114
1380	Harihara-Raya ..	Sb 152
1380	Virupaṇṇa-Voḍeyar ..	Tl 116
1380	Virupâksha-Râya .	,, 167
1383	Harihara-Râya ..	Sb 428
1384	,, ..	Tl 147
1387	,, .	Sb 512
1388	,, .	,, 146
1388	,, .	,, 483
1389	,, .	,, 116
1393	,, ..	,, 134
1393	,, ..	,, 154
1394	Harihara-Râya ..	Tl 173
1395	,, ..	Sb 103
1395	,, ..	Tl 201
1396	Hariyappa-Voḍeyar ..	Sb 121
1396	Harihara-Râya ..	Tl 8
1397	,, ..	,, 146
1397	,, ..	,, 160
1398	,, ..	Sb 105
1400	Hariyappa-Voḍeyar ..	,, 173
1401	Harihara-Râya ..	Tl 31
1403	,, ..	Sb 117
1403	,, ..	Tl 133
1404	,, ..	,, 9
1404	Bukka-Râya ..	,, 11
1404	Virupâksha-Râya ..	,, 113
1404	Harihara-Râya ..	,, 196
1404	,, ..	,, 29
1405	Bukkaṇṇa-Râya ..	,, 12
1405	Harihara-Râya's son, ..	,, 22
1405	.. ..	,, 24
1405	Bukkaṇṇa-Râya ..	,, 126
1405	Harihara-Râya ..	,, 130
1405	Virûpâksha-Râya ..	,, 196
1406	.. ..	,, 176
1407	Pratâpa-Dêva-Râya ..	,, 122
1407	,, ..	,, 190
1407	,, ..	,, 151
1407	,, ..	,, 162
1408	,, ..	Sb 107
1408	,, ..	,, 108
1408	,, ..	,, 261
1408	,, ..	Tl 131
1408	,, ..	Nr 29
1410	,, ..	Sb 484
1410	,, ..	Sa 8
1410	,, ..	Tl 205
1411	,, ..	Sb 26
1411	,, ..	Tl 206
1412	,, ..	Sb 467
1412	,, .	Tl 142
1414	,, ..	,, 179
1416	,, .	Sb 168

Date A.D.	Name of Ruler.	Taluq No.
1416	Pratâpa-Dêva-Râya .	Tl 200
1417	,, ..	,, 148
1418	,, ..	Sb 119
1418	,, ..	Tl 215
1418	,, ..	,, 216
1419	Dêva-Râya ..	Sb 513
1419	,, ..	Sa 35
1420	,, ..	,, 7
1420	,, ..	Tl 168
1421	,, ..	Sb 118
1421	,, ..	,, 120
1421	,, ..	Tl 144
1423	,, ..	Sb 461
1423	,, ..	Tl 2
1423	,, ..	,, 14
1424	,, .	Sb 565
1424	,, ..	Tl 170
1424	,, ..	,, 175
1425	,, ..	,, 163
1429	,, ..	Sb 24
1430	,, ..	Tl 193
1431	,, ..	Sa 51
1431	,, ..	Tl 1
1432	,, ..	Sb 497
1432	,, ..	Tl 23
1434	,, ..	Sb 126
1434	,, .	Tl 168
1436	,, ..	Sb 490
1437	,, ..	Tl 175
? 1441	,, ..	Sa 68
? 1442	Mallikârjuna-Râya ..	Sb 163
1442	Dêva-Râya ..	,, 489
1445	.. ..	,, 495
1445	.. ..	Tl 200
1448	Mallikârjuna-Râya ..	Sb 473
1449	Dêva-Râya ..	,, 18
c 1450	Mallikârjuna-Râya ..	,, 166
1450	Dêva-Râya ..	Nr 67
1450	,, ..	Tl 220
1450	,, .	,, 155
1451	.. ..	,, 152
1451	Mallikârjuna-Râya ..	Sb 566
1454	,, ..	,, 167
1455	Immaḍi-Praudha-Dêvêndra	Nr 65
? 1460	Mallikârjuna-Râya ..	Sa 2
1461	,, ..	Sb 562
1463	Immaḍi-Dêva-Râya ..	Nr 68
1463	,, .	Tl 218
1463	Do Praudha-Dêvêndra ..	Nr 69
1463	Mallikârjuna-Dêva ..	Tl 206
1468	Virûpâksha-Râya ..	,, 143
1470	Bukka-Râya ..	,, 127
1472	Virûpâksha-Râya ..	Sa 60
1473	,, ..	,, 60
1475	,, ..	Sb 527

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1506	Vîra-Narasimha ..	Nr 64	1560	Sadâsiva-Râya ..	Tl 103
1511	Narasinga-Râya ..	„ 73	1565	„ ..	„ 171
1518	Kṛishṇa-Râya ..	Sb 278	1566	„ ..	Nr 1
1518	„ ..	„ 279	1566	„ ..	„ 2
1527	„ ..	„ 265	1566	„ ..	„ 3
1529	Achyuta-Râya ..	„ 39	1566	„ ..	„ 4
1533	„ ..	„ 379	1571	Tirumala-Râya ..	Sb 55
1550	Sadâsiva-Râya ..	Nr 77	1573	Sadâsiva-Râya ..	Tl 19
1552	„ ..	Sb 429	1577	„ ..	„ 5
1552	„ ..	Nr 5	1610	Venkatapati-Dêva ..	„ 166
1560	Dêva-Râya ..	Sa 55	1666	„ ..	Sb 357

Sâluvas

1488	Sâluvêndra ..	Sa 163	c 1530	Sâḷuva-Kṛishṇa-Dêva ..	Nr 46
1489	Indagarasa ..	„ „	1560	Dêva Râya ..	Sa 55
1491	Immaḍi Sâluvêndra ..	„ 164	1560	Sâlva-Malla ..	„ „
1498	„ ..	„ 163			

Keḷaḍi

?	1524	Sadâśiva-Râya-Nâyaka ..	Sb 35	1635	Vîrabhdra-Nâyaka ..	Tl 84
	1545	„ ..	Tl 15	1640	„ ..	„ 3
	1550	„ ..	Nr 77	1640	„ .	„ 4
	1552	„ ..	„ 5	1640	„ ..	„ 165
	1560	„ ..	Tl 103	1641	„ ..	„ 43
	1566	„ ..	Nr 1	1641	„ ..	„ 44
	1571	Râma-Râja-Nâyaka ..	Sb 55	1641	„ ..	„ 45
	1571	„ ..	Sa 21	1641	„ ..	„ 49
	1575	„ ..	Tl 204	1641	„ ..	„ 63
	1577	„ ..	Sb 475	1641	„ ..	„ 88
	1577	„ .	Tl 202	1641	„ ..	„ 101
	1577	„ ..	„ 5	1641	„ ..	„ 182
	1582	„ ..	Sb 232	1642	„ ..	„ 41
	1606	Veṅkaṭappa-Nâyaka ..	Sa 123	1642	„ ..	„ 42
	1610	„ ..	Tl 166	1642	„ ..	„ 54
	1615	„ ..	„ 97	1645	„ ..	„ 40
	1616	„ ..	Nr 79	? 1646	„ ..	Sa 46
	1616	„ ..	Tl 56	1659	Sivappa-Nâyaka ..	Tl 81
	1621	„	Sa 54	1660	Veṅkaṭappa-Nâyaka ..	Sa 44
	1623	„ ..	Tl 83	1662	Bhadrappa-Nâyaka ..	Tl 76
	1624	„ .	„ 66	1662	„ ..	„ 85
	1624	„ ..	„ 82	1663	„ ..	„ 145
	1627	„ ..	„ 38	1664	„ ..	„ 34
	1627	„ ..	„ 39	1664	Sômaśêkhara Nâyaka ..	„ 53
	1629	„ ..	Sb 266	1664	„ ..	„ 80
	1629	„ ..	„ 267	1664	„ ..	„ 86
	1630	Vîrabhadra-Nâyaka ..	„ 451	1664	„ ..	„ 92
	1630	„ ..	Sa 157	1664	„ ..	„ 96
	1630	„	Tl 58	1664	„ ..	„ 185
	1630	Virappa-Nâyaka ..	„ 51	1665	„ ..	„ 7
	1631	Vîrabhadra-Nâyaka ..	Sa 41	1665	„ ..	„ 48
	1631	„ ..	„ 108	1665	„ ..	„ 55
	1632	„ ..	Tl 94	1666	„ ..	„ 156
	1633	„ ..	„ 181	1667	„ ..	„ 65
	1635	„ ..	„ 62	1667	„ ..	„ 78

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1667	Sômaśêkhara-Nâyaka ..	Tl 99	1688	Chennammâji .	Tl 61
1668	,, ..	,, 98	1690	,, ..	,, 57
1669	,, ..	,, 50	1690	,, ..	,, 90
1669	,, .	,, 74	1694	,, ..	,, 46
1669	,, ..	,, 75	1696	Basavappa-Nâyaka ..	Sa 158
1671	,, .	Sa 20	1698	,, .	Tl 178
1671	,, ..	,, 39	1702	,, ..	,, 79
1671	,, ..	,, 71	1702	,, .	,, 106
1672	Chennammâji .	,, 16	1702	,, ..	,, 110
1672	,, ..	,, 17	1702	,, .	,, 117
1672	,, .	,, 18	1702	,, ..	,, 136
1672	,, .	,, 69	1702	,, ..	,, 137
1672	,, ..	,, 118	1702	,, ..	,, 187
1672	,, ..	,, 100	1702	,, ..	,, 208
1673	,, ..	Tl 67	1707	,, ..	,, 93
1673	,, ..	,, 68	1708	,, ..	,, 60
1674	,, ..	Sa 53	1709	,, ..	,, 47
1674	,, ..	Tl 73	1709	,, ..	,, 95
1674	Immadi-Sivappa-Nâyaka ..	,, 70	1709	,, .	,, 91
1674	Virabhadra-Nâyaka ..	,, 188	1711	,, ..	,, 72
1674	Chennamâji ..	,, 184	1712	,, .	Sa 111
1677	,, ..	,, 77	1712	,, ..	,, 59
1678	,, ..	,, 179	1712	,, ..	,, 189
1679	,, ..	,, 64	1723	Sômaśêkhara-Nâyaka ..	Tl 6
1681	Sivappa-Nâyaka ..	Sa 38	1723	,, ..	,, 87
1681	Chennammâji ..	Tl 89	1723	,, ..	,, 183
1686	,, ..	Sb 548	1723	,, ..	,, 186
1687	,, ..	Tl 161	1740	Basavappa-Nâyaka ..	Nr 32
1687	,, .	,, 180	? 1743	,, ..	Sb 354

Mysore

1768	Navâb Sâheb ..	Sb 355	1859	(Tâkhim Arâb) ..	Sb 365

INSCRIPTIONS IN THE SHIMOGA DISTRICT.

(PART II)

SORAB TALUQ.

1

At Mávaḷi (Soraba hobli), on a stone east of the Kallêśvara temple.

svasti pṛithuvî-vallabhaṃ mâharajâdhirâjaṃ paraṃêśvaraṃ bhâṭṭarakan śrî-Gôyindara-Ballahaṃ pṛithuvî-râjyaṃ geye Madanâga-ârasar *Vanâsi-pannirchchâsiramuṃ âḷe Viṭṭigeregaḷa Eḍenâḍa gâmaṃ Mandhaṅgeḷâ kaiyin Kalimmarân eḷedukoṇḍ âḷutt ire kaṇḍu nâḷgâmigarkkaḷuṃ nindu Vasavûra eṛidu koṭṭeyaṃ koḷvalli Korakôḍa Koṇṇindara-kere dhâtu sarvvaṃ yittar

†jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

adan aṛivon Poleyamma .... llaran eṛidu kondu geldu pondi svarggâḷayakh êṛidan âvaroḍan aḍardu ssattôn Aṅgarânû ..... adu dharmma-sâgara-ṇevadiṃ tarkkanâvole beḷapud â-keya kaiyyuḷḷidar orvvaṭṭuga maneya bedega sa..... ṇaleppôr kaṭṭisida .. va Râmara sêtuva mâhantarara oṭṭida beṭṭu muḷigiya koṭṭevu bâri .. daṃ puṭṭida .... ne andidaṛ inn âgaḷ ikkidaḍ orvvaṭṭuga manname sâḷaḷḷi puḷa .... sâgaraman ||

2

On a second stone at the same place.

(*The top portion is broken*).. vûraṃ hâyalu daṇḍa .... yyanu tanna .... baḷâ ..... bandu Balâḷu-Dêvana .... pôgi âva..... laraṃ ...t iṛidu konda vîra-bbaṭaraṃ ma.....Chaitra-suddha-pañcha ..... vârada..... Bijja-Gauṇḍana maga Bamma .... nâyaka sura-lôka-prâptan âdanu ||
(*final verse as in No.* 1 *above*) .. . . llôja gaida ||

3

On a third stone at the same place.

† namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrîmatu Vikrama-[va]rshada 4 Sâdhâraṇa-saṃutsarada Jêshṭa-sudha | 1 | Â-vârâ | Pu | svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Ekalarasa-Dêvaru sukha-saṅkathâ-vinôdadiṃ râjya-geyutt ire || śrîmatu Banavâse-pannirchchhâsirada Jiḍḍuḷige-eppataṛa baḷi bâḍa Mâyileya nâ[]-prabhu Êcha-Gâûḍana magâ Châûḍa-Gâûḍaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Siṅgi-Dêv-arasaru bandu Mâyaleyan iṛidu tuṛuvaṃ koṇḍu hôhalli Châûṇḍûr Mâdha tuṛuvaṃ magurchchi sura-lôka-prâptan âda ||

*So in the original. †The orthography of this in the original is very bad.

aṇakam id êno kâḷagadoḷ âr ddore Yakkala .. ka mikka-bal- |
kaṇigaḷan okkilikki Javan uṇḍu kâṛidante per- |
bbeṇada baṇambe per-ggaruḷa tinttiṇi nettara per-vvonalgaḷiṃ |
taṇipidan ântu[....]Châ(ṃ)û-Gauṇḍa pisâcha-kôṭiyaṃ ||

.. keya kalitanadinde |
..... gaṇi . .... lalli sura-lôkadoḷaṃ |
mechchisidaṃ Dêvêndrana |
.... Chauṇḍa-Gauḍa sâgara-dhareyoḷu ||

..... sura-ḷôkadoḷu |
seḍage ..... Chauṇḍa-Gauṇḍa .... subhaṭaṃ |
taḷt iṛidu ..... ôḍida |
..... châmaraṃ berasu ..... hokkaru ||

(*final verse as in No.* 1 *above*) î-vîragalaṃ mâḍida âchâri Malôjaṃ ||

4

On a fourth stone at the same place.

svasti śrîmatu Saka-varśa 1133 neya Prajôtpatti-saṃvatsarada Bhâdrapada-suddha-puṇṇami-Budhavâradalu sura-lôka-prâptar âdanû || svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakravartti śrî-Hoyissaṇa-vîra-Ballâḷa-Dêva-râjyaṃ prav[r]iddham uttarôttara-sthiraṃ jîyâtu ||

namas tuṅga &c. ||

Gavudadalu neleviḍâgi biṭṭiddandu bandu Yeṛeyaṇa-Daṇṇâykara magaṃ Balla ... Chaudayaṃ naḍatandu murtti surtti kudureya pâya-daḷagaḷan eydi poyiddirdda Biḷivûralu Mâyileya Châvuḍa-Gauḍana magaṃ Taiyla-Gâvuḍa taḷt iṛidu meṛadu sura-lôka-prâptan âdaṃ || subhaṭar desegeṭṭaru.. .. .. digir bbhîtigoṇḍaḷu Taiyilla-Gâvuḍana bhuja-baḷakkaṃ bhayagoṇḍar â-shatrugaḷum Taiyillag iddi.. ..... || (*final verse as in No.* 1 *above*) Kupageḍeya Râmôjana maga Masaṇôja mâḍida kalu ||

5

On a fifth stone at the same place.

namas tuṅga &c. ||

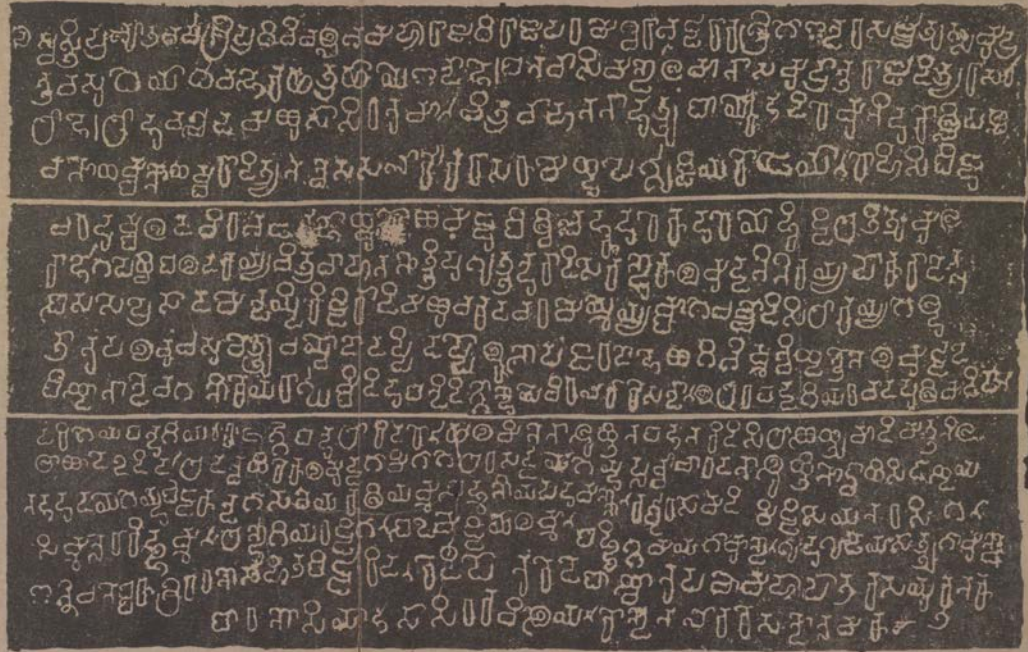
svasti śrîmatu Vikrama-varshada ... neya Sâdhâraṇa-saṃvaṣcharada Jêshṭa-sudha 1 Âdivâradandu śrîman-mahâ-maṇḍaḷêśvara Ekkalarasa-Dêvaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire Jiḍḍuḷige-yeppattara baḷiya bâḍa Mâyileyan iṛidu turuvaṃ Siṅgi-Dêvaṃ koṇḍu bôhalli Boppaṇana magaṃ Divama-Gauḍa . â-turuvaṃ magurchchi sura-lôka-prâptan âda || antu Chevuḍa-Gâvuḍana hage sura-lôkake vôda | Eḍageṛeyoḷage gadde ka 5 pratipâḷisuvudu adaṃ keḍsida ... pañcha-mahâ-pâtakav aku || (*final verse as in No.* 1 *above*).

6

On a sixth stone at the same place.

namas tuṅga &c. ||

ant Êcha-Gâûḍana su-putra Chauḍa-Gâûḍanu prabhutvaṃ geye âtana besa .. rggaṃ Kâḷiga-subhaṭaṃ nammida ||



VÎRAKAL AT MÂVAḶI (SORAB N° 10)

svasti śrîmatu Kaḷachuriya-kuḷa-kamaḷa-mârttaṇḍa bhuja-baḷa-chakravartti Bijjaṇa-Dêva-varśada 10 neya Pârttiva-saṃvatsarada Âsvayja-suddha-*bahuḷa-êkâdasi-Sômavâradandu śrîmanu maha-maṇḍaḷêśvaraṃ Ekkala-Dêv-arasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyutt ire || va || antu sva-jâti-kâraṇadind âḷi kramadiṃ Daśaratha-daṇḍanâthanuṃ Kâḷarasanu Hosavaḷḷiya turuvaṃ koṇḍu hôhalli || parid eydi tâgi duradoḷ idirchchida vîra-bhaṭaraṃ adaṭina Kâḷigan irad eydi tâgi taḷurtt esuûdu || gaṇḍagali saṅgara-raṅgadoḷu keṇḍaman iṇḍugaṭṭidante khaṇḍisida pâre ambinoḷu nija-vairi-bhaṭaraṃ kondikkidaṃ palavu hayaṅgaḷa nija-vîradin âji-raṅgadoḷu || parada-tale biṭṭa kuṇu-verasu raṇadoḷu desegeṭṭ ôḍuvaraṃ kaṇḍu pôr pande endu Kâḷiga-subbaṭaṃ jaḍid-echchaḍe sira-paṛid-aṭṭegaḷ âḍidavu samarâṅgaṇadoḷu ||

vṛi || puṛpa-vimânamaṃ beḷu-goḍe kaḷasa kannaḍi tôraṇaṃ |
sura-dundubhi châmaraṃ berasu kanneyaru bôrane |
paritandu Kâḷiga-subbaṭaṅg Indra-lôkada sukhamaṃ |
tôralukey Amarâvati-puramaṃ pokkaru || †

va || antu Mâyileya huṭṭida huliya-jaṅguḷi Honneya-nâyakaṅgaṃ âtana sati Sômavegaṃ puṭṭida su-putra Kâḷiga-subbaṭaṃ tâgi taḷut iṛidu sura-loka-prâptan âdanu | śrîmatu Sântôjaṃ mâḍida | Hosavaḷḷiya mahâjanav irddu Baḷḷiya bayalalu hâda gade idan orvvan aḷidava pañcha-mâ-pâtakaṃ ||

7

On a seventh stone at the same place.

namas tuṅga &c. ||

svasti śrîmatu Vikrama-varsha | 4 | Sâdhâraṇa-saṃvaścharada Jêsbṭa | su | 1 | Â | d andu | śrîmanmahâ-maṇḍaḷêśvaraṃ Ekkalarasa-Dêvaru suka-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire | Jiḍḍuḷigeyepataṛa baḷiya bâḍa Mâyileyan iṛidu turuva *Sindhi-Dêv-arasaṃ koṇḍalli tâgi Billôjaṃ turuvaṃ magurchchi sura-lôka-prâptan âda | antu Chauḍa-Gauḍana kûḍe birddaḍe Eḍageyeyoḷage .... pratipâḷisuvaru idann aḷidaṅge pañcha- .... (*final verse as in No. 1 above*) .....

8

On an eighth stone at the same place.

namaḥ Śivâya |

namas tuṅga &c. ||

.. ... samasta-praśasti-sahitaṃ śrîmanu(manu)-mahâ-maṇḍaḷêśvaraṃ vîra ..... neya .. Kâḷayu ..... Banavâse-panniśchâsiramumaṃ Herdoṛe-muṭṭ âḷtirddu .... dêvana ..... biṭṭ-irddalli svasti samasta-praśasti-sahitaṃ śrîmanu ..... nâḍu *Jiḍḍâḷige-nâḍa eppattaroḷagaṇa mûḍadalleya Tottûra (*rest gone*).

9

At the same village, on a stone in Tippa's back-yard.

svasti Prabhûtavarsha śrî-Gôindarasa prithuvî-râjyaṃ keye Ereyammarasar vVanavâsi-nâḍ âḷe Mâileya gâman Âridara Poleyamma-gâmigar avariṃ b ḷik avara magan râja-puli Kulamuddan gô-sahasra-p . dâruṃ padaluṃ kanyâ-dânamuṃ algaḷḷiḷiyuṃ koṭṭu niṛisidam eṇṭu beḷe mattalu Bâdôvôja mâḍida

*So in the original. †So in the original, but the metre is incorrect.

10

At the same village, on a stone in the back-yard of the basti.

svasti Prabhûtavarsha śrî-prithivî-vallabha mahârâjâdhirâja paramêśvarâ bhaṭṭârâka śrî-Gôvindarasar chchatus-samudrânta-vasudheyâ dhavaḷaika-chhatra-chhâyeind âḷe | Panavâsi-maṇḍalamân â-samudrânta Râjâdityarâsar âḷe | Âḷuvakhêḍam aṟu-sâsiranumân Chitravâhanan âḷuttum bâykâḷad-ire munidu Kolli-Pallava-Noḷambaṃ Noḷambar-Âdityanan vesasal â-Kâkarâsarum eḷdu Pergguñjiya kôṭeyân rôhisi biṭṭu eraḍum-balada vîra-bhaṭarkkaḷ oḷdu poṟammaṭṭu bil villaḷ kudure kudureyoḷ kiṭṭi ati-tumula-kâḷaga peḷchi balada-kayyaṃ-Chitravâhanan otti pugutt andu kâdise kaṇḍu Kulamudda nîn î-kayya pokku kâd endu besase presâdam end aydi kiṭṭi kâdi maṟuvakkadavara meymeyyam bâge echch-ôḍisi â-kayyaṃ geldu tânuṃ palavuṃ esuvettu ey vodod appidappol kaṇe-pañjaradoḷ eṟagi Bhîshman viḷdante nela-muṭṭade biḷdônân dêva-gaṇikkeyar ârggham biḍidu band idirggoṇḍ uye vîra-lôkake sandôn ‖ ara-baddagiyara Vâdapuli mâḍidân Parigeya bandugiyar î-ûrgge bandu Âridaroḷ chhalamine nâlk-eḷtina baḷana kiḍisi âṟ-eḷtu mâḍi mattaṃ nilalârâde ôḍida | adan vaḷike Kulamudda-gâmigâge arasar ddaye geydu pûrvvâchârada nâlk-eḷtinoḷ voḷisi geldeyan aḷadu daye geydu biṭṭa Kundageseveya Kaliyamma (*others named*) int î-enebaru śrîkaraṇa-sahitaṃ biṭṭâr idaṃ keḍipônuṃ keḍe bâḷvônuṃ pañcha-mahâ-pâtaka-samyuktan akkuṃ Bîraṇâsiyoḷ sâsira-kavileyan kondôna lôkakke sandôuum akkum ‖

11

At the same village, on a vîrakal near the entrance of the Basavaṇṇa temple.

namas tuṅga &c. ‖

. ..... varśada 7 ..... 14 Âdivâra ..... Jiḍḍuḷige-eppattaṟa..... koḷalu tuṟuva maguḷchchi Jakki-Seṭṭi kâdi kâgi ..... prâptan âdaṃ ‖

aṇakam id ênu kâḷagadoḷ âr dôre ..... mikka bal- |
kaṇigaḷan okkalikki Javan uṇḍu ..... r- |
bbeṇada baṇambe per-ggaruḷa tintiṇi ..... taḷt iṟidu Jak- |
kaṇa ..... naḍe..... piśâcha-kôṭi .. ‖

sura-gaṇikeyaran olisi sura-ḷôkadoḷaṃ mechchisida ..... Jakkaṇana ..... saṅgaradoḷ .....

12

On a second vîrakal at the same place.

namas tuṅga &c. ‖

svasti śrîmach-Châḷukyamalla-Dêva-varśśada 7 neya Yuva-saṃvatsarada .... suddha 14 Âdivârad-andu śrîmanu-Banavase-pannichchâsirada *Jiḍvaḷigey-eppattaṟa baḷiya bâḷaṃ Mâyileya tuṟuvaṃ Kâḷarasaṃ koḷalu tuṟuvaṃ magurchchi Utta-Gâvuṇḍaṃ kâdi taḷt iṟidu sura-lôka-prâptan âda ‖

vṛi ‖ aṇakam id ênu kâḷagadoḷ âr ddore Yakkalam mukki mikka bal- |
kaṇigaḷan okkilikki Javan uṇḍ uyyane kâṟidante per- |
beṇada baḷambe per-ggaruḷa tintiṇi nettara per-bonalu ..... |
.... ḷipidanântu taḷutt iṟidu Utta-Gâvuḍan andu piśâcha-kôṭiyaṃ ‖
nichchadi ... litanadind |
achchara-gaṇikeyaran olisi sura-lôkadoḷaṃ |
mechchisidam ..... n |
achcharivaḍe Utta-Gavuḍana baluhu saṅgarad eḍeyoḷ ‖

..... kalla mâḍida Kuppaya Sâvagôja ‖

*So in the original.

13

At Andige (same hobli), on a stone east of the Râmêśvara temple.

svasti samasta-prasasti-sahitaṃ śrîmatu-vîra-Ballâḷa-Dêva-śaka-varashada 14 neya Râkshasa-vatsarada Phalguṇa-sudha-sa 7 Sômavârad andu Vudareya âdhikâri Gôparasa Jamburige haridalli Chiṭṭavura Pâḍiyama Gavuṇḍana yakaṭiga Aṇḍugeya Pârisa-Gavuḍana besavaga divara Lakiyana âḷiya Beḷeya .. ḷtanavaṃ mâḍi [ta]lt iṛida kramam ent [enda]de ||

billa-baṭar-oḍaṇaḍa |
balaṇi paritandu tâge tôḷ-valadiṃ |
ball-âḷu sûrig êgitat |
alliya taḷut iṛidu tavisidaṃ mârvvalamaṇ ||

antu tavisi nindu Chiṭavura Pâḍiyama-Gavuḍana kala-ḳeḷage divara Beḷeya-nâyaka palaraṃ kondu sura-lôka-prapitan âda |

sura-dundubhi pû-maḷegaḷu |
sura-kanneyar oḍane bandu nalidâḍuta kay- |
oludu vuchita-mâtaṇ |
erad uyidaru javake balli Beḷeya-nâyakanaṃ ||

(*final verse as in No.* 1 *above*).

15

At Koḍakaṇi (same hobli), on a stone north-west of the site of the Nârâyaṇa temple.

svasti Vinayâditya-Satyâśraya-śrî-pṛithivi-vallabhar mahârâjâdhirâja-paramêśvara bhaṭṭârakar Koḍakaniya mahâjanakke sarvva-bâdhâ-parihâra biṭṭe â-mûva .... dêva-padam âge amôgha avi-châram nâlkane vâgarâ Ereve .. gaḷâ su-putra .. ḷâ.. di biḍisidâru sosthe ân aḷidon pañcha-mahâ-pâtaka-saṃyuktan akku . S'rîpâla-Râma . re karuüm bîrav uggi gôsigaruṃ sanda gôliyarâ adi Aḍiarasa Kâm-oḍêra gôsâsiganu murukanaṇḍuñ akaṭṭigaviluke santu enebaru inta śala ..... munda .... chandra-sûryyam-uṇga aḷidôna pañcha-mahâ-pâtakan akkun ||

16

At the same village, on a stone near the village gate.

svasti śrî pṛithuvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka .. . vaṃ śrîmat-Jaya-siṃha-Dêvaṃ pṛithuvi-râjyaṃ geyye Kunda-Râjaṃ Banavâsi-pannirchchhâ ..... nṛipa-kâḷâtîta-saṃvatsara-sataṅgaḷ ombainûra-mûvatt-êḷaneya Râksha .... ndayyaṃ perbvâruṃ geyye Chaṭṭ-ayya-Dêvana pari bandu ûran iṛidalli ..... biḷkoṇḍu turuvaṃ pintikki pariyaṃ mârkkoṇḍu tâgi taḷt iṛidu sura-lôka .....|

jîtêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ .... maraṇê raṇê ||
naḍapidan anuvarado] kai- |
maḍagade taḷt iṛidu pogaḷe kottaḷi divyaṃ |
biḍidu kaḷivante kaḷidana |
paḍeda yaśaṃ gellad intum aggaḷav altê ||
śarvvarî-dîpakaś chandraḥ prabhâtê ravi-dîpakaḥ |
trailôkya-dîpakô dharmmas su-putraḥ kula-dîpakaḥ ||

kammâgar-Arjjunaṅge koḍaṅge kamma 60 Arjjunôjana magaṃ Chaṭṭôjâ kallaṃ mâḍisida | î-koḷanaṇa kaṭṭisida |

17

At the same village, on a stone in front of the Sidda-Râmêśvara temple.

śrî svasti śrîmatu ari-râya-vibhâḍa chatu-samudrâdhipati śrî-vîra-Bukkaṇṇa-oḍeyaru râjyaṃ geyuttam ire ‖ Virôdhikṛitu-saṃvatsara-.. . mâsa-suddha-Guru î-dinada huṇṇavage bandalikeyâgi Koḍakaṇiya baḍagi Sâdôjana kaḷḷaru tâgi taḷirddu sura-lôka-prâptan âda ‖ maṅgaḷa mahâ ‖

18

On a pillar in front of the same temple.

(*West face*).

namas tuṅga &c. ‖

svasti śrî jayâbhyudaya-Saka-varuśa 1370 neya Vibhava-saṃvat-arada Mâgha-ba 11 Maṅgaḷavâradalu Chandraguttiya haḍineṇ(ṭ)ṭu-kampaṇakke mukhyar appa Pṛithuvi-Seṭṭi Hiryyakere ûrall iha Lâyadakeryya Sirumi-Seṭṭiya-(*south face*)ru Dêva-Râya-mahârâyaru astaṇânakke sandu mahârâjikavâdalli gûḍeyavâgi Koḍakaṇige bandu yidu Râmayi-dêvera sannidhiyallu dêvara pâdakke sandaru sandadakke avara makkaḷu Vîri-Seṭṭiyaru Malli-Seṭṭiyaru Honni-Seṭṭiyaru Saka-varusha 1371 ya S'ukla-saṃvatsarada Jêshṭa-śu 11 Maṅgaḷavâra-dina astamâna sanda yippatta-ayidu-ghaḷige Anûrâdhenakshatra śôbhana-yôga *Urushabha-lagnadalali Urushabha-pratishṭheyanu mâḍisi â-dêvarige amruta-paḍi nandâ-dîpa ayivar-oḍeyara chh(s)atrakke biṭṭanthâ holana vîvara (*here follow details*).

Koḍakaṇiya Râmayi-dêvara pujâkâri Râmayî-dêvana âḷiya Bommi-dêvage kanyâ-dânavâgi maduveyanu mâḍi âtanu â-dêvara-pûjeyanu statravanu naḍasal agiyade yidare Râmayi-dêva Sanni-dêvagaḷu naḍsuvaru yi-dham (*north face*) mavanu chandra-sûryyaru uḷalli-pariyantara âru naḍasidavarige dharmmav ahudu yi-dharmmakke âru âḷupidavaru Vâraṇâśiyali sahasra-kavileya vadisida pâpake hôharu Sirumi-Seṭṭiyara śrî-guru Kôpura Dhûpad-oḍeyaru bije-mâḍi yidali âvarige saraṇ enda bhûmi (*here follow details*) yishṭanu bhûmi chandran uḷali-puriyantara naḍasudu yishṭake tapidavaru Vâraṇâsiyali sahasra-gôva vadhisida pâpake hôharu ‖

19

On a stone to the north of the same temple.

svasti samasta-prasasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Billêśvara-dêvara divya-śrî-pâdârâdhakaṃ Koṅkaṇiga-Râya-bêṇṭegâraṃ Tuḷu-Râya-stâpanâchâryyanuṃ hoṅgoṭṭu kudureya kiṭṭuvamaṇḍaḷikara gaṇḍanuṃ ‖ maṇḍaḷika-gaṇa-gaṇḍa-gattariyuṃ ‖ mûru-lôka-jagad-vaḷeyanuṃ ‖ Chêra-bhûpa .... ya-vallabhe Honnala-Dêviya kumâranuṃ ‖ Kâdamba-Râya-vibhâḍar enipa Bommarsa-Dêvanu Hosagundada nelevidinalli prithvî-râjyaṃ geyvuttam ire ‖ tat-pâda-padmôpajîvi Koḍakaṇiya Masaṇi-Gaṇḍana maga Kirtti-Gaṇḍaṃ ‖ gaḍiy-aṅka-siṃhanuṃ ‖ gâvaṇikara-daṇḍeyuṃ sâmi-vañchakara gaṇḍanuṃ Râmanâtha-dêva-charaṇa-sarasiruha-bhruṅganuṃ Mâchala-Dêviya nandananuṃ Keḷadi-manônayana-vallabhanuṃ Boppa-Mâdarsara sahôdara ..... Kirtti-Gavuḍan â-(koḍa)Koḍakaṇiya durggada nege ṭhiṇântaradalli sukha-saṅkathâ-vinôdadind ishṭa-prastâvadoḷu ‖ Hari-dharaṇi .... nigaḷaṅkamalla Tailarsana kumâra ‖ gaṇḍara ḍâvaṇi kaligaḷ-aṅkusa Kâva-Dêvana pradhânaṃ ‖ yimmaḍirâhutta-râyaṃ ‖ mârkkôla-Bayiravaṃ Kalla-verggaḍe tâṃ muḷid etti bandu ‖ Koḍakaṇiya-durggavaṃ mâru-sattâgi mutte â-para-varâdhîśvara Kirtti-Gauvuḍaṃ gaḍiy-aṅka-siṃhanuṃ .... rana birudaṃ bittarisal enda harigeyaṃ daṇḍeg êṛsikoṇḍa kitta-guṭhâradiṃ .. aṅkanaṃ tegisi nissaṅka-vṛittiyiṃ paramaṭṭu ‖ muntâda mârbbalada uravaṇiyaṃ kaṇḍu ‖ âne-gaṇḍe-siṅgadante piridu kôpâṭôpadiṃ ‖ kâl-âḷa niṭṭ-osasi kâl-âḷgaḷaṃ kaḷalegutti ‖ sabaḷigaraṃ sâhasaṃ gundisi ‖ râhutaran âhutigoṇḍu ‖ Kallana ‖ yellâ sôneyaṃ baṛikeydu ‖ S'aka-varshada *1072 neya Durmmati-saṃvatsarada Vayiśâkhaba 10.. .. dina Kirtt-Gavuṇḍaṃ ‖ Sûra-lôka-prâptan âdam ‖

*8) in the original.

muṭṭida-. . . . . sêneya- |
n ottambisi hêruhoye biḷuva taleyaṃ |
butti-goḍal endu Mârige |
suttuṃ vi . . gala teṛavi Kittigan iṛidaṃ ||
Koḍakaṇiya Masaṇa-Gavuḍana |
naḍuvaṇa maga Kitti-Gavuḍan âhava-śauṇḍaṃ |
kaḍu-gali Kallana dhuradoḷu |
voḍalaṃ Mruḍanalli kûḍi kîrttiya paḍedaṃ ||
Koḍakaṇiya Kitti-Gavuḍanu |
voḍalaṃ Mruḍanalli kûḍal â . . jasaṃ tâṃ |
poḍaviyoḷ oppire ... daṃ |
kaḍu-jâṇaṃ sat-kavindra-Seṅkara-vibudhaṃ ||
maṅgaḷa mahâ śrî

20

On a second stone at the same place.

śrîmatu bhuja-baḷa-pratâpa maṇḍaḷika ... gaḷ ı gaṇḍa-gattari śrî-Billêśvara-dêvara dîbya-. . . padmâ[râ]dhakaṃ vira-Birarasaṃ samasta-dêśavaṃ sukhadiṃ râjyaṃ geyyuttam irddu biḍira. . . . . tu-sâvantana mêle Viḷaṃbi-saṃvatsarada Mâgha-sa 5 Âdivârad andu dâḷiyan ikki â-nâḍa . . . . . Hebbiya ṭhâṇântaravan ikki baralu â-nâḍa nâyakar ellaṃ neredu-bandu mutti kâḍuttiralu Koḍakaṇi . . . . . .Gâvuṇḍana tamma Biṭṭeyana sâhasam ent endoḍe ||

yikkada ṭhâṇântaramaṃ |
chakkane page-mâḍi . . . . duttiral â- |
chakra-vyûhava hokkird- |
d-ukkâḷ Abhimanyun-ante Biṭṭeyan iṛidaṃ ||
antum alla . . . .
kanda || kaṭṭâḷutanade birudira |
jaṭṭiga-nâyakar anêka-tâgidaḍ avara |
niṭṭûru-goṇḍu Javana . . |
. . ṭṭiyu . . . . maṃ pugisibiṭṭa Biṭṭayan âgaḷ ||
vṛitta || kaḍu-gaḍupinde bandu . . . . . lla-Dêva . . . tâgal alli tâv |
a . . tada vôḍidân urade vira-bhaṭarkkaḷan okkaliṭṭavôl |
maḍid i . . . . biṭṭa . . . . ṭṭeyana pushpaka-dâḷal idâ pâḍutaṃ |
gaḍaṇade pôgi pokkar amarâṅgane . . . . . din Indra-lôkamaṃ ||
Kuppagaḍeya Râmôjana maga Bîrôja mâḍida kallu maṅgaḷa mahâ śrî śrî śrî

21

At the same village, on a virakal near the village gate.

Piṅgaḷa-saṃvatsarada Puśya-ba 3 Baḷavâradalu Malla-Gaṇḍaru Śivanidiya hombenu yandu hôriyal iṛidali Kâkara munde Kañchi-nâyaka kuduren iḷidâḍi maḍidanu . .

22

At Manemane (same hobli), on a virakal at the village gate.

svasti śrî pṛituvi-bhallava śrî-Jagatuṅga pṛituvi-râjyaṃ ggeye śrî-Râjâditya râja-paramêśvarâ . . . . si-panni-iḷchâsira-nâḍ aḷe Peṇarai Manamaneya muttikoḷva ûr-aḷivinoḷe . . . . na magan Âṅgara-Siṅga

Peṇḍikkiṟumaṃ Kâḷâ-Uduguṟeyan uḷchikoḷva priya .. .. hita Kolalamage maṟuvakkade jatti bhaṭarkkaḷa palarumaṃ kondu tanuka .... du tanme bhol oppida Âṅgara | andu kêcharaṃ sârchchi tanda vimânamaṃ Indrana vesâdi sura-vaduarkkaḷu vandara Âṅga .... naya nine bhûmaṇḍaladoḷâge vil-daṇḍaman aṇiya-turagaman Âṅgaraṃ bhaṇḍaṇ-aṅgaṇadoḷag itti .... vaḷasa êḷu Jambû-dvîpa sûrjya-bhimba-panneraḍaṟoḷag ella-mârggaran Âṅgaja-komaraṅge ... tiratan Añjanesutan-anna andu Kêsiniya eḷadâtan annane ondaṃ nurmmasila virahi ..... aḷugi veḷiyambin eṟagi kaḷkade taḷtu maṟuvakkaṁ-âda-nṟiparkkaḷân Âṅgaran eṟiven-ârada ..... aravaḍḍagiyara vadar pûliyar mâḍida silâ-karmma malagâṟara Kundavâsiya magaṃ Maramma vareda likitan śrî-Kundamma S'arâbhinaṃ Pûliyû Koṅgiyû Kâliyammanû iḷdu koṭṭar â-Siṅgani-gâḷdeya veḷgavaga koḍaṅge ida keḍisidoṃ pañcha-mahâ-pâtakan.

23

At the same village, on a stone in front of the Basava temple.

svasti śrî Digubûra Tômayan mâḷvi Eramaraḍiyâd osed î-keṟeyan Kundarasan Gorevâri-siṭṭi koṭṭa î-kappaü sâsirvva-ppârvvara sâsira-kavileyuma kunda bramhatiya ... gekisida.. .. okkalan.

24

At the same village, on a mâstikal near the village gate.

Kîlaka-saṃvatsarada Mâga-ba 7 lu śrîmatu pratâpa-Vira-Dêva-Râyaru prithvî-râjyaṃ geyiûta virali Manavaneya Mâdiga .. stan âda avara ardhâṅgi svargastey â .. ..

25

At the same place, on a second mâstikal.

namas tuṅga &c. ||

svasti śrî S'aka-varsha 1314 neya Prajôtpatti-saṃvatsarada S'râvaṇa-ba 11 Bu Manavaney Bira .. .. ..tana sati .. .. sukhadind Îsvarâ .. .. .. baḍagaṇa Jîyaṇa .. .. Gaüḍi taüna pati Chokka-Gauḍana kûḍe svargastey âdalli .... cha-Gauḍanu [ni]lisida kallige maṅgaḷa mahâ śrî śrî

26

At the same place, on a third mâstikal.

Khara-saṃvatsarada Chayitra-su 7 lu śrîman-mahâ-pratâpa Vira-Dêva-Râyara kâladali Manavaneya Viṭharakanu sattali âtana(v) arddhâṅgi Âmi-Gauḍi kûḍe svarggastey âḍaḷu int apudakke maṅgaḷa mahâ śrî śrî ||

27

At the same village, on a stone in front of the Râmanta-dêva temple.

..... Parâbava-saṃvatsrada Mârggasi .. . ba 9 Sô Kâmi-Gauḍiya Bomma-Dêvanu santeyinda baruvalli kaḷḷara kûḍe kâdi biddanu

28

In Soraba, on a pillar of the avabhṛita-maṇṭapa on the eastern bank of the Daṇḍâvati river.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

ambudhi kamaḷâkaradoḷ |
Jambû-dvipâbjad ondu-karṇṇikey enikum |
Pom-beṭṭ adariṁ teṅkalu |
chembett-esaḷ enipud alte Bharata-kshêtraṁ ||
Bharata-śrî-bhûshaṇad-ant- |
ire Kuntaṇa-dêśam alli nâyaka-maṇiyant |
urutara-śôbhâ-vibhrama- |
karam ene Banavâsa-dêsam oḷupaṁ paḍeguṁ ||

tad-dêśâdy-anêka-jaḷanidhi-vaḷaya-vaḷayita-dêśâdhipati |

yî-vasudhâgramaṁ Yadu-kuḷaṅge Saḷaṅge kuḍalke kûrttu Pa-|
dmâvatiyaṁ Sudatta-munipar bbarisal puliy âgi barppuduṁ |
bhâvise nôḍi poy S'aḷay enal munipar sseḷeyinde poydu tad-
dêvige śauryyamaṁ meṛedu Poysaḷa-nâmaman ântan â-nṛipa ||

antu Sudattâchâriyar pPadmâvatî-dêviyiṁ paḍed itta .... radiṁ tad-anvayadoḷ anêkarum uditôditam âge râjyaṁ gaida baḷiya ||

udayisidan amṛita-vârddhiyo- |
ḷ udayaṁ-geyd amara-bhûjam embinegaṁ chelv- |
odavire Ballâḷa-nṛipaṁ |
Yadu-kuḷadoḷu viśada-kîrtti dânâbharaṇaṁ ||
dhura-raṅgaṁ nṛitya-raṅgaṁ parc-nṛipati-kapâḷâḷi tâḷâḷi naktañ- |
chariyarkkaḷ pâḍuvar tad-vijaya-ruha-yaśaṁ dundubhi-dhvânam âgutt |
ire vidvishṭâvanipâḷaka-nikarada ruṇḍaṅgaḷiṁ tâṇḍavâḍam- |
baramaṁ mâḷp oḷpiniṁ naṭṭavigan enisidaṁ vîra-Ballâḷa-bhûpaṁ ||
pagevara peṇḍira kaṇṇind |
oged añjana-paṅkitâmbuvindaṁ beḷakaṁ |
miguvudu vichitram int idu |
jagadoḷu Ballâḷa-bhûpa-nija-viśada-yaśaṁ ||

ene negaḷda Ballâḷa-Dêvaṁ Dôrasamudrada nelevîḍinoḷ sukha-saṅkathâ-vinôdadi râjyaṁ geyyuttam ire ||

dorey ene Koḍakaṇi Banavâ- |
se-Rôhaṇâchaḷada purusha-kântâ-vibudhôt- |
kara-ratnaṅgaḷa kaṇiy ene |
nirantaraṁ toḷagi beḷagi râjisut irkkuṁ ||

tad-grâmâdhipati ||

Vanavâsa-dêśa-bhûshaṇa- |
n enipaṁ gâvuṇḍa-maṇḍanaṁ dik-kântâ- |
stana-maṇḍaḷa-pariśôbhita- |
ghanatara-têjaṛ-prakâśa-ghuśṛiṇaṁ Masaṇaṁ ||

tad-apatya ||

dyu-nadî-prôttuṅga-raṅgad-bahaḷa-laharikândôḷanôdbhûta-saṅghâ- |
ta-namêrûdyal-latântâvaḷi-vaḷayita-ḍiṇḍira-piṇḍa-prabhâ-maṇ- |
ḍana-pâṇḍu-prauḍha-kîrtti-prasara-visaritôrvvî-nabhaś-chakra-dik-cha- |
kra-nikâyaṁ tân enipp ond-esakadin enasuṁ Kîrtti-Gâvuṇḍan âdaṁ ||
manam old urbbare kîrttikuṁ Masaṇa-Gâvuṇḍôttama- prêma-nan- |
dananaṁ vandi-janârtthitârttha-phaḷadaṁ pratyaksha-kaḷpa-dru-nâu- |

dananaṃ durjjana-darppa-khaṇḍananan urbbî-jâta-gâvuṇḍa-maṇ- |
ḍananaṃ Kîrttiyan indu-kunda-Hara-hâsôdbhâsi-sat-kîrttiyaṃ ||
ârtt îva dâniyaṃ dhare |
kîrttikum abhimâna-mûrttiyaṃ ghana-têjas- |
sphûrttiyan î-prabhu-maṇḍana- |
Kîrttiyan Aṅgabhava-mûrttiyaṃ priyadindaṃ ||

tad-apatyaru ||

Sômaṃ jana-nayanôtpaḷa- |
sômaṃ Masaṇaṃ virôdhi-jana-hṛit-khashaṇaṃ |
śrî-mahita-Mahâdêvaṃ |
prêma-Mahâdêvan alte Râmaṃ râmaṃ ||

â-Kîrtti-Gâvuṇḍan-aṇugin-aḷiyaṃ ||

vitataiśvaryyana mâdhinâtha-vibhavaṃ râja-priyaṃ vâhinî- |
pati bhôgîśvara-bhûshaṇaṃ nuta-Vṛishâṅkaṃ Kêśava-prêma-vi- |
śrutan emb oḷp enasuṃ virâjise Mahâdêvaṃ Mahâdêvan em- |
ba tadiyâṅkaman anvitârttham enal arttha-byaktiyaṃ mâḍidaṃ ||
sumanô-bhûdhara-râjitaṃ vipuḷa-śâkhaṃ bandhura-skandha-mûr- |
tti mahîjâta-varaṃ su-patra-nichaya-stutyaṃ dharâ-śêkharâñ- |
ghri mahôdâri dal emba tann esakadindaṃ bhabya-kalpâvanî- |
jam enippaṃ vibudha-stutaṃ vibhu-Mahâdêvaṃ chamûpôttamaṃ ||
odaval kaṇṇiḍe marbbu pôge ravi lôkakk eyde kaṇṇâgi tân |
udayaṃ-geydavol indu Rêcharasan Indratvakke pakkâge kâ- |
ṇade mundaṃ desegeṭṭa Jaina-janak ellaṃ lôchanaṃ tân enalk |
udayaṃ-geydan ilâ-taḷa-stuta-Mahâdêvaṃ chamûpôttamaṃ ||
Kavi-ripu Guru Guru-ripu Bhṛigu- |
v avar êvar enal dharitri kavi-guru-janatôd- |
bhavam odave mantra-guṇam op- |
puvudu Mahâdêva-daṇḍanâthôttamanol ||

antu Kîrtti-Gâvuṇḍaṃ tann aḷiya Mahâdêva-daṇḍanâthanuṃ tad-apatyaruṃ berasu ||

sal-lalita-guṇa-gaṇaṃ śrî- |
vallabhan abhimâna-mûrtti kîrtti-vadhû-dham- |
milla-virâjita-malli- |
phullaṃ śrêshṭhi-pratâna-maṇḍana Mallaṃ ||
ene negaḷda Malle-Seṭṭiga- |
m anupama-châritra-Sîte Mâchâmbikegaṃ |
janiyisidaṃ sukṛitaṃ saṅ- |
janiyise nija-kulake Nêman akhiḷa-lalâmaṃ ||
negaḷdar ggurugaḷ Guṇachan- |
dra-gaṇi-varar mMûlasaṅga-Kânûr-ggaṇadol |
sogayisuva Nunna-vaṃśado- |
* ḷ esevarar âge Nêman abhijana-râman ||
para-hita-mûrtti bhabya-jana-kalpa-kujaṃ vibhu Nêmi-Seṭṭi bit- |
taradoḷe kûḍe Jiḍvaḷige-nâḍ Eḍe-nâḍ enisippa nâḷgaḷol |
parama-Jinêndra-gêhaman anêkaman uddharisuttam ittal ud- |
dharisidan uttarôttaram enal nija-kîrtti-latâ-vitânamaṃ ||

* So in the original.

Koḍakaṇi-pura-lakshmiya mey- |
doḍav enisire Nêmi-Seṭṭi vibhu mâḍisidaṃ |
kaḍu-gorvvi kîrtti-late dâñ- |
guḍi viḍuvine S'âṇtinâtha-Jina-mandiraman ||
manam Arhat-pratikṛitiniṃ |
tanu su-bratadiṃ dhanaṃ Jinêndrâlaya-saṅ- |
janana-kriyeyind ati-pâ |
vanam âgire Nêmi-Seṭṭi negaḷdaṃ jagadoḷ ||

antu Nêmi-Seṭṭi Saka-varshada nûṟa-mûvateneya* Vibhava-saṃvatsarada Jêshṭa-śu 10 S'ukravâradoḷ Sântinâtha-dêvara pratishṭheyaṃ mâḷpa kâladoḷ Kîrtti-Gâvuṇḍanuṃ tat-tanûjaruṃ tann-aḷiya Mahadêva-daṇḍanâykanuṃ parivṛitam âgiralu dêvar-ashṭa-vidhârchchanegaṃ risiyar-âhâra-dânakaṃ koṭṭa gadde kamma 50

vara-da-S'rikaṇṭha-brati- |
par ikkidar S'ânti-[Ji]na-grihâchâryyargg op- |
ire yôga-paṭṭigeyan â- |
daradindaṃ vajra-pañjaraman ikkuvavolu ||

yîdu jôga-vaṭṭigeyan ân- |
tudu mad-dharmman dal end a-saṅkhyâta-gaṇâ- |
ty-udita-yaśar pratipâḷipa- |
r udâttad î-S'ântinâtha-Jina-mandiramaṃ ||

29

At the same place, on a vîrakal in front of the Îs'vara temple.

(*Upper portion is gone*) svasti śrî nata Saka-varisa . . . . nê Sarvvajitu-saṃva[tsa]rada Mârggasira. . . . . śrîmanu mahâ-maṇḍaḷêsvaraṃ Kîrtti-Dêv-arasar Chika-Bommaṇa. . kalu mahâ-maṇḍaḷika Chiṇṇa-Dêva naḍadalli Iṟukuḷi Boppaṇṇana maga Iḍukaṇa . . . . iṟidu sura-lôka-prâpitan âda ||

30

At the same place, on a second vîrakal.

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

svasti samasta-śrîmadd-Ekkalarasa-Dêvaṃ pṛithvî-râjyaṃ geyvutt iralu svasti śrîmatu vîra-Ballâḷa-Dêvaṃ Banavâse-pannichchhâ[si]rakke bijeya-geyda-kâlaṃ Bhâdrapada-mâsa-suddha-pa 5 Âdivâra 1116 neya Pramâdi-saṃvatsaradandu Jiḍvaḷige-eppattara baḷiya bâḍa Hiryya-Sakuṇava Kâva-Dêvanâyaka haḍavaḷa-Mâcheyan iṟidu turuvaṃ koṇḍu hôhalli Bira-Gauḍanu Kâḷa-Gauḍan-âḷu kaṅchagâra Basavôjana magaṃ Dô . . turuvaṃ magurchi palaraṃ kondu kudureyan iṟidu mêlâḷa taleya koṇḍu sura-lôka-prâptan âda | . . . . . Aṇṇegere-baḷi kereyoḷage kamma 15 salisu . . . . . aḷidavaru braṃhati-kâraru ||

31

At the same place, on a third virakal.

namas tuṅga-&c. ||

svasti samasta-prasasti-sahitaṃ śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa praudha-pratâpa-chakravartti śrî-Râmachandra-Dêva-vijeya-râjyôdayada 12 Svabhânu-saṃvatsarada Phâlguṇa-su 5 Vaḍḍa-

* It should be śâvirada nûṟa-mûvateneya.

vârad andu yadikâri Nâru-Nâyakanavaru Sôya-Dêva-Gôvinda-Dêvanavaru Kuppeya mutti kâdi keṭṭu bahali sâvanta-jagadâḷa Kuppey-Ekkali-Gauḍana sôdaraḷiya Hiriya-Sakunada Beḷa-Gauḍana maga sâvanta-jagadâḷa Kâḷa-Gauḍanu dhuradoḷage kaliyâgi kâdi talt iṛidu sura-lôkakke prâptan âda ||

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

Satôjana pratisake(ṃ) Satôsaga gai(ṃ)da bâse maṅgaḷa mahâ śrî śri ||

32

At Hirê-S'akuna (same hobli), on a virakal in front of the Îśvara temple.

namas tuṅga &c. ||

svasti śrî bhuvanâsrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêsvaraṃ parama-bhaṭṭâraka svastimat .. charyya-chakravartti ..... Dêva-varsha 10 neya Dundubhi..... suddha 5 Âdivâra ..... samasta-pra ..-sahita ..... mahâ-maṇḍalêsvaraṃ Tailaha-Dêvara besadiṃ Hiriya-Sakunada Mâḷa-Gauḍana su-putra Kâḷa-Gauḍana tamma Beḷa-Gauḍa Tavanidhiya kâḷagadalu Vikramâdityarasaru keṭṭu bahali tâgi talt iṛidu palaraṃ kondu sura-lôka-prâptan âda || âyaṇmaṃ . Uddhareyalu śrîmat-Tailarasaru mechchi koṭṭa gadde kamma 50 ondu mane ippa .. Tâḷa-Nâyaka dharmmavaṃ pratipâḷisidaru *Haraṇâsi-Gurukshêtradalli sâsirvva-brâhmaṇargge sâyirakavileyaṃ koṭṭaru yidan aḷidavaru pañcha-mahâ-pâtakaṃ mâḍidaru ||

jitêna labhyatê &c. ||

Sâtôjana pratisâkhe Sâtôsaja geyida bâse maṅgaḷa mahâ śri śrî ||

33†

On copper plates in possession of the paṭêl of the same village.

(Seal—śrî-Mṛigêś'varavarmmaṇa)

(I *b*) svasti vijaya-Vaijayantyâm svâmi-Mahâsêna-mâtṛi-gaṇânuddhyâtâbhishiktânâm Mânavyasagôtrâṇâm Hârîtî-putrâ .. pratikṛita-ssvâddhyâya-charchchâ-pâragânâm Kadambânâm âśritâmbânâ .. (II *a*) śrîmat-Kâkustha-priya-tanaya-sutaḥ śri-Mṛigêśvaravarmmâ anayânupûrvvyâ sva-vaijayikê ashṭama-sa[ṃva]tsarê Vaiśâka-paurṇṇimâsyâm sôdaka-pûrvvam sa-dakshiṇam uditôdita-kula-prasûtânâm kôṭa-kenyâ-thilani.... (II *b*) Gautama-sagôtrâṇâ ... kratu-Sôma-śarmmâryyâya Kadaḷakaḷani-grâmaṃ Vâstuka-kshêtraṃ saha Perddalayâ-sîmnataḥ pûrvvataḥ Virajâ-lakshiṇataḥ aśvattha-vṛikshaḥ tataḥ parvvata-maddhyam tataḥ Karvvelli-kshêtra-mûlam tataḥ udaka-pa . paśchimataḥ Veṇṇa-nadî tataḥ Palavakkêni-sîmnâm uttarataḥ udaka-pathât (III *a*) Kadaḷkûra mûla-kshêtrântarântaḥ Kâḍakorasamûlasya tataḥ parvvata-maddhya tataḥ udaka-saṅgamam êtâvanmâtraṃ dattavân dêśa-grâma-grâmabhôjakânâm śrâvita-śrâvaṇaṃ kṛitvâ sarvva-parihârâṇ cha a-bhaṭa-pravêśañ cha yô'bhirakshati sa tat-pa[la]-bhâk bhavati yô'pahartâ sa pañcha-mahâ-pâtaka-saṃyu (III *b*) ktô bhavati uktañ cha

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ |
yasya yasya yadâ bhûmis tasya tasya tadâ phalam ||
shashṭi-varshsha-sahasrâṇi svarggê môdati bhûmi-daḥ |
âkshêptâ chânumantâ cha tâny êva narakê vasêt ||

*So in the original. †Inscriptions 33, 34 & 35 are said to have been discovered while digging the ground.

Ib

IIa.

IIb

IIIa.

IIIb

34*

A second copper inscription in possession of the same paṭêl.

namas tuṅga &c. ||

svasti samasta-prasasti-sahitaṃ śrîmatu Yâdava-Nârâyaṇaṃ bhuja-bala-prauḍha-pratâpa-chakravartti śrî-Râmachandra-Dêvara dibya-râjyôdayada 12 Svabhânu-saṃvatsa[ra-Phâ]lguṇa-su-5 Vaḍḍavâradandu yadikari-Naḍu-Nâyakanavaru Sôya-Dêva-Gôvinda-Dêva-apanavaru Kuppeya-gôṭe kâdi kovva bahali sâvanta-jagadâḷa Kuppey Ekkala-Gauḍana sôdarane . Hireya-Sakunada Beḷa-Gauḍana maga sâvanta-jagadâḷa Kâḷa-Gauḍanu ..... (*back*) Râmarajavainu Kuṛudara | ..... Keḷadhiya-Gauḍa Chauḍa-Goṇḍana maga Sadâsiva-Nayakaru Madhiganahaḷi-vaḷaganaka Naramapurada Muri-kayalisada Yalaṇa-Gauḍa | Hire-Sakuṇada-grâmada mulika Chika-Sakuṇada-grâmada Moraûra-grâmada gauḍa-kumpe Baireko(m)pada-grâmada Beraṇanu Guḍada-Raṅgapage ga 130 Sadasiva-Nayikaru amrutapaḍige biṭadu ga 130 varaha | mu .. ubheyeṃ yinuru-varahanu | yibaru aramanige terôdu anamika-taḷavara-luṭiya bhumi utaraṇe 1 Baira-Gauṇḍa Ada-Gauṇḍa yî-karataru vakaratara .. tetu-bahadu Sadâsivâya namaḥ ||

35

A third copper inscription in possession of the same paṭêl.

śrî namas tuṅga &c. ||

dâna-pâlanayôr madhyê dânâch chhrêyô'nupâlanaṃ |
dânât svargam avâpnôti pâlanâd a-chyutaṃ padaṃ ||
sva-dattâd dvi-guṇaṃ puṇyaṃ para-dattânupâlanaṃ |
para-dattâpahârêṇa sva-dattaṃ nish-phalaṃ bhavêt ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varuśa 1626 nê Târaṇa-saṃvatsarada | Chayitra-mâsê | śukla-pakshê .. .. havârê paurnami 15 titha | Bhanavase-panniśasira(ma)da | Keḷadhi-Gauḍa Chauḍa-Goṇḍana maga Sadasiva-Nâyakaru | Hirê-Sakuṇa-grâma Chika-Sakuṇada-grâma Moraûra-grâmada mullika Adappa-Gauḍa goṇḍa | rayasi daruśaṇe Muûkutidattarâya | manaûna | pa (*back*) chôruśâyada trasana | bala | aṅka-daṇḍa | khaṇḍane | aramane-goṇḍeyaru | gaḍarukaḷe biridu | ashṭabhôga-têjas-sâmya-sarba-namasye bûmi nîû taraṇe munillûstana 484 taḷir aḍivididu moḷatakoṇḍa Chauḍa-Goṇḍana suta | Sadasiva-bhûpa .. .. śrî-Mahâdêvâya nama |

namas tuṅga &c. ||

svasti samasta-praśasti-sahitaṃ śrîmatu Yâdava-Nârâyaṇaṃ bhuja-bala-prauḍha-pratâpada-chakravartti śrî-Râmachandra-Dêvara vijaya-râjyôdayada 12 Svabhânu-saṃvatsa[ra-Phâ]lguṇa-sû .. 2-Vaḍḍavârad andu yadikâri-Nâḍu-Nâyakanavaru Sôya-Dêva-Gôvinda-Dêva-apanavaru Kuppeya-gôte kâdi kovva bahali sâvanta-jagadâḷa Kuppey-Ekkala-Gauḍana sôdarana .. Hireya-Sakuṇada Beḷa-Gauḍana maga sâvanta-jagadâla Kâḷa-Gauḍanu ..... (*stops here*).

36

At Guñjanûru (same hobli), on a mâstikal in the back-yard of Maṭhada-Nañjappa.

svasti śri jayâbhyudaya-Śaka-varuśa sâ 1...neya Kâḷayuktâksha-saṃvatsarada Mârggasira-ba 10 Sôla śrîmatu Chandraguttiya vênṭheyake saluva Yaḍe-nâḍa voḷagaṇa Guñjanûra mukhya-prabhu Tamma-Gauḍara maga .. Yîrayya-Gavaḍara prasâdad Eḷa-Gauḍaru svarggastar âdaru avara maḷavaḷige Chikki-Gauḍi avara kûḍe samâdhiyanû pokku svarggastar âdaru maṅgaḷa mahâ śrî śrî śrî

* The orthography of this and the next inscription in the original is very bad.

37

At the same village, on a mâstikal in the back-yard of Vaḍakayyana Basappa.

Âṅgirasa-saṃvachhara-S'râvaṇa-bahuḷa-paû-lû Guñjanûra vichâra-chaûḍi.. .. Mâgaḍi-Varadhana Mulinâge-Nâ[ya]kanu sorgastan âdare heṇḍati dûḍe hôḍaḷu

39

At Aṅkavaḷḷi (same hobli), on a stone in Naḍagamane-Vira-Basappa's kandâyam land.

(Nâgarî characters)

śubham astu namas tuṅga &c. ‖

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1451 neya Virôdhi-saṃvatsarada Mârgaśira-suddha 10lu śrîmatu Banavase-pannirchhâsirakke saluva Chandraguttiya vêṇṭheyada..nâḍa voḷagâda sarva-mânyavâda Amṛitapurakke prati-nâ[ma] Aṅkuravaḷiya-grâmavanû śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Achyuta-Râyarige sthira-sâmbrâjyav âgabêk endu dêvara ..... Tavanidhiya Tippaṇa-Gauḍaru Haraseya S'rîkaṇṭha-dêvarige pratidinû Harihara-mahârâyaru amṛita-paḍige .. koṭṭidda Aṅkuravaḷḷiya-grâmavu khilavâgi hôda sammandha tathâ-tithiyalu â-S'rî-kaṇṭha-dêvarige Aṅkuravaḷḷiya-grâmavanu jîrnôdhâra-pratipâlaneyâgi koṭṭevu î-grâmada chatus-sîmey-oḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têja-svâmya-sahavâgi śrî-Achyuta-mahârâyarige sthira-sâmbrâjyav âgabêk endu Tavanidhiya Tippaṇa-Gauṇḍanu nâvu namma sva-ruchi voḍambaṭṭu koṭṭa pratipâlaneya grâmada sâsanakke śubham astu śrî (*usual final verse*) śubham astu ‖ Tippaṇa-Gauḍara voppa śrî-Bairava-dêvaru śubham astu ‖

40

At Kallambi (same hobli), on a stone in the back-yard of gold-smith Nîla-Seṭṭi.

Vikṛiti-saṃvatsarada Jêshṭa-ba 3 Bu Bomma-Gauḍaru dêvara pâḍake sandaru ‖

41

On a mâstikal, at the same place.

S'ukla-saṃ[va]tsarada Jêshṭa-ba 3 Sôma Kallambi-Goṇḍaya-Bôvana maga Udiyaṇṇanu âtana mada-vaḷige Udreyakka .... kûḍi saha-gamanava mâḍidaru

43

On a vîrakal in front of the Îs'vara temple.

namas tuṅga &c. ‖

..... 1103 neya ..... S'ubhakṛitu-saṃvatsara-Chaitra-mâsa-kṛishṇa-pañchamî-Sômavâradandu .... yya chakravartti Bijjaṇa-Dêvana kumâra Saṅkaṇa-Dêvara.. . bandali ..... dhâḷiya .... Jiḍḍuge-nâḍa baḷiya bâḍa ..... tamma Masaṇa-Gâûṇḍaṃ ..... sura-lôka-prâptan âda ‖

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ ।
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ‖

Naḍuhaḷḷiya sênabôva Mallayyanu baredа maṅgaḷa mahâ śrî ‖

44

At Jambahaḷḷi (same hobli), on a stone in front of the Durgi temple.

sandhi-vigrahi Kannaya baredaṃ svasti Saka-nṛipa-kâla-saṃvachsara-sataṅga 894 neya Prajâpati-saṃvachsara pravarddhâmânam âguttire śrî-Śântivarmmârarsa pannirchchâsirakkav arasu-geyyutt-

ire Kôsigavaḷḷiya Kaṇṇammaṅga Piḷḍuvabbegaṃ puṭṭida Kannayyan eraḍu-dêgulava mâḍisi kereyaṃ kaṭṭisi dharmma-geyuttire arasaṃ bandu nôḍi bhaḷarige biṭṭa key mattal eraḍu sthânama Goṭṭegaḍiya Bhadrayyana kala Kannayya kaḷchida eradan Êcha idaṃ kâd-âtaṅge padinenṭ-asvamêdha-geyda palaṃ aḷidaṃ pañcha-mâha-patâkan akku ||

45

At Haḷe-Soraba (same hobli), on a virakal south-east of the Râmêśvara temple.

śrîmach-Châḷukya-Vikrama-varshaḍa 7 neya S'rîmukha-saṃvatsarada Chaitra-suddha 5 Âdivâradandu śrîman-mahâ-maṇḍaḷêśvaraṃ S'rîvalla-Dêvana nâyakaru Yeḍe-nâḍa baḷiya bâḍa Naḍuhaḷḷiyan iṛidu tuṛuvaṃ koṇḍaḍe Eṛahi-Seṭṭiya magaṃ Mâki-Seṭṭi tâgi taḷt iṛidu palaraṃ kondu tuṛuvaṃ magurchchi sura-lôka-prâptan âda śrî śrî ||

oṭṭajeyan idiran adirade |
kaṭṭâḷugaḷan iṛidu biḷe tuṛugaḷu peṇanaṃ |
meṭṭi paridavu vimânadoḷ |
iṭṭu surâṅganeyar emage tamag enut uydaru ||

46

On a virakal in the north-east corner of the same temple.

namas tuṅga &c. ||

svasti śrîmatu pratâpa-chakravartti Jagadêkamalla-varshada 39 neya Kâḷayuktâś cha saṃvatsarada Mâgha-suddha-êkâdasî-Sukravâradandu śrîman-mahâ-maṇḍaḷêsvara Gorava-Dêvaṃ Banavâsi-pura-varêśvaraṃ Jayantî-Madhukêsvara-dêva-labdha-vara-prasâdar appa Goravarasana kâḷegada Sorabada Huliyajaṅguḷi-Bîraṇana maga Mâvaḍi Koṇḍaraṭege dhâḷiyaṃ haridalli halaraṃ kondu sura-lôka-prâptan âda âtana akka Siriyabbe para-lôka-vineyaṃ mâḍi kalla niṛisi sura-lôka-prâptar âdaru ||

jitêna labhyatê lakshmîr &c. ||

47

On a stone lying in front of the same temple.

namas tuṅga &c. ||

svasti śrîmach-Châḷukya-chakravartti pṛithvî-vallabhaṃ Sômêśvara-Dêva-varshada Saka-nṛipa-kâḷa 1109 neya Plavaṅga-saṃvatsarada Chaitra-ba 8 Vaḍḍavâradandu svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêsvaraṃ Banavâsi-pura-varâdhîśvaraṃ Jayanti-Madhukêśvara-dêva-labdha-vara-prasâdaṃ satya-Râdhêyaṃ kaligaḷ-aṅkuśaṃ Kâdamba-chakri śrîmatu Koṇḍemarasaru Banavase-pannirchchhâsiramaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire śrîman-mahâ-maṇḍaḷêsvaraṃ Uddhareya Eṛaharasana Oḍeyarasaṅg upâṃśadiṃ Kole-Koḍakaṇi-mukhyavâgi samasta-Jiḍvaḷige-nâḍu ôḍibandu Sorambavaṃ hugalu Masaṇa-Gâvuṇḍan-aḷiya Kâma-Gâvuṇḍaṃ parôpakârârttham idaṃ śarîram emba vâkyârtthamaṃ nenedu maṛevâḷiyaṃ neṛapuven endu teṅkaṇa samasta-nâyikaruṃ Tâvareḥaḷḷiya Sôvi-Seṭṭiyaṃ tuṛuvaṃ koṇḍu pôpalli ..... eydi tâgi taḷt iṛidu tuṛuvaṃ magurchchi sura-lôka-prâptan âda ||

ala .. baḷḷi parvvidavol âgire binnaṇamaṃ nimirchchutuṃ .. |
chaladinde .. kikkiṛidu bobbiṛid ârdd ele pôgu pôg enu- |
tt a-laghu-bhuja-pratâpad eṛe .. d î-Soraṃbada Kâma-Gauḍan â- |
kalahadoḷ anya-Kauravaroḷ Arjjunan antire puṇḍu kâdidaṃ ||

bharadind eydi raṇâgradalli turuvaṃ kaikoṇḍu kâdutt iral |
taradind anya-śiḷîmukha-pratatiy aṅgôpâṅgamaṃ tive chech- |
charadiṃ pâyv aruṇâmbu dêva-vanitâ ..... |
..... ‖

48

On a second virakal at the same place.

svasti śrî pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bha ..... śâmbhachandra ..... thvî-râjyaṃ geye tat-pâda-padmôpajîvi svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Banavase-pura-varâdhîśvara Kâdamba-chakri ..... kêsvara-labdha-vara-prasâda Gorava-Dêva(dêva) Banavâsi-panni ..... n âḷutt ire hadinâlkene-Si ..... suddav-ashṭamî-Âdityavâ ..... tamma Kâva-Gâvuḍage ‖ ..... yî-samandakke tamm-okka..... S'rîvallabhana dâḷiya ..... gâvuṇḍu kâraṇa Kâva ..... ragiḷiya .....

49

On a stone north of the same temple.

ôṃ | namas tuṅga &c. ‖

svasti śrî pṛithvî-vallabha ..... Satyâśraya-kula-tilaka Châḷukyâbharaṇa ..... mêśvara-Dêvaṃ pṛithvî-râjyaṃ ..... samudhigata-pañcha-mahâ-śabda ..... chakrêśvara Jayantî-Mallukêśvara-labdha-vara-prasâda ..... r appa daśâśvamêdha-dikshâ-dikshita ..... pemmaṭṭi-tûryyaṃ Sâkhâcharêndra-dhvaja ..... samara-jaya-kâraṇaṃ vidvishṭa-Nârâyaṇa ..... sauryya ..... pûrṇa chadura ..... dêvan-agrâtmaja Maṃ ..... mmammaya râjyaṃ geyutt ire ..... samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvara ..... sukha-saṅkathâ-vinôdadiṃ nâḍann âḷe svasti ..... ya Paridhâvi-saṃvatsara .. Kârttika-sudda ..... jaṅga-Gâvuṇḍana ma ..... maṇḍaḷikana ..... Kali-dêva .... mattu dêvara nayivêdyakkaṃ nandâdîvige ..... pûjegaṃ tapôdhanara *archchaka-dânakaṃ ..... nâgiyuṃ pratipâḷi ..... ‖ int illiya stânika Boppaya-jîya ..... sênabôva-Biṭṭimayan-anumatadiṃ barada ‖ besageydu ..... nayôja maṅgaḷa mahâ śrî ‖

50

On a virakal north of the same temple.

svasti S'akhâbda-varshaṅgaḷu sâyira la-nûraydu-varshad *eṇṭaneya S'ubhakritu-saṃvatsarada Phâlguṇa-sudda 5 Â..... pratâpa-chakravartti ..... Srîvallabha ..... maṇḍalêśvaraṃ Jayantî-Madhukêśvara-labdha-vara-prasâda Kîrtti-Dêva râjyaṃ geyyutt ire ..... mahâ-pradhânaṃ pratâpama (*rest illegible*).

51

At the same village, on a tomb-stone near the Âñjanêya temple, east of the village.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

svasti śrî S'aka-varusha 1327 neya Pârththiva-saṃvatsarada prathama-Âshâḍha-ba 30 Su Sorabada mahâ-prabhu Dêva-Râjana arddhâṅgi Mêchakaṃ Jina-padavan eydida] ad entene ‖

*S in the original.

kan || poḍavipara nelevid idu |
dhruḍatara-pura Chandragutti adak âśrayav î- |
Eḍa-nâḍu modala-kampaṇa |
kaḍegaṃ padineṇṭu-nâḍan âr baṇṇiparô ||

ghanatara-têjad êḷgeg esadippav av êṃ padineṇṭu-kampaṇakk |
anitaroḷ oppu Uddhareya śrî-vanitâ-sati Bayicha-Râjanoḷ |
janisidaḷ illi bâḷdaḷ Eḍa-nâḍa mahâ-prabhu Dêva-Râjan-an- |
gane ene Mêchakaṃ Jina-padâbjaman eydidaḷ êṃ kṛitârttheyô ||

kan || Aruhat-paramêśvaranaṃ |
smarisi mahâ-durita-durggha[ṭa]ṅgaḷa kaḷidaḷ |
gurugaḷa sambôdhane uch- |
charaṇeyal eyididaḷu su-samadiṃ Jina-padamaṃ ||

52

At the same village, on a tomb-stone near the northern wasteweir of the tank, south-east of the village.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

S'aka-varuśa 1317 neya Bhâva-saṃvatsarada Bhâdrapada-ba 7 Bu Sorabada Moleya-Tamma-Gauḍana maga Tamma-Gauḍa tanage kshaya-byâdhiy âda-nimitta ghaṭṭada keḷagaṇa Nagileyakoppakke hôgi aushadhiya mâḍisikoḷut-iralâgi rôga biḍade Siddhânti-Dêvaru nirûpisida pañcha-namaskârada dhyânadiṃ Jina-charaṇa-sêveg aididanu ||

53

On a second tomb-stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrî-Hêmachandra-Dêvara guḍḍanu Dama-Gauḍana nishidhi śrî-Vîtarâgâya śrîmatu yî-kala mâḍidanu Sorabada Bayirôjanu ||

54

At Naḍahaḷḷi (same hobli), on a virakal in front of the Râmês'vara temple, south-east of the village.

svasti śrîmach-Châḷukya-Trailôkyamalla-Dêva-varshada 8 neya Bhâvam emba saṃvatsarada Âśâḍa-sudda 5 Âdityavârad andu Guttiya maṇḍaḷika Bammarasa Eḍa-nâḍa-baḷiya bâḍa Naḍuhaḷḷiyan iridu turuvaṃ koḷvalli Kammaṛûra Chenna-Gâuṇḍaṅga Muddiyebe-Gâvuṇḍiga puṭṭida magaṃ Naḍuhaḷḷiya Gorava-Gâvuḍan-aḷiya Cheḷa-Gâvuṇḍa tâgi taḷt iridu palaraṃ kondu turuvaṃ maguḷchi sura-lôka-prâptan âda ||

oṭṭajeyin idiran adirade |
kaṭṭâḷga[ḷa]n iridu biḷe turugaḷu peṇanaṃ |
meṭṭi paridavu vimânadoḷ |
iṭṭu surâṅganeyar emage tavag enut uyidar ||

55

A Kantanahaḷḷi (same hobli), on a stone in front of the Veṅkaṭaramaṇa temple.

śubham astu ।

namas tuṅga &c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1493 neya Prajôtpatya-saṃvatsarada Kârttika-śuddha 15 Kruttikâ-janana-yôgadallû । śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-Tirumala-Râya-mahârâyarû Hampe-Hastinâvatige saluva Penuguṇḍiya neleviḍina siṃhâsanadalû sakala-râjyamaṃ râja-dharmmadiṃ pratipâlisuva kâladallû । tat-pâda-padmôpajîvigaḷum appa Keḷadiya-Sadâśiva-Râya-Nâyakayyana ..... Râma-Râja-Nâyakaru Uḍupina śrî-Kṛsihṇa-dêvarigû । śrîmat-paramahaṃsar âda Vâdirâjatîrtha-śrîpâdaṅgaḷigû । Baṅkâpurada Raghunidhitîrtha-śrîpâdaṅgaḷigû samarppisida agrahârada dânada śilâ-śâsanada kramav ent endaḍe । Banavaseya pannichhâsirake saluva Chandaguttiya vêṇṭheya voḷage namage likhita-mâ .. neyâgi naḍadubaha Eḍe-nâḍa voḷagaṇa Sorabada simege saluva Keñchanahaḷiya-grâmavanu Kârtika-suddha 15 Guruvârad andu S'iva-yôga .. .. puṇya .. .. naḍiyuta namma ara .... Sadâśiva-Râya-Nâyakarige S'iva-sâyojyav âgabêk endu sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eṛadu koṭeü । â-agrahârada chatus-sîmey-oḷag uḷḷa .. .. .. sâmyavanû âgumâḍikoṇḍu ..... baha vṛitti-kalpaneya vivara Uḍupina Kṛishṇa-dêvarige vritti ga 5 Vâdirâjatîrtha-śrîpâdaṅgaḷige vṛitti 4 Baṅkâpurada Raghunidhitîrtha-śrîpâdaṅgaḷige vṛitti 3 antu grâma 1 kaṃ vṛitti 12 nû nîû â-chandrârka-stâyigaḷâgi anubhavisikoṇḍu baruvad endu samarpisida Keñchanahaḷiya agrahârada darmmada śilâ-śâsana ॥

dâna-pâlanayôr madhyê dânâchchhrêyô'nupâlanaṃ ।
dânât svarggam avâpnôti pâlanâd a-chyutaṃ padaṃ ॥
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ ।
shashṭi-varsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ॥

śrî-Sadâśiva ॥

57

At Guḍuve (same hobli), on a virakal in front of the Kallês'vara temple.

ôṃ namaś S'ivâya ।

namas tuṅga &c. ॥

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-vîra-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijaya-râjyôdayad andu svasti śrîmanu mahâ-maṇḍaḷêsvara Tribhuvana-malla bhuja-baḷa-Bhîma baṇṭara-bhâva nigaḷ-aṅka-malla..... nissaṅka-pratâpa-chakravartti vairi-maṇḍaḷika-dâna(na)va-Murâri Chinna-?Baramaravaṃbâḷa Magara-Râjaraya-Dêvar ippatta âḷut irdda Saka-varusha ?1203 Chitrabhânu-saṃvachharada Jêshṭa-su 5 Sukravârad andu ..... Dêva-Râyanu Vîreya-haḍavaḷana ta .. vûra .... samaraika-gaṇḍa ..... kâdu sura-lôka-prâptan âda maṅgaḷa mahâ śrî ॥

58

On a second virakal at the same place.

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaraṃ Banavâsi-pura-varâdhîsvaraṃ Jayanti-Madhukêsvara-dêvara labdha-vara-prasâdanuṃ Kâdamba-kuḷa-tiḷakanuṃ Malli-Dêvarasaru Saka-varusha *1140 neya Sarvvadhâri-saṃvatsarada Vaisâkha-suddha-tadige-Bṛihavârad andu Yeḍe-nâḍa Kûraleya [U]ddharey-âriyaru bandu kâduvalli taḷt iṛidu sura-lôkakke sandanu ॥

*So in the original.

baṛa-siḍila mâḷkeyiṃ band ।
uṛe mige Koḍakaṇiya Bhîman adaṭiṃ ripuvaṃ ।
neṛe nija-bhujâsiyindaṃ ।
tuṛu*goḷoḷu kâdi kondu saggake sandaṃ ॥

59

On a third vîrakal at the same place.

namas tuṅga &c. ॥

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêsvaraṃ Banavâśi-pura-varâdhîsvara Kâdamba-chakrêsvara Jayanti-Madhukêsvara-dêvara labdha-vara-prasâdaṃ śrîmatu kaligaḷ-aṅkusa Kâva-Dêvaṃ Banavâse-pannirchhchhâsirama sukha-santôśa-vinôdadiṃ râjyaṃ geyyutt ire Saka-varusha 1133 nê Prajâpati-saṃvatsarada Kârttika-suddha-tadige-Sômavârad andu Ballâḷa-Dêvana dâḷi Kabbunâḷigeya Naḍu-nâḍa Biraûraṃ mutti kâduvalli Guḍuveya Kañcha-[Ga]vuḍa (*others named*) avasaradalli tâgi talutt iṛidu sura-lôka-prâptan âda ॥

60

At the same village, on a stone in Mahadêva's back-yard.

(The upper portion is effaced)

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka Satyâśraya-kuḷake tiḷaka Châḷukya-vaṃśôdbhava śrîmatu-Jayasiṅgha-Dêvara vijaya-râjyaṃ uttarôttaraṃ âgutt ire svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmantâdhipati Trikunda-pura-varesvara Mâṭûra-vaṃsôdbhavaṃ Brahma-Kshatriya Nandana-vana-chatra-paya-lâñchana-darppaṇa-dhvaja-virâjamânar appa śrîma[tu]-Madevûra Sântayya-Dêvan Eḍe-nâḍan âḷutt ire svasti śrîmat-perggaḍe-Mâḍiṇayya Banavâse-pannirchchâsiravann âḷutt ire Banavâsiya śrîmat-Kadambayya Dêvana mêle vand-andu Sakha-varsha 954 nê Âṅgira-saṃvatsara-Mârggasira-suddha-têrasa-Sanivârad andu śrîmat-Kadambara Sântaya-Dêva Guḍuveyan iṛidu tuṛu hariye ..... disi tuṛuviṅg aḍḍaṃ bandu ..... ṛidu dêva-lôkakke sanda gâvuṇḍa-Lôkayya Bikkayya (*stops here*)

61

On a second vîrakal at the same place.

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêsvara parama-bhaṭṭârakaṃ Satyâsraya-kuḷa-tiḷaka Châḷukyâbharaṇaṃ śrîmatu-Jayasiṅgha-Dêvara vijaya-râjyam uttarôttaraṃ saluttam ire svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmantâdhipati Trikunda-pura-varêsvara Mâṭûra-vaṃsôdbhava Brahma-Kshatriya Nandana-vana-chatra-paya-lâñchhana-darppaṇa-dhvaja-virâjamânar appa śrîma[t]-Sântayya-Dêva râjyaṃ geyyuttam ire svasti śrîmat-perggeḍe-Mâḍiṇayyaṅgaḷu Banavâsiya kôṭeya mêle vand-andu Sakha-varsha 954 neya Âṅgira-saṃvatsaraṃ Mârggasira-suddha-têrasa-Sanivârad andu Kadamba-Nârâyaṇaṃ śrîmat-Sântayya-Dêvaṃ Guḍuviya tuṛuvaṃ koḷvalli Âṇuṅgara Kâṭayyaṃ tuṛuviṅg aḍḍam bandu iṛidu dêva-lôkakke pôda gâvuṇḍa-Lôkayya Bikkayya Kaṭukôjaṃ besa-geyda

62

On a third vîrakal at the same place.

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukya-vaṃśôdbhavaṃ śrîmatu-Jayasiṅgha-Dêvara vijaya-râjyam

* So in the original.

utrôttaram âgutt ire svasti samadhigata-pañcha-mâhâ-sabda mâhâ-sâmantâdhipati Trikunda-pura-varêsvaram Mâṭûra-vaṃsôdbhavam Brahma-Kshatriya Nandana-vana-chatra-paya-lâñchchhana-darppaṇa-dhvaja-virâjamânar appa śrîmat-Madevûra Sântayya-Dêva nâḍa(ḍa)n âḷutt ire svasti śrîmat-perggaḍe-Mâdiṇayyam Banavâseya śrîmat-Kadambayyam Dêvana mêle vand-andu svasti Sakha-varsha 954 neya Aṅgira-saṃvatsaram Mârggasira-suddha-têrasa-Sanivârad andu śrîmatu Kaḍamba-Nârâyaṇam .... Dêvam Guḍuviyan iṛidu turu hariye Mârasu.. ra Keḷeyamma-Gâvuṇḍana magam Horavaṇṇa(ṃ)-Gâvuṇḍa turuviṅg aḍḍa-bandu iṛidu dêva-lôkakke pôda Bikkeyya(ṃ)-Gâvuṇḍa kallu niṛisidam Kaṭukôjam nâlku-kalla besa-geyda |

jitêna labhyatê lakshmîḥ &c. ||

63

On a fourth vîrakal at the same place.

(The upper part is broken off).

.. svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâjam paramêsvaram pa·ama-bhaṭṭârakam Satyâsraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmatu-Jayasiṅgha-Dêvara vijaya-râjyam uttarôttarav-abhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire svasti samadhigata-pañcha-mâhâ-[śa]bda mâhâ-[sâ]mantâdhipati Trikunda-pura-varêsvara Mâṭûra-vaṃsôdbhava Brahma-Kshatriya Nandana-vana-chatra-paya-lâñchana-darppaṇa-dhvaja-virâjamânar appa śrîmatu Madevûra Sântayya-Dêvam râjyam geyye śrîmat-perggaḍe-Mâdiṇayyam Banavâsiya kôṭeya śrîmat-Kadambayya Dêvana mêle vand-andu svasti Sakha-[va]rsha 954 neya Aṅgira-saṃvatsaram Mârggasira-suddha-têrasa-Sanivârad andu śrîmat-Kaḍamba-Nârâyaṇam Sântayya-Dêvam Guḍuveyan iṛidu turu hariye Marasûrara Nijayya-Gâvuṇḍana maga Kuppaṇṇa-Gâvuṇḍa turuviṅg aḍḍam bandu iṛidu dêva-lôkakke pôdam ||

jitêna labhyatê lakshmîḥ &c. ||

64

On a fifth vîrakal at the same place.

(The upper part is broken off).

.. samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭârakam Satyâsraya-kuḷa-tiḷakam Châḷukya-vaṃsôdbhava .. śrîmatu Jayasiṅgha-Dêvara vijaya-râjyam uttarôttaram âgutt ire svasti samadhigata-pañcha-mâhâ-sabda mâhâ-sâmantâdhipati Trikunda-pura-.....Mâṭûru-vaṃsôdbhavam Brahma-Kshatriya Nandana-vana-chatra-paya-lâñchhana-darppaṇa-dhvaja-virâjamânar appa śrîmat-Madevûra Sântayya-Dêva Eḍe-nâḍan âḷutt ire svasti śrîmat-perggeḍe Mâḍiṇayyam Banavâsiya śrîmat-Kadambayya Dêvana mêle vand-andu Lôkayyanum Bikkayyanum ûr-ggavuṇḍu geyye svasti Sakha-nripa-kâla 954 neya Aṅgira-saṃvatsaram Mârggasira-suddha-têrasa-Sanivârad andu śrîmat-Kaḍambara Sântayya-Dêvam Guḍuveyan iṛidu turu hariye Goravara Honnayyam turuvam pintikki palaram kondu taḷut iṛidu dêva-lôkakke sandom |

śarvvarî-dîpakaś chandraḥ prabhâtê ravi-dîpakaḥ |
traiḷôkya-dîpakô dharmmas su-putraḥ kula-dîpakaḥ ||

Honnayana maga Chaṭṭayyam kallum niṛisida ||

67

At Yelasi (same hobli), on a stone in front of the Îs'vara temple.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayam śrî-pṛithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmaj-Jagaḍêkamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire ||

*vârddhiyo sime tanna bhuja-garvvadin ârjjisid urvvi parvvi sam- |
sparddheyin indu parvvida-jasakke dig-antame simey embinam ; |
durddhara-bâhu-vîryyan eḷeyam bagegoṇḍa Chaḷukya-râjya-sam- |
varddhanan âḷdan Uppaḷa-siraḥ-kamaḷârchchita-pâda-paṅkaja ||

tat-pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Banavâsi-pura-varâdhîśvaram Jayanti-Madhukêśvara-dêva-labdha-vara-prasâda mṛigamadâmôda *Triyaksha-kshumâ-sambhava-chaturâśiti-nagarâdhishṭhita-Lalâṭalôchana-Chaturbbhuja sad-viditâshṭâdasâsvamêdha-yajña-dikshâ-dikshita Himavadgirîndra-rundra-śikhara-sakti-saṃsthâpita-sphaṭika-śiḷâ-stambha-baddha-mada-gaja-mahâ-mahimâbhirâma Kâḍamba-chakri-Mayûravarmma-mahâ-mahîpâḷa-kula-vibhûshaṇa parmmaṭṭi-tûryya-nirgghôshaṇa Sâkhâcharêndra-dhvaja-virâjamâna mânôttuṅga siṃha-lâñchhana dattârtti-kâñchana samara-jaya-kâraṇa Kaḍambar-âbharaṇa mârkkoḷvara gaṇḍa pratâpa-mârttaṇḍam kadana-prachaṇḍam maṇḍaḷika-gaṇḍa Baṅgâra-Bappan-aṅka-kâranu.. ma-kuḷôdbhava-pavitram parâṅganâ-putram śaraṇâgata-vajra-pañjara vairîbha-kaṇṭhîravan êkâṅga-vîran ity-akhiḷa-nâmâvaḷi-samâḷaṅkṛitar appa śrîman-mahâ-maṇḍaḷêśvaram Gorava-Dêv-arasaru śrîmad-anâdiy-agrahâram svasti yama-niyama-(niyama)-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa-japa-samâdhi-śîla-guṇa-sampannarum pratidina-praṇita-pañcha-mahâ-yajña-dikshâ-pavitrîkṛitântaraṅga-bahiraṅgarum Lakshmîvallabha-padâravinda-dvandva-sândra-makaranda-rajô-dhûḷi-dhûsarita-bhṛiṅgarum sakaḷa-purâṇa-dharmma-śâstra-kathâkarṇṇana-maṇi-karṇṇapûrarum śaḍ-aṅga-sahita-Rig-Yajus-Sâmâthaṛrva-vêdâdhyayana-śûrarum enisida Elaseya mûvattirchchhâsira-Brâhmaṇôttamariṃ parivṛitam âgi Brahma-sadanam âvêshṭitam appa śrî-Râmêśvara-dêva-bhavanam sogayisuttam ippud â-Paramêśvaraṅge namaskâram geyyal end ondu-devasam śrîman-mahâ-maṇḍaḷêśvaram Gorava-Dêv-arasaru Banavase-pannirchchhâsiramam suka-saṅkathâ-vinôdadim râjyam geyyuttam irddu dharmma-prasaṅgam âgi tamma piriy-arasi Sâutale-Dêviyaru svarggasthar âdar avargge śrêyô'rtthav âgi 58 neya Krôdhana-saṃvatsarada Srâvaṇa-suddha-puṇṇami-Âdivâra-vyatîpâtad andu mûvattirchchhâsira-Brâhmaṇôttamara kâlam karchchi dhârâ-pûrvvakam mâḍi manneyama âya-dâyamam biṭṭaru yint î-dharmmaman âvan orvvam pratipâḷisidavam Vâraṇâsi-Kurukshêtradalli sâsirvvar vvêda-pâragar appa Brâhmaṇargge sâyira-kavileyam ponnim rannadim kaṭṭisi koṭṭa phalavam haḍavaru yidan âvan orvvan aḷidavam anitu Brâhmaṇaram anitu kavileyam sva-hastadim kondavana gatige hôku.

68

At Marâru (same hobli), on a stone in front of the Kallêśvara temple east of the village.

svasti jayâbhyudaya-Śaka-varusha 1431 neya Śukla-saṃvatsarada Âśâḍa-ba 10 Gu-lu śîmatu abhaṅga-Garuḍa-Nârâyaṇa vêda-mârga-pratishṭhâchâryya *chakshanolu-vijeya-chûḍâmaṇi dushṭa-nigraha sishṭa-pâḷaka Mâyavâdi-kôḷâhaḷarum prithivî-chak(a)ra-prativâdi-praḷayâṇaḷa paraninda parama-Vayishṇava gô-Brâhmaṇa-Vayisi-rakshâdara śaṭhu-daruśana-sthâpanâchâryya Tiruveṅgaḷadêvana divya-śrî-pâda-padmârâdhakaru Tirumale-Tâtayiyarkaḷa âjñâ-dhâraka Hampe-Vîra-Râja-âviyagaḷa âryya-śiśya Kaliya-Dâsari Kappaṇṇa-âya dhâḷi bandali kâdi vîranâgi svarggastan âdanu ||

70

At Ôṭûru (same hobli), on a stone in the Râmêśvara temple.

svasti śrî Kannara-Dêvam prithivî-râjyam geye Chikoyan nâdan âḷe samadhigata-pañcha-mâhâ-śabda mahâ-sâmantâdhipati Trikunda-pura-varêśvaram Brahma-Kshatriyam Mâṭûra-vaṃśôdbhavan akaḷaṅka-nîram Nandana-vana-chhatra-haya-lâñchana-darppana-dhvaja-virâjamânam sauryya-Diḷipan jagasubhaṭa .. chârane-veḍiṅga visishṭa-jana-mitram vijayâgaram śrîmad-Mâchiyarâsam bhuja-vîryya-

*So in the original.

vijaya-lakshmî-vallabha Banavâsi-pannichhâsirakam adhipatiyâgi Yeḍe-nâḍ-oḷi ... kramâgatada perggeḍe Nâkiya Chaṭṭayyam Chittaraṭeha[ḷḷi Ôṭûrgge mûligan abhyantara-siddiyind âḷuttam dêgulamam mâḍisi biṭṭa key Kosigagoḷada keḷag eraḍu mattar mmakkiyoḷ eraḍu mattar âtana tammam perggeḍe-Vêleyamam bâviyam kaṭṭisi maṭavam mâḍisidam Poleyammana peṇḍati Gombabbe Kêsav Âdityarkaḷum pratishṭe geyda ..... ydar .... yalli maṭa ... vi mattar ondu ka.. vina makkiyalli ni .... .. yutta gaṇḍam Kêsav Âdityargge aṛeya-makkiyoḷage .... nituvam Poleyamma .... haripeya .... Îśvarayyage kâlam kaḷchi koṭṭan idam kâdâtaṅg Aśvamêdhada palam akkum idan aḷidâtaṅgam .. .. Vâraṇâsiyumam siri .... tanuvan aḷida brahmâtiy akkum ||

71

On a side of the same stone.

svasti Saka-nṛipa-kâḷâkrânta-saṃvatsaraṅgaḷ eṇṭu-nûṛa aṛuvatt-ondeneya Viḷambi-saṃvatsarada Chaitra-mâsa-suddha-pakshada pâḍivada Budhavâram vaḷaya-grahaṇadoḷ ellav Îśvarayyage koṭṭar idam baredam sênabôvan Nâkayyam Biyaḷa mâḍida maṅgaḷam ||

72

On a virakal to the west of the same temple.

svasti śrîmach-Châḷukya-pratâpa-chakravartti Jagadêkamalla-varsha 4 neya Śrîmukha-saṃvatsarada Mâgha-ba 10 mî Maṅgaḷavârad andu Chitraṭeva[ḷḷiya Kîrtti-Gâvuṇḍana magam Miṇḍa-Gâvuṇḍa Ôṭûra turu harivali turuva magurchchi halara kondu sura-lôka prâptan âda

jitêna labhyatê lakshmîḥ &c ||

Châka-Gauḍa Mâḷa-Gavu[ḍa] nilisida ||

73

At the same place.

namas tuṅga &c. ||

svasti samasta-prasasti-sahitam śrîmatu Tayilapa-Dêva prithuvî-râjyam geyyu .... svasti śrîmatu Bhûlôka ? 52 neya Kâḷayukuti-saṃvatsarada Pâlguṇa-suddha 7 Budhavârad andu Sittaraṭeva[ḷeya .. Bâṛasindha ..... yam .. dhîra teṛeyam bêḍidaḍe teṛeyan ikkade iṛe avara hegala meṭṭi svargakke sanda || Ayôjan besageyda

74

On a stone in the verandah of the same temple.

śrî svasti śrîmatu Bhûlôka-varisada 13 neya Siddhârtta-saṃvatsarada Kârttika-suddha 5 Brihaspativârad andu Oṇṭûriṅge mûliga Râja-Gauṇḍam samasta-prajegaḷ ellav irdu pâda-pûjeya koṇḍu koṭṭaru bittuvaṭṭavam keṛege biṭṭa darmma okkalalu hattu-koḷaga bhattava koṭṭa damma Bâgiyabe-Gauḍi Râja-Gauṇḍam Saṅka-Gauṇḍam siddhiy âdaḍe keṛege biṭṭa darmma keṛeya kiḷ-êriyal alli kamma hattu biṭṭa damma Dâseya-Jîya dammam mâḍida yilliya stânikam ..... yî-damman âvan orvva pratipâḷisuvâta Vâraṇâsi-Kurukshêtra-Arggitirttadalu śâsirvvaru vêda-pâragar appa Brâhmaṇarumam kavileyumam aḷida pâtakan akku Râja-Gauṇḍana atigeya magam Goydi-Seṭṭi bareda

75

On a stone in the site of the ruined Bayira temple.

svasti Saka-varishad eṇṭu-nûṛaṛuvatta ... saṃvatsaram pravarttise Kannara-vallaha .... Biṅkeya nâḍ âḷe Mañchiga Banavâsi .... gi Peḷdeseyoḷ iḷdu râjyam geye..... Ôṭhûra perggeḍe-Chaṭṭayyan âḷe...yanaḷi Maleyanû makati ..... gôsasam iḷdu kramada pe .... idakke muhatta ge...,

77

On another stone in the same place.

svasti Saka-varishaṅgaḷ eṇṭu-nûṟ-aṟuvatt-ondaneya *Sarbba ..-saṃvatsaraṃ pravarttise Kannara-vallahaṃ pṛithuvî-râjyaṃ geyye Biṅkeya nâḍ âḷe Mañchigaṃ Banavâsi-pannirchchâsirakk adhipatiyâgi Peḷdeseyoḷ iḷdu râjyaṃ geyye .... nâḷ-gâvuṇḍu geyye ..... perggeḍe-Chaṭṭayyan â ... baṇṭa Sarvammana maga Akka ... aggasaṃ gôsasam iḷdu ..... .

.... dîpakô chandraḥ prabhâtê ravi-dîpakaḥ |
trailôkya ..... .‖

78

At the same village, on a stone lying in the back-yard of the maṭha.

śrî-Gaṇâdhipatayê namaḥ S'aka-varusha sâvirada-mûnûṟa-embhattaneya Yiśvara-saṃvatsarada Mârggaśira-bahuḷa 4 Gu-lû Vôṭûra dâna-mûli Visa-Gauḍana maga Bommarasa-Gavuḍanû Sorabake hôgi bahâga kaḷḷara kûḍa kâdi dêvara pâdake sandanu

79

At Hosûr-agrahâra (same hobli), on a stone to the east of the Râmêśvara temple.

namas tuṅga &c. ‖

svasti samadhigata-pañcha-maha-[sabda] Banavâsi-pura-varâdhîśvara Jayanti-Madhukêsvara-dêvara dibya-śrî-pada-padmârâdhakarum appa Kadamba-chakravartti kaligaḷ-aṅkusa gaṇḍara-dâvaṇi nigaḷaṅka-malla maṟey-okara kâva vajra-pañjara husivara-sûla sri-vîra-Kâva-Dêva-vijaya-râjyôdayada 31 daneya Prabhava-saṃvatsarada Vaiśâkha-su 15 Sô | śrîmaṉ-mahâ-pradhânaṃ râhuta-râya Kala-verggaḍeya .. . nâḷa Maravûra Masaṇeya-Nâyakanu Balugiya Paḷavayyanu Gôkarṇṇava koṇḍu maraḷi bahalli tama Sata-verggaḍe Kalu-Gâmuṇḍa ... lokkisuvalalli aḍḍa tagidali Maravûra Masaṇeya-Nâyakanu halavu kudure tividu yâḷugaḷa ko ... initumam iṛidu sura-lôka-prâptan âda âtana maga Baichê-Nâyakanu bira-gûḷa maḍi kalla nilisida maṅgaḷa mahâ śrî śrî śrî |

80

At Chitraṭahaḷḷi (same hobli), on a virakal in front of the Râmêśvara temple.

..... dhipati Bhûlôka .... pṛithvî-râjyaṃ ..... chandrârkka-târaṃ-baraṃ saluttam ire ‖ tatu-pâda-padmôpajîvi maṇḍaḷika Masaṇarasaru dushṭa-nigraha-sishṭa-pratipâḷanadim râjyam geyyuttam ire *Saka-nṛipa śrîmanu mahâ-maṇḍaḷêsvaraṃ Banavâsi-pura-varâdhîsvaraṃ Kaḍamba-kaṇṭhîravaṃ Mayûravarmma-Dêvaru Banavâsi-pannirchchâsiramaṃ sukha-saṅkathâ-vinôdadim râjyaṃ geyyuttam ire kâla *1051 neya Virôdhikṛitu-saṃvatsarada Kârttika-su 3 Vaḍḍavârad andu Chittaruṭavaḷḷiya Kiṛi-Gauḍana maga Gorava-Gauḍan âtane kiṛiy-ayya Chanda-Gauḍa gadyâ 100 koṭṭu maganaṃ kolisida ga 50 daṇḍava teṛisidan â-ûra-kataḍim tandeya hegala meṭṭi maga sagakke saudan âta kiṛiy-aya Bâvi-Gau (*stops here*).

83

At Kumsi (same hobli), on a stone to the right of the Vîrabhadrâ temple.

svasti | Kannara-vallahaṃ pṛithuvî-râjyaṃ geyye samadhigata-pañchâ-mahâ-śabda sâmanta-kali-Viṭṭaṃ Banavâsi-pannirchchâsirad-on[du]-bhâgavan âḷuttire Saka-varsha *eṇṭu-nûṟa-ayvatta-mûṟaneya Plava-saṃvatsaraṃ pravarttise Âsvayuja-mâsa-bahuḷa-ashṭamiyu Budhavâra-vand-andu Kumbiseya sâsirv-

*So in the original.

varu mâḍida stitiy ent ene Guṇigana ondu-mattalge piriya-pâneyoḷ eraḍu-pâne battava eḍavari-gaḷdigiṃ ni bâḷan endu ella-kâlakkaṃ koṭṭôr idaṃ baṛedakke koṭṭodaṃ koṇḍodaṃ kuḍad aḷiḷdoṅgaṃ Vâranâsiya sâsirvva-pârvvaraṃ kondôn akku idaṃ kâdaṅge Asvamêdhada-palam akku ‖ (*right side*) tuppa deṛe illa a . . . . . kavileyan aḷida . .

85

At the same place.

svasty Amôghavarsha-vallabha mahârâjâdhirâja paramêśva[ra] bhaṭârakâ pṛithuvî-râjyaṃ ge[ye] Banavâsi-pannirchchâsiramumân Indaran âḷe Saka-varsham êḷnûṛa-tombhat-ombhateneya saṃvatsaraṃ pravarttise Kumbiseyaṃ kaṭṭiṅg Indaranum Mâramayyanu Kiḷalasuṅgodoḷ Râjamâram ay-mattal keyyaṃ koṭṭar ada mâridara S'iripururshana maga Dêvâti paḍi salisiy uṇbon idaṃ kâdoṅg Aśvamêdhada phalaṃ kiḍisidoṅge brahmêti sârggu î-kallaṃ Kanvillaṃ mâḍido

86

On a stone to the left of the same temple.

svasti samasta-bhuvanâśrayaṃ śrî-pritvî-vallabhaṃ mahârâjâdhirâja paramêsvaraṃ parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ *Chârukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêva-râjyam uttarôttarâbhivriddhi-pradhvaṃśamânam* âguttire Vikrama-varshad yeppatta-mûṛanê 73 ya *Pramâdôdha-saṃvatsarada Chaitra-bahuḷa yêkâ-11-dasi Sukravârad andu Jiḍuvaḷge-erppattaṛa manneyaṃ Uddhareya Ekkalarasaṃ vipra-Gumbasege munidu pariyiḍal ûraḷivinalli kammâṛa Mâchôjana magaṃ Mallôja mâṛântu palara kondu sura-lôka-prâptanâdallige sâsirvvaruṃ (v)âtana baṇṭiṅge mechchi hiriya-Sampageya bayala teṅkaṇa-bhâgadalli Maragunḍiya ghaḷeyalu hattu kamme keyya biṭṭar âtana makkaḷu yakkoḷvaraṃ (v)â-chandrârkka-târaṃ-baraṃ (v)idan âvan ôrvvan aḷidan âtan â-vûre bêgeyalliṃ benda nûṛa-yippattu jîva-dhenada gô-vadhey âtanan eydugu ‖ â-dese masarad esuva sa . . . . . ṛamallâ besav aḷidu dêva-kântege vanavâg iral oldu nâ . . . . . .

87

On a stone lying in front of the same temple.

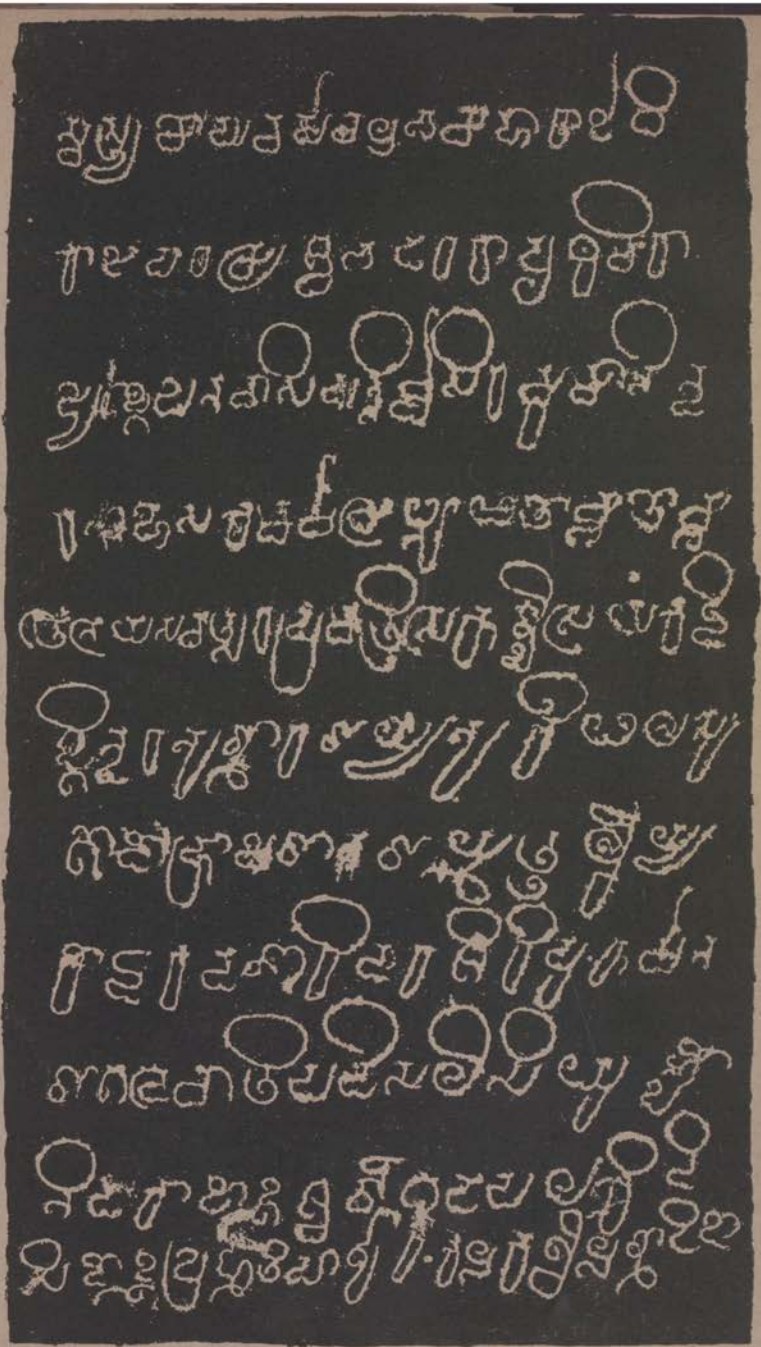
svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakar appa śrimad-Âhuvamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire Saka-varsha 975 neya Vijaya-saṃvatsarada Âśvayujada bahuḷa-bârasi . . . vârad andu Kuṭṭara-kulada Mûkimayya Kumbiseya mahâjanakke drabyamaṃ koṭṭu gôsasam irdda vondu-maneyum ondu-tôṇṭamum ondu-mattalu keyyuṃ ond-okkala mâṇi sâmyamuma koṭṭaru Mâdhavayyaṃ baredaṃ śri maṅgaḷa Gujjaṃ kaṇḍarisida ‖

88

On a virakal at the pond, south of the same temple.

svasty Akâlavarsha-śrî-prithuvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakan Akâḷavarsha-Dêvana vijaya-râjyam ond uttarôttaram abhivṛiddhige saluttire samadhigata-pañcha-mahâśabda mâ-sâmânta challa-dhvaja raṇad-uttaraṅgan entum-oḷḷidaṃ Kandukamâḷana dhaḷake dhoraygaṃ vairi-kâḷânaḷaṃ chaṇḍa-mârttaṇḍaṃ sarayka-Sûdraka śrî-ka[li]-Viṭṭara[sa]r Banavâsi-pannirchchâ[si]ramun âḷutt ire Saka-varshav *eṇṭu-nûṛa-muvatt-aydaneya Prajâpati-saṃvatsara tat-varshâbhyantaradoḷ kali-Viṭṭarasar Banâvâsi Gaḷamba Nâyvavarmmanaṃ kondu kôṭeyoḷ sukhadin ire *Jiḍurâḷg-eḷpattaṛa nâḷ-gâvuṇḍaṃ . . . . . kali-Viṭṭanoḷe virôdhamâgi nâḍindaṃ Gaṅgavâḍige paḷḷiv enip Ponnavûraḷoḷ ire Kumbeseya Manavaneyara Porivayya . . . Kêsi-mâṇi Keñchigaṇyagâḷum adaṭan âgi nela-Kumbiseyan iṛiyim endu Keñchigaṃ taun-âḷ besa moḷe (*the rest of the stone is broken off*).

*So in the original.



STONE AT VÎRABHADRA TEMPLE, KUMSI

(SORAB Nº 85)

(*On the top of the same stone*) Vasishṭa-gôtraṃ Kavuṇḍilya-pravara Basantana marmma Kêsivâṇiya Kalla

89

On the side of the north wall of the same temple.

svasti Kumbiseya Manemaneyara Chôramayya Sampaloḷ irmmattal sâleya biṭṭaṃ avara magaṃ Kêsivâṇiya sâle or-mmattal antu mûvattal keyyu ond-eḍe muñji-pramâṇa koḍuvudun idaṃ kâdoṅge aśva-mêdhada palam aḷid-âtaṅge Vârâṇasiyan aḷida palam akku ||

90

On a stone near the wall of the same temple.

..... nagilli mâkkoḷalâga .. .. gûṇṭakke vêḷeye Kâtti[ka]-suddhâshṭameyu ..... d ivâgaḷ nuḍidante gaṇḍa ke ..... pasiva .. ndeya-Gôvana bage ... ḷ puṭṭida janma-bhûmi ..... nind aṭṭi kaṟuttu tâ..... mâtya Vâsivâṇiya . liyalo Tûḷu-Gôpa ripu-sêneyan ôḍisi gel lu môkshaman oṭṭaysi kaikoṇḍa kaliy âvono Kêsigan âḷd ilovoḷe .... keḷeyaṃ .. ṟivô Kêsivâṇi entum oḷḷidô

91

At the same village, on a stone in the back-yard of Muṇḍigi-Basavaṇṇa.

svasty Âkâlavarisha śrî prithivî-vallabha Sênâvarisar vVanavâsi-panniḷchâsiranum âḷe Kumbiseyâ sâsirvvarâ magatin Kôsigarâ Jayamella emmôn gôsâsi-pudâruṃ bede-mattaluṃ padal-dâṇamum koṭṭôn koṭṭavaṅge avarâ gôtraku ella oḷḷitum a ....

92

At the same village, on a mâstikal lying in the back-yard of Mâdigara Saṇya.

Visu-saṃvatsarada Chayitra-su 7 Sôma Kumbasiya Bêḍara Mâraya-Nâyakanu âtana madavaḷige Bommâyi svarggastar âdaru

93

At Bilavâṇi (same hobli), on a vîrakal in front of the Râmaliṅgêśvara temple.

śrî vîra-Râmachandra-Dêva-vijaya-râjyôdeyada 19 ya Sarvvadhâri-saṃvatsarada Mârggasira-ba 11 Maṅgaḷavâradalu svasti śrîmanu mahâ-maṇḍaḷêsvaraṃ śrî-Perimâḍi-Dêvaru Siddheya Bomma-Gavu-ḍaṅge î-âra ha . ṭeya koṭṭalli Beḷa-gôvanu tuṟuvina baḷiya hôgi sattu ma ..... Bomma-Gaûḍa Jaka-Gaûḍa yâ-Siddheya Bommapa Sôyi-Gaûḍa Kâḷameya maga Mâye-jîya Mâḍaṟa-Masaṇiga maga Bayichuga yint ivar irdu Gôsiyakeṟeya keḷage nettaru-goḍey endu biṭṭa kamba 12

94

On a second vîrakal.

svasti śrîmatu Saka-varshada *1195 neya Pramâdi-saṃvatsarada Chaitra-su 5 Âdityavârad andu Beḷuvaṇiyaṃ Haḍavaḷa-Mâchayaṃ .... ḷidu tuṟuvaṃ koṇḍu hôhalli Kariya-Kañcheyaṃ bandu tuṟuva .. maguḷchi taḷt iṟidu meṟedu pala[raṃ] kondu sura-lôka-prâptan âda ||

oṭṭajiyan idiran adirade |
kaṭṭâḷugaḷan iṟidu bîḷe tuṟugaḷu peṇanaṃ |
meṭṭi paridavu vimânadoḷ |
iṭṭu surâṅganeyar emage tamag enut uydar ||

*So in the original.

95

At Kôlugunise (same hobli), on a stone near the pond in front of the village.

..... Mûgundu-nâḍa gauḍa-Kôla-Kumbaseya mahâjanan nâlvadimbarum Koṇṇindara Pôchayammaṅge koḍe paḍedôna kaḷaniy adeṇṭu mattal kiṛegâlân irppattaṛuḷ ondu-tere dettu u.... du -- dêgulamuṇ kaṭṭugoḍumân aḷidônâ keḍisidônu Vâraṇâsiyan aḷida pâpam akku ‖ namôstu Uḷagêsigaḷa magan .. do dôsikki vêḷve ‖

97

At Chatradahaḷḷi (same hobli), on a virakal in front of the Amṛitêśvara temple.

svasti śrîmatu Vikrama-saṃvatsarada 58 neya Paridhâvi-saṃvatsarad Âsvayija-ba 5 .... śrîmatu Mûla-saṅghada Dêsiga-gaṇada śrî-Mâghaṇandi-bhaṭṭâraka-dêvara guḍḍaṃ Gaṅgavaḷḷiya Dâsa-Gavuṇḍana magaṃ Boppayaṃ samâdhi-vidhiyiṃ muḍipi svarggasthan âdanu ‖

98

On a second virakal at the same place.

namas tuṅga &c. ‖

svasti ..... chakravartti vîra-Ballâḷu ..... Naḷa-saṃvatsara ..... vârad andu śrîma ..... maṇḍaḷêśvaraṃ Yakkalarasa-Dêvaru ... tradahaḷḷiya Daṇḍaḷḷiya ..... kana maga Maḍiyaṇana Bammaya-Nâyakana karadu haḍavaḷaṃ .. beyana .. ḷiyaṃ hêḷdu kaḷipidalli taḷut-iridu meṛedu palaraṃ kondu sura-lôka-prâptan âda ‖ âtana yâḷtanakke mechchi Ekkalarasa-Dêvanuṃ daṇṇâyaka-Bammayyanuṃ saṇdhi-vigrahi-Mahadêvaṇṇanuṃ mukhyavâgi samasta-pradhânaruṃ Satradahaḷḷiya Sôve-Gâvuḍanuṃ Hariyama-Gâvuṇḍanuṃ mukhyavâgi samasta-prajegaḷu âyimaṇṇigaruṃ prôhita Basavayyanuṃ yint inibar iddu Kôl-Gummaseya bayaloḷage nettaru-koḍegeyu yâtana piḷigege koṭṭa kaṭṭakaḍidalli piriya-gaḷeyalu gadde kamma ..... (*rest illegible*).

99

On a third virakal at the same place.

svasti samasta-praśasti-sahitaṃ śrimatu Kaḷachuryya bhuja-baḷa-chakravartti śrî-Bijjaṇa-Dêva-varshada 2 neya Bahudhânya-saṃvatsarada Mâgha-bahu 5 Âdityavârad andu Satradahaḷḷiya Uddharo Yekkalarasa suṭṭu pôpalli Eṛeyama-Gâvuṇḍana maga Maṇḍiyama-Gâvuṇḍa yiṛidu sura-lôka-prâptan âda ‖ (*usual final verse*).

101

At Hire-Âvali (same hobli), on a stone near the Jina-basti in ruins.

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa pravuḍa-pratâpa-chakravartti śrî-Râmachandra-vijaya-râjyôdayada ‖ 13 neya Manumatha-saṃvatsarada Mârggasira-bahuḷa 13 ya .... śrîmaṇṇâḷ-prabhu Âvaliya Kâmaṃ Kâḷa-Gavuḍanu śrî-Mûla-saṅgada Koṇḍakundânvayada Sûrasta-gaṇada Dêvaṇandi-dêvara guḷḍa samâdhi-vidhiyiṃ muḍihi svarggastan âdanu maṅgaḷa mahâ śrî ‖

102

On a second stone at the same place.

śrî matu ‖ Vijayânagura-mukhyav-âda-samasta-paṭṭaṇâdhîśvara śrî-abhinava-Bukka-Râya râjyaṃ geyyalli ‖ sakala-guṇa-sampanna Siddhân'a-dêvara guḍḍa ‖ ratna-trayârâdhakaruṃ ‖ Âvaliya Bêcha-Gauṇḍana suta Chanḷa-Gauṇḍana tanma ‖ Saka-varusha *1126 neya Prârtthiva-saṃvachharaṃ ba 11 Sômavâradalu ‖ sanyasana-samâdhi-vidhiyiṃ muḍihi svarggа-prâptiy âdanu ‖ maṅgaḷam astu ‖

(*) in the original.

mâna-garvvavanu ..... lanu-|
mânadoḷaṃ naḍiya ballamold â-tegaḍiṃ |
jñânigaḷa salahut ippaṃ |
dâna-rataṃ Râ .. purak abhirâman ||

103

On a third stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrîmad-Râya-râjadhâni-Hastinâpura-Vijayânagara-mukhyav-âda-samasta-paṭṭaṇâdhîśvara aśvapati-gajapati-narapati-ari-râya-vibhâḍa samasta bhuvanâśraya pṛithvi-vallabha mahârâjâdhirâjaṃ śrî-Harihara-Râya râjyaṃ geyvuttam irppalli tat-pradhâni Haripa-Râyana .. .. kâladalli Bhâva-saṃvatsara-Phâlguṇa-mâsa-bahuḷa-ékâdaśî-Budhavâra-la .. Kâna-Râmaṇana sati Kâmi-Gauṇḍi sanyasani-vidhiyiṃ muḍihi svarggasthey âḍaḷu ||

vṛi || surapati-vandya-Pârśva-Jina-pâda-sarôjada yukta-kântiyum |
dhare-nuta-Râya-râja-guru Siddhânti-yatîśane tanna râdhyanum |
bhara .. na-nâḍa Jiḍḍuḷige Âvali-purâdhipa Bêcha-Gauṇḍanum |
urutara-mâma Bommaranum atteyu śôbhipa Kâmi-Gauṇḍiyum ||
Kâna-Râmaṇa[na] satiy ene |
dânadoḷaṃ dharmmadalli sanyasaniyaṃ |
yênu taḍav illa muḍihidaṃ |
mâni pativrate nâkamaṃ nege paḷeda] || maṅgaḷa mahâ śrî śrî śrî ||

104

On a fourth stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ ari-râya-vibhâḍa *Hinduva-râya-suratâḷu śri-vîra-Hariyappa-Voḍeyara râjyôdayad andu Śaka-varuśa 1276 Vijeya-saṃvatsarada Pusya-bahuḷa-tadige Â || śrîmann-âḷuva-prabhu Âvaliya Kâma-Gauḍana maga Siriyama-Gauḍa Siriyama-Gavuḍana suputra Mala-Gavuḍanu sanyâsana-samâdhiyiṃ muḍipi svarggastan âdanu âtana arddhâṅgi Chennakkanu sahagamanadiṃ svarggastey âḍaḷu | maṅgaḷa mâ śrî śrî

105

On a fifth stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśraya pṛithvi-vallabha mahârâjâdhirâjaṃ aśvapati gajapati narapati pûrvva-dakshiṇa-paśchima-samudrâdhîśvara śrîmad-Râya-râjadhâni-Hastinâpura-Vijayânagara-mukhyavâda-samasta-paṭṭaṇâdhîśvara śrî-Harihara-Râya râjyaṃ geyvutam ippa kâladalli | Śaka-varsha 1321 neya Bahudhânya-saṃvatsarada Âshâḍha-śuddha 12 Budhavârad-udaya-kâladoḷu śrîmann-âḷuva-mahâ-prabhu Jiḍḍaḷigeya-nâḍinage mukhyavâda Âvaliya Chauḍa-Gauṇḍana sati Chauḍa-Gauṇḍi sanyasana-samâdhi-vidhiyiṃ muḍihi svargga-prâptey âḍaḷu ||

*Śa in the original.

ka ‖ vara-Pârśva-Jinara charaṇaṃ ।
urutara-śrî-Vijayakîrtti-charaṇâmbujamaṃ ।
śaraṇ endu manadi nenevuta ।
vara-vaḍadaḷu Yindra-svarggamaṃ sukhadindaṃ ‖
naḍava mahâ-Lakshmi-Chauṇḍaka ।
Yaḍavariya ... ... Âvaliyoḷaṃ ।
kaḍay-illada kîrttiya ..... ।
paḍeda sati satiyaroḷage .. ...ggada satiyaḷ ‖

bhadram astu ‖ maṅgaḷa mahâ śrî śrî śrî

106

On a sixth stone at the same place.

svasti śrîmatu S'aka-varuśa 1298 Naḷa-saṃvatsarada Âsvîja-śu 12 Gu śrîmann-âḷva-mahâ-prabhu Âvaliya Chanda-Gauṇḍana maga Bêchi-Gauṇḍanu Râmachandra-Maladhâri ..... ra guḍḍanu Bêchi-Gauṇḍanu vira-Bukka-Râyana râjyâbhyudayad andu pañcha-namaskâradiṃ muḍupi svarggastan âdanu âtana kiṛiya-madavaḷige â-Muddi-Gauṇḍi sahagamanadiṃ yibbaru mukti-prâptar âdaru Âvaliya prabhugaḷa santâna Masaṇa-Gaûḍana maga Gorava-Gaûḍa Kâḷa-Gaûḍa Gôpa-Gaûḍa Chanda-Gaûḍa â-Chanda-Gaûḍana maga Bêchi-Gaûḍa Bû ... Gaûḍana maneya Gorabôjana maga Mâdôja Nâgôja mâḍida niśitiya kallu maṅgaḷa mahâ śrî śri śrî

107

On a seventh stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja bhuja-balâ-pratâpa chakrêśvara śrî-vîra-Harihara-Râyana kumâra Dêva-Râyaru pṛithvi-râjyaṃ geyvuttam irppa-kâladalli S'aka-varsha 1329 Sarvvadhâri-saṃvatsaradalû Jiḍḍuḷigeya nâḍiṅge mukhyavâda hiri-Âvaliya grâmadalli śrîmann-âḷva-mahâ-prabhu Râma-Gauṇḍana suputra Hâruva-Gauṇḍa svargga-prâpti âda ‖

vṛi ‖ parama-śrî-Jina-râja deyva munipaṃ vairâgya-sampattiind ।
... da śrî-Munibhadra-dêva muniyoḷ kaikoṇḍum irpp âseyuṃ ।
jareyuṃ ballamey endu vîratanadind Âsvîja-Bhânûdinaṃ ।
*vara-mu.... kty-âṅganeg akku Hâruva-Gauṇḍa-prabhu dharmastha-kîrtti .... ‖
aṇṇa Gopaṇṇana tammanu ।
puṇyada kaṇi dharmma-chitta sach-châritraṃ ।
puṇyadan apavarggakkaṃ ।
baṇṇisal î-Hâruva-Gauṇḍagey âr dhareyoḷ ‖
nôḍidaḍe Madana-sannibha ।
ṛûḍhiyoḷ atikîrtti vetta sajjana-purushaṃ ।
pâḍ-aṛidaṃ Hâruva-Gauṇḍaṃ ।
bêḍidavarig anna-honnu-vastravan ivaṃ ‖
Jinara nuḍi Jinara bhâvane ।
Jina-bimbakk aldad anya-deyvakk eṛagaṃ ।

*So in the original.

Jina-pada-naḷina-bhramaraṃ ।
Jina-dharmmôddhâra Haruva-Gauṇḍan udâraṃ ॥

maṅgaḷa mahâ śrî śrî śri ॥

108

On an 8th stone at the same place.

(The top portion is effaced)

..... । svasti sama ..... Dêva-Râyaru .... Bhâdrapada ..... ḍḍaḷigeya .....
horageya ..... . .âḍida baḷikaṃ pera-koṇḍâḍanu ..... nôḍanu Jina-pada .....
draman enduṃ ॥

muni-bha ..... rushiya karuṇade ।
..... g irddu sukha-saṅkathadiṃ ।
Jina-pada-kamaḷava manadoḷag ।
anudina tâṃ nenadu nâka-sukhamaṃ paḍadaṃ ॥
yindu kaḷaṅkan embavara mâtugaḷaṃ pusi-mâḷpen endu â- ।
nandade dhâtriyall udasidaṃ kaḷe kundade koṭṭu nashṭamaṃ ।
pondade kaṇḍ usirppavara ballida sarvva-janâbdhi-chandramaṃ ।
Chandraman oppidaṃ mudadi Chîbayan-âtmaja bhû-taḷâgradoḷ ॥

maṅgaḷa mahâ śrî śrî śrî

109

On a 9th stone at the same place.

svasti śrîmatu Plavaṅga-saṃvachchharada Asvaija-bahuḷa-pañchami-S'ukravâradandu śrî-Mûla-saṅghada Virasêna-Dêvara guḍḍa Masaṇa-Gauḍana maga Gorava-Gauḍa pañcha-nama(ḥ)skâra-samâdhi-vidhiyiṃ svarggasthan âda ॥

110

On a 10th stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ ari-râya-vibhâḍu śrî-vîra-Hariyappa-Voḍeyara râjyôdayadandu Vijaya-saṃvatsarada Pusya-suddha 30 S'u ॥ śrîman-âḷuva-prabhu Râmachandra-Maladhâri-Dêvara guḍḍa Suragiyahaḷiya Gôpa-Gavuḍana maga Avaliya Kâma-Gavuṇḍana momma Kâma-Gavuḍana pañcha-namaskâradiṃ muḍihida maṅgaḷa mâ śrî

111

On an 11th stone at the same place.

svasti śrîmatu Aṅghira-sam[va]ścharada Âśraḍa-sudha-trayôdase-Guruvâradandu । Mûla-saṅgada S'ubhachandra-Dêvara guḍa Avaliya Masaṇa-Gauḍana maga Gorava-Gauḍana tamma Kâḷa-Gauḍa samâdhiyiṃ muḍipi svargga-prâptan âda ॥

112

On a 12th stone at the same place.

svasti śrîmatu Rudhirôdgâri-saṃvatsarada Jêshṭa-śudha-puṇṇami-Sômavâradandu śrî-Mûla-saṅghada Virasêna-Dêvara guḍa Muda-Gâûḍa magaḷu Êkamatiyabe pañcha-namaskâra-samâdhi-vidhiyiṃ svarggasthey âdaḷu Acheyabe-Gâûḍi mâḍisida kalu ॥ Bopohôja geyida kalu ॥

113

On a 13th stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrî Râma-Dêva-râjyada Vikṛita-saṃvatsarada Bhâdrapada-ba 4 Su Maladhâri-Dêvara guḍḍa Chôḷaya samâdhiyiṃ muḍipi svarggasthan âdanu maṅgaḷa

114

On a 14th stone at the same place.

śrîmat-para-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrîman-mâhâ-maṇḍaḷêsvaraṃ Kôṭi-Nâykana vijaya-râjyôdayada Durmmukhi-saṃvatsarada Bhâdrapada-ba 13 Â | śrîman-nâḷ-prabhu Avaliya Kâḷa-Gauḍana putra Siriyama-Gauḍana maga śrî-Mûla-saṅga Dêsi-gaṇada Râmachandra-Maladhâri-Dêvara guḍḍa Kalla-Gauḍa sanyasana-samâdhiyiṃ muḍipi svarggastan âda maṅgaḷa mahâ śrî śrî śrî

115

On a 15th stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrîman-mahâ-maṇḍaḷêsvara ari-râya-vibhâḍu śrî-vîra-Bukka-Râya-râjyôdbhûyadandu* S'yâ 1293 || Pramâthi-saṃvachhcharada Pâlguna-sudha-êkâdaśî-Âdivâra śrîman-âḷuva-mahâ-prabhu Râmachandra-Maladhâri-Dêvara guḍḍa Âvaliya Chanda-Gauḍana maga Râma-Gauṇḍanu pañcha-namaskâradiṃ muḍihida maṅgaḷa mâ śrî śrî śrî śrî

śrîmatu hiriya-Jiḍuvaḷigeya Âvaliya mahâ-prabhugaḷu Jina-charaṇa-smaraṇa-pariṇatântaḥkaraṇa-rum appa Âvaliya *jyâna anyâya Âvaḷiya Maśaṇa-Gauṇḍana maga Gorava-Gauṇḍana maga Khaḷa-Gauṇḍana maga Gôpa-Gauṇḍana maga Chanda-Gauṇḍana maga Gôpa-Gauṇḍana tamma Râma-Gauṇḍana tamma Bêcha-Gauḍa antu yivaru muktiyan yaididaru maṅgaḷa mahâ śrî śrî śrî maḍida Tagarôjana maga Maḍôja Nâgôja Âvaliya viltivantaru ||

116

On a 16th stone at the same place.

śrîmad-râya-râjadhâni-Hastinâpura-Vijayanagari-mukshavâda* | samasta-paṭṭaṇâdhîśvara | aśvapati-gajapati-narapati-ari-râya-Turaska-vibhâḍa | Hindû-râya-suratrâṇa | bhâshege-tappuva-râyara gaṇḍa | samasta-bhuvanâśraya pṛithvî-vallabha | mahârâjâdhirâjaṃ | śrî-vîra-Bukka-Râyana kumâra Harihara-Râya râjyaṃ geyyuttam irppa kâladalli mahâ-pradhâni mantri-śirômaṇi Mâdarasa-Vodeyara kâla | svasti yama-niyama-svâdhyâya-dhyâna-mônânushṭhâṇa-japa-tapa-samâdhi-śîla-gaṇa-sampannar appa śrî-Munibhadra-svâmigaḷa guḍḍa | âhârâbhaya-sâstra-dâna-vinôdanuṃ | ratna-trayârâdhakanuṃ | Jina-mârgga-prabhâva-karanum appa Jiḍḍuḷigeya-nâḍiṅge-mukhyavâda Hiriy-Âvaliya purâdhîśvaran appa śrîmann-âḷuva-mahâ-prabhu Kâma-Gauṇḍana suputra kula-dîpakan appa | Hiriya-Chandappanu S'aka-varsha 1311 S'ukla-saṃvatsarada Kârttika-bahuḷa-rajani-Kujavâra-chaturddaśi-śubha-dinadalu sanyasana-samâdhi-vidhiyiṃ muḍihi svargga-prâptan âda ||

ka || Kârttika-bahuḷa-chaturddasi |
kîrttiya Munibhadra-yatiya priyada guḍḍaṃ |

---

*So in the original.

mûrttiya dêhava toṟadan a- |
mûrttada dêvarane nenedu kîrttiya paḍedaṃ ||
voḍane huṭṭidaran ellara |
kaḍu-môhada mâta-pitara bandhu-janaṅgaḷa |
yaḍavaṟiyada maḍadiyaraṃ |
kaḍu-galitanadalli toṟedu sanyasanindaṃ ||
rajani-Kujavâra-śubha-dina |
bhajiyisidam daiva-guruya vratagaḷan ellam |
sujanatvada Chandramaṇum |
gajabhajisade muḍihi svarggamam neṟe paḍedam ||
aṇṇa Chandramage Gôpaya |
puṇyada sambaḷa vanite Râma-Gauṇḍa-gauṇḍiya putraṃ |
baṇṇisuva Hariharâyana |
puṇṇidana kâladalli S'uklôtsaradoḷ ||

maṅgaḷa mahâ | śrî śrî

117

On a 17th stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ||

svasti śrîmatu Harihara-Râya râjyam geyvuttav, ippa kâladalu || śrîmann-âḷuva-mahâ-prabhu Avaliya Bêchi-Gauṇḍana mahâ-sati Saka-varsha 1325 daneya Svabhânu-saṃvatsara-Bhâdrapada-bahuḷa-saptamî-Sukravâra-Rôhiṇî-nakshatra-belappa-jâvadalu Bommi-Gauṇḍi sanyasana-samâdhi-vidhiyiṃ śarîra-bhâramaṃ bittu svargga-prâptiy âdaḷu ||

ka || tannaya dayvaṃ Jina-pati |
tanna guruṃ Mârachandra-Maladhâri-Dêvar |
tanna pati Bêchi-Gauṇḍanu |
tanna sutaṃ Chanda-Gauṇḍa Avalipurêśan ||
yî-teṟada bandhu-baḷagada |
khyâtiya prabhu-manegaḷ ella tannavar ellaṃ |
.. tâya guṇake pâsaṭi |
bhû-taḷadoḷu Bommakaṅge sari dore'uṇṭê ||
Jinara nenevutta vachanadoḷ |
manasinoḷaṃ putra-pautraraṃ toṟevuttaṃ |
yenag îga pañcha-padagaḷe |
ghanav enutale muḍihi svarggamaṃ neṟe paḍedaḷ ||

maṅgaḷa mahâ śrî śrî ||

118

On an 18th stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ||

śrîmatu râjadhâni-Vijayanagara-mukhyavâda-samasta-paṭṭaṇâdhîśvara śrî-vîra-pratâpa-Dêva-Râya râjyaṃ geyiûttam irppa kâladali Saka-varusha 1343 neya Sârvvari-saṃ[va]tsara-Pâlguṇa-su 4 Sô śrîmat-Sêna-gaṇâgragaṇyaru Munibhadra-svâmigaḷge priya-gudda Hiriya-Avaliya Bêchi-Gauḍana suputra Maduka-Gauḍanu samâdhi-vidhiyiṃ muḍipi svarggâptiy âdaṃ maṅgaḷa mahâ śrî śrî yî-[ka]lla mâdid-âtam î-ûra pûrvvika Mâdôjana maga Banadôjanu ||

119

On a 19th stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

va ॥ śrîmad-râya-râjadhâni-Vijayânagara-mukhyav-âda-samasta-paṭṭaṇâdhîśvara śri-vîra-Harihara-Râyana kumâra pratâpa Dêva-Râyanu râjyaṃ geyvuttam irppa kâladalli S'aka-varsha 1339 neya Viḷaṃbi-saṃvatsarada Chaitra-bahuḷa 10 Guruvâradalu śrîmat-Sêna-gaṇâgragaṇyaru Munibhadra-svâmigaḷa priya-śuddha Hiri-Avaliya Râma-Gauṇḍana sat-putra Gôpa-Gauṇḍanu samâdhi-vidhiyiṃ muḍipi svargga-prâpti âda ॥

vṛi ॥ vîra-Jinêndra-pâda-pada-paṅkaja-bhṛiṅgan udâra-chittan ud- ।
dhârak ananta-jîrnna-Jina-vâsava nirmmita-dâna-pâragaṃ ।
gôrada-dâsi-vêsi para-nâri-sahôdara Mâra-sannibhaṃ ।
*apârada-Gôpa-Gauṇḍa-prabhuvaṃ pura baṇṇisutirkkum âgaḷuṃ ॥

ka ॥ basadi-kalu-vesanan esagiye ।
vasudheyoḷuṃ puṇya-kîrttiyaṃ Avaliyoḷaṃ ।
dasa-dikkinali Gôpaṇṇaṃ ।
pasarisidaṃ Râma-Gauṇḍan ad êṃ pavitranu ॥

vṛi ॥ paramârâdhyaṃ Jinêndraṃ guru rushi-nivahaṃ Râma-Gauṇḍâtmajâtaṃ ।
nirutaṃ Râmâmbikâ janani anujanuṃ hâ Râma-Gavuṇḍaṃ guṇajñaṃ ।
piri-aṇṇaṃ Chandramâṅkaṃ sarasija-mukhi Gôvakaṃ paṭniy emba ।
piriduṃ svarggâpavargga-prakaradoḷ esevaṃ Gôpa-Gauṇḍaṃ kṛitârttthaṃ ॥

ka ॥ poḍavi-pati Dêva-Râyanu ।
taḍeyade râjyavanu âḷva-kâladoḷ anduṃ ।
biḍade Jina-charaṇa-sêveya ।
kaḍu-guṇi Gôpaṇṇa paḍedan uttama-gatiyaṃ ॥

Guttiya-râjyada voḷagaṃ ।
uttamav enisihudu Hiriya-Jiḍḍuḷigeyoḷaṃ ।
aty-uttama-Hiri-Avaliya ।
peṭṭa nu prabhu-Râma-Gauṇḍa-suta Gôpaṇṇaṃ ॥

gurugaḷu śrî-Munibhadraru ।
dharisidam avarinda Gôpaṇâṅkanu vratamaṃ ।
nararoḷage puṇyavantanu ।
piriduṃ svarggâpavarggamaṃ nere paḍadaṃ ॥

aḷavaṭṭa-Chaitra-bahuḷadi ।
beḷagappâ-jâvadali Guruvâradoḷaṃ ।
viḷasita-Viḷaṃbi-vatsarad- ।
oḷag âdudu duhraṇa-yôga Gôpi-dêvarggaṃ ॥

dâsi-vêsiya-rûpaṃ ।
va ... dhôruṃ pirid endu to... aviṃ vratadiṃ ।
mâsada-kîrttigaḷ ndaṃ ।
lês enisiye Gôpa-Gauṇḍa svarggava pokkaṃ ॥

maṅgaḷa mahâ śrî

120

On a 20th stone at the same place.

svasti śrîmad-râjadhâni-Vijayânagara-mukyavâda samasta- .. .. śri-vira-pratâpa-Dêva-Râya-Voḍeyaru râjyam geyuttam irppa-kâladalli S'aka-varusha 1343 Plava-sam-Âśvija-ba 6 Su Hiriy-Âvaliya Gôpa-Gauḍana maganu Bhairava-Gauḍanu pañcha-namaskâradim svarggastan âdam ‖

parama-Jina-Pârśvanâthana ।
charana ..... ।
.... charana-kamala-paṭṭam ।
.... .. Bhayirava ..... bhavya ‖
Jina-ratna ..... ।
.... Jinadâsana udita-vira-vratadim ।
... . shṭan end â- ।
vinayâmbudhi Bhayiravam ..... pokkam ‖
pita Gôpinâthan enipanu ।
mata ..... mâteyu Kañchi-Gauḍi-mâteyu tanagam ।
.... mâte suta ..... ।
..... Bhairappa .... .. muḍipi svarggava pokkam ‖
guru-pañcha-padava nenoûta ।
su-ruchira-sach-chittadindan âtmana ..... ।
pirid appa gatiya . paḍadam ।
..... sani Bhairappa ... . ‖

121

On a 21st stone at the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ‖

svasti śrîman-mahâ-maṇḍaḷêśvaram ! ari-râya-vibhâḍa ! śri-vira-Hariyappa-Voḍeyara râjyôdayadandu S'aka-varuśa 1319 Dhâtu-sam-Âśâḍha-śu 11 Ma Hiryya-Jiḍḍaḷigeya-nâḍ-oḷagana Hiry-Âvaliya Râma-Gauḍana sati Mâdhavachandra-Maladhârigaḷa guḍḍi Râmi-Gauḍi śri-Jina-padavan eydidaḷu

śaḍu-daruśana-sama-śilam ।
*dhruḍha-brata-dhruḍha-dhyâna-môna-dhruḍha-guṇa-charitava ।
biḍade śrî-Jina-padâbjava ।
nenaûttam Râmi-Gauḍi svarggastey âdaḷ ‖

122

On a 22nd stone at the same place.

svasti śrîman-mahâ-maṇḍaḷêśvaram Tuḷuva-Râya ..... râya-bêṇṭekâra Maleya-maṇḍaḷika-madêbha-kumbha-vidaḷana-vêḍaṇḍâri-sadruśa śrîman-mahâ-maṇḍaḷika Kôṭi-Nâyakana râjyâbhyudayadandu Vikâri-samvachcharada S'râvaṇa-mâsa-sukla-paksha-pañchami-S'anivâradandu śri-Mûla-saṅgha Dêsi-gaṇa Koṇḍakundânvayada samasta-guṇa-śîla-sampannar appa Guṇanandi-bhaṭṭârakara guḍḍi khaṇḍa-sphuṭita-jîrṇa-Jinâlayôddharaṇa-pariṇatân'aḷkaraṇanu âhârâbhaya-bhaishajya-śâstra-dânavinôdanum samyaktva-ratnâkaranum Jina-gandhôdaka-pavitrikritôttamâṅganum appa śrîman-nâḷprabhu Avaliya S'iriyama-Gauḍana sarbbâṅga-lakshmi S'iriyama-Gauḍi sakaḷa-sanyasana-pûrbbakam samâdhiyim muḍipi svarggastey âdaḷu ‖ maṅgaḷa mahâ ! śri

*So in the original.

123

On a 23rd stone at the same place.

Vyaya-saṃvatsarada Jêshṭa-su 5 Gu Râmachandra-Maladhâri-gurugaḷa guḍḍa Avaliya Chanda-Gauḍana maga Râma-Gauḍa Jina-padavan ayidida.

124

On a 24th stone at the same place.

sri svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-Râmachandra-râjyôdayada 22 neya Jaya-saṃvatsarada Pusya-bahuḷa-ashṭami-Âdivâradandu śrîman-nâḷ-prabhu Avaliya Mâda-Gavuḍana maga Kâma-Gavuḍana tamma Beḷa-Gauḍana heṇḍati Mûla-saṅga Sêna-gaṇa Koṇḍakundânvayada Kantarasêna-dêvara guḍḍi Bakkachi-Gavuḍi samâdhi-vidhiyiṃ muḍipi svargga-prâptaḷ âdaḷu maṅgaḷa mahâ śrî

125

On a 25th stone at the same place.

svasti samasta-surâsura-mastaka-makuṭâṃśu-jâḷa-jaḷa-dhauta-pada prastuta-Jina-dharmma ..... stambhita-chandram akhiḷa-bhabya-jana ....

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâra-kaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêva ..... pri . yaṃ nirmma-shṭa-kîrtti ..... chaṇḍa ..... maṇḍita-vîra-śrîyaṃ nile sale negarddar ajêya ..... urvvi ..... sam Indra-di ..... puḷakk ..... n ent iṛutirppa ..... v an . . -Chaḷukya-Barmma-cha .. ॥

śrî-Jagadêkamalla-mahinâthana lakshmige ramya-harmya vi- ।
bhrâjitam ashṭa ..... m ivaṃ dal enippa maimeyaṃ ।
sâjade tâḷdi tat-patige vârddhi-varaṃ nelanaṃ nimirchchi râ- ।
râjita-paṭṭa-sâhaṇiyoḷ . ḷ-dore Bammaṇa-daṇḍanâthanoḷ ॥
.. daḷaṃ sairipa ..... k eṛagad oḷpaṃ miṛe tâṃ .. prabhâ- ।
vad-aṭṭaṃ kiḍal îya ..... yugandey appud êṃ ..... ।
..... tan-nuḍi nanniyâgi naḍedoḍoṃ svâmi-sampattig âs- ।
padavâda ... anêka-vikrama-viḷâsaṃ Yôga-daṇḍâdhipa ॥ vṛitta ॥
chittadalum allade tanna ।
satyada guṇav illa ghanade nîr êri karaṃ ।
nittarisi mûṛu-lôkaman ।
uttarsitu ninna kîrtti-lateyuṃ kritiyuṃ ॥

kanda ॥ aydaṃ .. . gaṇegaṃ ।
mey-degeyade manada dhritiya kâminiyaroḷ ant ।
eydi ..... besase .... sulu ।
mayduna Mallarasa ka .. n âhava-Râmaṃ ॥
S'aṅkara-Dêva-tanûjaṃ ।
.. n enisirdda Râ .. ṇadânvayad oḍeyaṃ ।
śaṅkisade dharmmad olavaṃ ।
śaṅkâdhi-guṇaṅgaḷaṃ ..... yaṛeyisidaṃ ॥

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ Yôgêśvara-daṇḍanâyakaṃ Banavase-pannirchchhâsiraman âḷutam ire Jiḍvaḷige-eppattaṛa adhikâri perggaḍe mayduna Malli-Dêvaṃ ।

śrîmach-Châḷukya-Vikrama-varshada Dundubhi-saṃvatsarada Pushya-suddha-Sômavâradand uttarâyaṇa-saṅkrântiya parvva-nimitta daṇḍanâyakage binnapaṃ geydu śrîmad-Avaliya-Pârśva-dêvargge Kâruguḷiya-bayala sâla-mâvinallu bitta keyyi .. Duṇḍiya gaḷeyalu kamma 5 svasti samasta-Jinapâdâmbhôja-vara-prasâdarum appa Mudda-Gâvuṇḍanuṃ (*others named*) pratiṣṭheyṃ mâḍi samastaprâj-gaḷû svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânuṣṭhâna-japa-guṇa-sampannar appa | śrî-Mûla-saṅghada Sêna-gaṇada Pogari-gachchhada Virasêna-paṇḍita-dêvara sahadharmmigaḷ appa Mâṇikyasêna-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvva-kaṃ mâḍi sarvva-namaśyamâgi koṭṭaru | î-dharmmama pratipâḷisidar ananta-puṇyaman eyduvaru idan aḷidavaru adhô-gati iḷivaru ‖ (*usual final verse*).

126

At the same village, on a pillar left of the doorway of the Kalêśvara temple.

namas tuṅga &c. ‖

S'aka-varuśa 1357 neya Ânanda-saṃvatsarada Jêshṭha-ba 30 Sô-sûryôparâga-puṇya-kâladalû śrîman-mahârâjâdhirâja râja-paramêśvara śri-vira-pratâpa-Dêva-Râyarû râjyâbhyudayaṃ geyiva kâladalû svasti samasta-prasasti-sahitaṃ śrî-Nandinâtha-Bhruṅginâtha-śri-Vîrabhadra-dêvaru-mukhyavâda śrî-Kayilâsa-nivâsi . yarum appa śrîman-mahâ-Mallikârjuna-ma.. liṅga-dêvara dibya-śrî-pâda-padmârâdhakarum appa .. jana-suddha-Sivâchâra-sampannarum appa dêva . tvî-mahâ-mahantike-mukhyavâda dvitîya .. .. .. digambara Muktinâtha-Voḍeyara âdikararum appa Sâlipalli-Mallinâtha-Voḍeya .. .. Avaliya Basavaṇṇana .. .. 150 aḷakeya maravanû sandâya .. .. matadindalû dhâreyâgi koṭṭa (*stops here*).

127

At the same village, on a stone lying in front of the Râmaliṅga temple.

svasti śrîmatu Vikrama-varshada 4 neya Sâdhâ[raṇa]-saṃvatsarada Mâgha-śuddha 5 Bṛi-vâradandu śrîman-Mûla-saṅghada Sêna-gaṇada Pogari-gachchhada Chandraprabha-siddhânta-dêva śishyar appa Mâdhavasêna-bhaṭṭâraka-dêvaru

manadiṃ Jinana padaṅgaḷol |
anunayadiṃ niṛisi pañcha-padamaṃ neneyutt |
anupama-samâdhi-vidhiyiṃ |
muni Mâdha ..... paḍedaṃ ‖

128

On a virakal at the same place.

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-chakravartti śrî-Râma-Dêva ..... iyôdayada Sarvvadhâri-saṃvatsa ... Jêshṭa-su 2 Sômavâra ..... nâḷ-prabhu Avali-Kâma-Gavuḍana besa-vaga nsagara Nâgana aḷiya Bayichana Baḷḷigâveya Sômêśvara-dêvana âvan iradalu kâdi yiṛidu meṛadu svarggalôka-prâptan âda maṅgaḷa mahâ śrî śrî śrî

130

At the same village, on a virakal in the yard of the Îśvara temple.

svasti śrîmatu Vikrama-varshada .. neya Saumya-saṃvatsarada S'râvaṇa-sudha 5 Sômavâradandu Jigaḷikeṛe-Mali-dêva Niriliyan iṛidu tuṛuvaṃ koḷuvali Avaliya Hariyama-Gâvuḍana maga Bira-Gâvuḍa halaraṃ taḷt(at) iṛidu sura-lôka-prâptan âda ‖

jitêna labhyatê &c. ‖

Kalôjana besanu |

131

At the same village, on a vîrakal to the right of Siddhês'vara temple.

svasti śrîmatu Kaḷaturyya-bhuja-baḷa-chakravartti Tribhuvanamalla Bijjaṇa-Dêva-varissada 4 neya Pramâdi-saṃvatsarada Mârggasira-bahuḷa 10 Âdivâradandu ‖ svasti śrîmad-Avaliya besa-magaṃ kammâṟa Sântôjana maga Tailôja Hannipaḷḷige besaṃ bôgalu Goṇḍevanâḷa-ûra munde Jayasiṅga Mañjakana tâ .. vaḍi bandu mel ikikoḷalu Lalaru kelaraṃ kondu taḷt iṟidu sura-lôka prâptan âda âtaṅge prabhu-gaṅḍu .. .. haḷḷiya bayala kamma 5 vaṃ salisuvaru maṅgaḷa mahâ śrî ‖

132

On a stone in front of the same temple.

namas tuṅga &c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire ‖ tat-pâda-padmôpajîvi samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷikaṃ Kîrtti-Dêv-arasaṅg agra-tanûjan enisid â-Mârasiṅga-Dêvaṅge puṇyôdayadiṃ puṭṭi yike ... bhidhânadindam esedan âtana prabhâvam ent appud endaḍe ‖ samasta-praśasti-sahitaṃ śrî ..... nataṃ vîra-śrî-kântan asahâya-siṃhaṃ sâhasôttuṅgaṃ vairibha-kaṇṭhîrava .. .. nt â-nâḷge nallâtaṃ bhuvana-vikhyâta kîrttige nallaṃ dushṭâśva-mallaṃ Gaṅga-kuḷa-kamaḷa .... Kuvaḷâla-pura-varâdhîśvaran udâra-Mahêśvara Nanniya-Gaṅga jayad-uttaraṅga ..... vara-prasâdaṃ champakâmôda-nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ ..... kîrttiyaṃ pêḷvaḍe ‖

nelanaṃ lileyin ettid Êkkalanan âṭand â-Hiraṇyâkshanaṃ ।
baladiṃ siḷda negartte ..... sâmanta-saṅ- ।
kuḷa-nirddâraṇa-vikramâbharaṇanaṃ pôlipp aḍ ên takkud Ek- ।
kaḷanaṃ ..... saṅgrâma-raṅgâgradoḷ ‖
muḷid idir-ânta-durddhara-virôdhi-baḷâmbudhig ugra-bâḍabâ- ।
naḷa ..... davânvayar-emb-ahîndra-maṇ- ।
ḍaḷige phaṇîndra-vairiy enal ântu bardaṅkuvan âvan udgha-dâ- ।
..... kkala-vîranoḷ âji-raṅgadoḷ ‖
raṇa-bhûmi byômav âdaṃ pariva khaga-kuḷaṃ śatru-sandôha .. ... ।
.... śa-dhârâ-mukham ubhaya-mukhaṃ toṇḍa-vêdaṇḍa vugra- ।
praṇuta-dvau-bâhaṃ pakshaṃ .... ।
y-âdaṃ vîra-... aṃ budha-jana-nidhiy app Ekkalaṃ dhâtrig ellaṃ ‖
sasi-mukhi ..... kâman êkaṃ .... ।
..... dâreyoḷag arggid arâtige tôḷa-saktiy â- ।
pesa ..... tman enikkuvâ .. ।
.... d odaviṅge kîrtti tâḍe saktiy id Ekkala-bhûmipâḷana ‖
mu ..... n âvano vairi-kapâḷa-mâḷe thopp ।
ene biḍad iṇḍegoṇḍ aḍagu thipp ene lôhitad udgha-dô .. ।
... ḷârddu baddam ene kûr-asi .... ne lôkam eyde jiy- ।
ene dhuradoḷ karutt iṟiva vîranol .. .. noḷ ‖
anata-nṛipâḷa-jâḷakada muṇḍade taṇḍadin ôḷikattu thopp ।
ene keḍadirdda pandaleya gondaḷadindame ..... yta teṅg- ।
ina banamaṃ siḍd-poḍeda-mâḷkeyin irddudu nôrppa S'âkinî- ।
janada manakke kâydu kali-Ekkala .. d âji-raṅgadoḷ ‖

kara-karavâḷa kitt aḍasi poyye śiraṃ paṛid aṭṭi yuddhadoḷ |
parimaṛiyâḍuv aṭṭegaḷa...yim maruḷuchchi mukkal ân |
ari-naravi .. baḷḷu bari-yeluge śirakke khagâḷi pâral .... . |
.... situ ..... ldoḍ y Ekkala-bhûmipâḷana ||
adaṭaṃ śrî-Vîra-Nârâyaṇa-nṛipa .... |
.... ḍâśvan âgal bageyal ogeda vaihâḷi-saṃrambhamaṃ kêḷd |
idirânt-ugra ....r |
ggudigoṇḍar bbhîtigoṇḍar ttama-tamage bhayaṅgoṇḍar â-saṅkhe .... ||
..... baḷâmbudhig ugra-bâḍavâ- |
naḷan adaṭinde machcharipa darppada ...r emb ahîndra-maṇḍ- |
aḷige Phaṇîndra-vairiy enal ântu barduṅkuvan âdan udgha-dôr- |
vvaḷadin arâti-vî .....n Ekkala-viranan âji-raṅgadoḷ ||
âr annar mmannayar bhâvisuvaḍ ene samuttuṅga-têjaṃ Manôjâ- |
kâraṃ sau .... . ty-ûrjjita-jaya-vijayaṃ sâhasaṃ vikramaṃ gam- |
bhîratvaṃ satyav atyunnati daye vineyaṃ dânav emb î-gunakk â- |
dhâraṃ tân endoḍ inn Ekkalana mahimeyaṃ baṇṇisal ballan âva ||

vachana || antu samasta-bhuvana-vikhyâtan enisi Jiḍuvaḷige-Eḍenâḍu-Hannippaḷḷi-sahitaṃ dushṭa-nigraha-śishṭa-pratipâḷanaṃ geydu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irddu Saka-varsha 1074 neya Prajâpati-saṃvatsarada Pushya-suddha 10 Sômavâra-byatîpâtam uttarâyaṇa-saṅkramâṇad andu Âvaliya-keṛeyaṃ nôḍiy adaṃ balishṭaṃ mâḍalu vêḍi Tadda-Gâvuṇḍu (*others named*) mukhyavâgi.. .. yalliy aymiṅgaraṃ kared anibara sannidhânadalu Bidiyajana maga ... yanaṃ karedu keṛeya mêlaṅkamaṃ mâḍ endu keṛeya tumbina .....vondu mattalu gaddeyuṃ koṭṭu kâlaṃ kachchi dhârâ-pûrvvakaṃ mâḍi Mallayya .. .. biṭṭan (*usual final phrases and verse*) tumbina gadde kamma hadinaydu || bare .. ... Kêsirâja Goydôja ..... .śrî śrî śrî

134

At the same village, on a mâstikal in Irayya's wet land.

śrîmatu S'aka-varuśa 1314 Âṅgirasa-saṃvatsarada Mâgha-ba 1 Sô vîra-Harihara-Râyana râjyôdaya-dalli Âvaliya Gôpa-Gavaḍana besa-magaṃ Baichi-Nâykana maga Râya svarggasthan âdalli âtana madavaḷige âtana kûḍe sahagamanasthaḷ âḍaḷu maṅgaḷa mahâ śrî śrî

135

At Udri (same hobli), on a stone to the west of the Nârâyaṇa temple.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvi-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaraṃ Mâḷavî-malla ari-râya-ura-sella Gûrjjara-Râya-vâraṇâṅkuśa Teluṅga-Râya-śiraḥ-kamalôtpâṭana-punaḥ-sthâpanâchâryya Pannâḷi-giri-durgga-vajra-pañjara-vî lrâvaṇa-pravîṇa Ballâḷa-Râya-râjîva-vana-vidhvaṃsana-mattêbha śrîmatu prauḍha-pratâpa-chakravartti Râya-Nârâyaṇa śrî-Siṅghaṇa-Dêvana bhuja-baḷa-pratâpam ent endaḍe ||

na tṛiṇâni na tôyâni Simhê dig-vijayôdyatê |
*tyaktâ vaktrâṇi śatrûṇâṃ kiñchit tad-dayitâ-dṛiśaḥ ||

ant enisi negaḷda śrî-Siṅghaṇa-Dêvanum â-chandrârkka-târaṃ-baraṃ Banavase-pannichchhâsiradoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire || tat-pâda-padmôpajîvi mahâ-pradhânaṃ

*So in the original.

daṇḍina-gôva jagad-obba-gaṇḍa maṇḍaḷika-nigaḷaṅka-malla śrîmatu śrîkarada Mâyi-Dêva-daṇṇâyakana pratâpam ent endaḍe ||

Manv-anumârggaram tanage bhaktaran añjadir endu kâydu dush- |
tânvaya-jâtaram palaran ikki samasta-jagat-prasiddha-vi- |
dyânvitarg arttihamam piridan ittu beḷaṅg eḍemâḍad eyde râ- |
janvati mâḍidam nija-bhujâkrami Mâyi-chamûpan urbbiyol ||

ant enisi Mâyi-Dêva-daṇḍanâyakara besadim śrimanu mahâ-pradhânam sênâdhipati Banavâse-dêśa-sarvvâdhikâri pagevara Mâriy ati-vishama-hayârûḍha-prauḍha-rêkhâ-Rêvanta para-baḷa-Kṛitânta Manneya-sthâpanâchâryya nija-bhuja-śauryya daṇḍina-gôva śaran ene kâva nigaḷaṅka-malla śrî-Viṭṭhala-dêva-dibya-śrî-pâda-padmârâdhaka para-baḷa-sâdhakanum enisi negaḷda Dasavanta-daṇṇâyakara sâhasam ent endaḍe ||

kaḷita-guṇa-kaḷâpôddâma-Dâmôdarâkhyam
dvija-vara-vara-putram pûta-S'âṇḍilya-gôtram |
praṇamata Dasavantam satya-saujanyavantam
vitaraṇa-raṇa-śûram Vishṇu-lîlâvatâram ||
ari-nṛipa-vîra-vikrama-baḷôpanatiyim nija-mantradim nirâ- |
karisuva mantri mannaneya mantri vivêkada mantri kittiyam |
dhariyipa mantri sâhasada mantri negartteya mantri âḷdan â- |
darisuva mantriy emba pesaram Dasavanta-chamûpa tâḷdidam ||

ant enisi negaḷda Dasavanta-nâyakaru Jambû-dvipakke śikhâmaṇiy enisida Banavase-pannichchhâ-sirada Jiḍḍuḷigeya kampaṇadoḷu ||

kanda || iḷeya bâḷeya banadoḷu |
mêḷisi kattalisi tôrppa kavuṅgina sasiyol |
kâḷase-goṇḍant ire madhu |
lileyin Uddareya suttalum sogayisugum ||

ant enisid Uddareyalu Dasavanta-daṇṇâyakaru sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire || alli samasta-prasasti-sahitam śrîmanu mahâ-maṇḍaḷika-gaṇḍa-bhêruṇḍa Yekalarasana sauryyam ent endaḍe ||

ari-maṇḍaḷikara śiramam |
gariraril .. yeridu vikramônnatiyim saṅ- |
garadol urad iriva sauryyam |
dhareg esedudu Yekkala-kshitîśvara ninnol ||

ant â-Yekalarasan âtana samasta-parivâravû yâv-Uddareya Siṅga-[Ga]vuḍanû alliya pañcha-maṭha-sthânavû aimaṇigarû Sâti-Seṭṭi mukyavâgi samasta-nagaravû yint ivara anumatiyind â-Jasavanta-daṇṇâyakanu S'aka-varsha 1140 nê Yiśvara-saṃvatsara-Bhâdrapada-bahuḷa-amâvâse-Sômavâra-sûryya-grahaṇa-saṅkramâṇa-byatipâtam âda tatu-puṇya-dinadoḷu yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa â-Vuddareya śrî-Lakshmi-Nârâyaṇa-dêvara Brahmapuriya mahâjanaṅgaḷoḷage kâlam karchchi dhârâ-pûrvvakavâgi tri-bhuvana-vidyâ-chakravartti Vaijanâtha-bhaṭṭôpâdhyâyarige koṭṭa bhûmi hâdav eraḍu (*here follow names of other donees with details of their gift.*)

136

On the bottom of a pillar lying in front of the Kallêśvara temple.

(*Nâgarî characters*).

śrî svasti śrî S'aka 1177 lâkshasa-saṃvatsarê | adyêha samasta-bhuvanâśraya | śrî-pṛithvî-vallabha | mahârâjâdhirâja | paramêśvara | Dvârâvatî-pura-varâdhîśvara | Vishṇu-vaṃśôdbhava | Yâdava-kula-

kamala-kalikâ-vikâsa-bhâskara | apratimalla | ahita-râya-ura-salla | Mâlavî-malla | Gurjjara-Râya-vâraṇâṅkuśa | Telaṅga-Râya-sthâpanâchârya Handarî-Râya-dîsâpaṭa | Abhîra-kula-gahana-dâvânala | śrîmat-prauḍha-pratâpa-chakravartti śrî-Kâṇha-Dêva-vijaya-râjyôda[yê] | tat-pâda-padmôpajîvî Râya-Haḍapa-Nârâyaṇa śrî-Sâraṅga-Dêvar | pañcha-karṇâdhiruḍha-vyâpâram karôti | tasya hastât Jadara-durgra-sambandha | śrî-Svayambhû-Bôpêśvara-dêva- | mahâ-sthânê kṛita-dharma-chintâ | nandâdîvi datta | Vaiśâkhê sudi 15 Gurau vitîpâta-parvaṇi dattaṃ | dalavaiâchâ-sênavai-mukhya-pañcha-karaṇa saha datta haṇava 5 tataḥ (*here follow details of grant*) mudrasta-mukhya | samasta-nâyaka pratipâlithi | madhyê anyathâ kâritê â-chandrîsa || maṅgaḷa mahâ śrî śubhaṃ bhavatu || kâyastha-Mâî-dêvai śâsana likhitam iti || Ethachâ vinôthum Palâ.. ṃ ethije sênavai taṃ hî âdihê dharma-chintâ kîjê || magê vinôgu palâîje anyathâ karitê âsi gâḍhau Bâpu ||

137

On a pillar lying in front of the same temple.

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa prauḍha-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijeya-râjya Âṅgirasa-saṃvachharada Bhâdrapada-ba 30 Sô Râya-Haḍapa-Nârâyaṇa Sâraṅga-Dêva Bôpêsvara-dêvarige biṭṭa dharmma durgâdhipati mahâ-dêvi ai 5 d ettina suṅka merya dere nandâvaḷakke dûpakkeû biṭṭa dharmma yi-dharmmavan aḷidâta Vâraṇâsiyalu kavileyanu Brâhmaṇana konda dôsha śrî-Boppêsvara-dêvarige telligaru gâṇakk ara-vana-eṇṇeya biṭṭaru yî-dharmmava pratipâḷisuûdu

138

On a stone to the right of the same temple.

śrî |

namas tuṅga &c. ||
viśvôtpatti-sthiti Vi- |
śvêśvara-sâmarttyaṃ śâsanôditam ade Bo- |
ppêśvara-Śiva-śâsanam avi- |
nasvaram adu śâśvata-pratishṭhôpêta ||

S'ambhu || svasti samasta-bhuvanâśraya śrî-pṛithvi-vallabha mahârâjâdhirâja paramêśvara paramabhaṭṭâraka Satyâśraya-kula-tiḷakaṃ Châḷukyâbharaṇa-nâmâdi-samasta-praśasti-sahitaṃ śrîmaj-Jagadêkamalla-Dêvara vijaya-râjyam uttaróttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire||

viḷasad-Veṅgi-Kaḷiṅ[ga] Vaṅga-MagadhÂndhrÂbhîra-Kâśmîra-Lâṭa- |
gaḷa-Nêpâḷa-Vaṭâḷa-Mâḷava-Mahârâshṭr'Âryya-Saurâshṭra-Kê- |
raḷa-Kâmî h'ja-Turushka-Pâṇḍya-Maleyâḷa-Drâviḍôdyat-su-dê- |
śa-lasa[t]-śrî-mukha-maṇḍanam dal enisikkum Kuntaḷôrvvîtaḷa ||
vara-ratnâkaradind aḷaṅkarisi mey-verchchirdda bhû-dêvig â- |
daradiṃ kuntaḷad-ante Kuntaḷa-su-dêśam tôrkkum â-dêśak â- |
daraṇiyam Banavâsi-dêśam adu bhôgakk âgaram saukhya-śâ- |
garam âhlâda-karaṃ nirantara-viḷâsâvâsa-lakshmi-kara ||

vachana || antu nâḍo] ûr-ûro] ôḷiyiṃ beḷeda kaḷumeya key-volaṅgaḷind allalli pariva-parikâlgaḷiṃ | pûga-punnâga-nâga-vakuḷa-champakâ-vichakiḷa-kêtakî-sugandha-kaṇavîra-sêmantikâ-saurabhâbharitam enipa purpa-vâṭaṅgaḷiṃ | kauṅgu-teṅgu-kadaḷî-panasâmra-jambû-drumâdi-nandanaṅgaḷiṃ karttalipa-nâgavalli-vanaṅgaḷin osarvva-tani rasada puṇḍrêkshu-vâṭaṅgaḷiṃ | kampan uguḷva kamaḷa-nîlôtpaḷa-vanâvaḷiyind alva ramyam enisi yôgigaḷgaṃ bhôgâśaktiyan âgisuttirppud â-nâḷke maṅgaḷamaṇi-darppaṇaman anukarisi Jiḍvaḷigey emba nâḍ ikkum alli Uddharey embudu râjadhâniy ad ent appud endaḍe ||

baḷase taṭâkam âvarise nandanam Aṅgabhavaṅge râgamaṃ |
baḷayipa purpa-vâṭam amard oppire śâḷi-vanâḷi-śôbheyaṃ |
taḷedudu pempin Uddharey adakk adhipaṃ jayad-uttaraṅga bhû- |
taḷa-pati Gaṅga-vaṃśa-tiḷakaṃ Manu-nîti-nirantarâśraya ||

vachana || ant enisida Kirtti-Dêv-arasara priya-tanûbhavaṃ śrîman-Mârasiṅga-Dêvaṅgaṃ jagaj-jana-kâmadhênuv enisida śriman-Nannala-Dêviyarggam agaṇya-puṇyôdayadin udayisida śrîmad-Ekkala-Dêvana śauryyâvashṭhambham ent endaḍe || samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ madândhamaya-bhayaṅkara-Mal êśvara Gaṅga-kuḷa-kamaḷa-vana-mârttaṇḍa gaṇḍu-goṇḍ-âḷu vuddaṇ-ḍa-prachaṇḍa-gaṇḍa-śarabha-bhêruṇḍa malavad-ahita-baḷa-jaḷadhi-baḍavâ-naḷa duṛdharârâti-chatur-aṅga-kântâra-kâḷânaḷa jayad-uttaraṅga Nanniya-Gaṅga-bhûpa rûpa-Makaradhvaja virâjita-mayûra-piñchha-dhvaja vâraviḷâsini-viḷâsa-mukha-darppaṇa chatura-yuvati-chitta-santarppaṇa śrîmad-Achyuta-charaṇa-lipta-chandana-charchchitâṅga viprâśîrvvâda-śata-sahasra-sambhṛita-pradatta-śêshâ-kshata-svikṛitôttamâṅga mudavad-ahita-vijaya-lakshmîśvara Kôḷâḷâ-pura-varâdhîśvara satya-tyâga-sâhasâbhinava-Dharmmaputra Vishṇu-śrî-pâdôdaka-pavitrîkṛita-gâtra bhûmi-kanyâ-suvarṇṇânna-dâna-vinôda śrî-Siṅgêśvara-dêva-labdha-vara-prasâda śrîmad-Ekkala-Dêvi-vara-prasâdôtpanna gambhîra-samadârâti-subhaṭa-saṅghaṭṭa chatur-ssamaya-shaḍu-darśana pratipâḷana-patha-prayukta-Vaishṇavâgamâchâra-niyamâśakta dharâmarôpanayana-vaivâha-pratishṭhâ-pradâna-dhaurêya śaucha-Gâṅgêya vishama-turagârûḍha-praudha-Rêvanta vîra-vairi-Kṛitânta sukara-sukavi-kaṇṭhâbharaṇâdy-anêka-kavi-jana-priya Amarâpagâtmajâta-Gaṅgânvayâdy-anvarttha-nâma-mâlikâ-virâjitar appa śrî-man-mahâ-maṇḍaḷêśvaraṃ Yakkala-Dêvana śauryyâvashṭambhav ent endaḍe ||

karavâḷiṃ poyye mârânt ahitara taḷegaḷ seṇḍu-voydante pârutt |
ire muṇḍaṃ jiṇḍu-muṇḍâg uruḷutire raṇa-kshôṇiyoḷ bhûta-vêtâ- |
ḷara parvvaṃ tân id end achcharivaḍe suraṭind ântaraṃ kolvan atyud- |
dhura-vîrâḍambaraṃ trai-bhuvana-bharitam âg Ekkala-kshôṇipâḷa ||
baḷavad-vikrântadoḷ kâypinoḷ adaṭinoḷ âkshêpadoḷ Bhîmasênaṃ |
baḷavad-Râmânujaṃ bâḍava-śikhi Hanumaṃ Vainateyaṃ samaṃ tan- |
noḷ enippaṃ mârmmar âr ântaran adaṭalevaṃ kolvan âṭandu gelvaṃ |
vara-vîrâḍambaraṃ trai-bhuvana-bharitam âg Ekkala-kshôṇipâḷa ||
siḍilaṃ jîrêḷe hoyvaṃ biḍe bedarisuvaṃ siṅgamaṃ Kâḷanaṃ kaṇg |
iḍe bâhâ-garvvaliṃ targisuvan adaṭaniṃ niḷvan â-Śêshanaṃ tâṃ |
hedeyiṃ bâḷaṃ-baraṃ bârpp amama malevar âr ggeldapaṃ birudar vvây- |
viḍe vîrâḍambaraṃ trai-bhuvana-bharitam âg Ekkala-kshôṇipâḷa ||
sthira-satvaṃ nitya-têjaṃ niravadhi-vidhṛitaiśvaryyan âjûâ-prabhâva- |
sphuritâśâ-dêśan urvvî-pati para-baḷa-vidhvaṃsakaṃ Gaṅga-vaṃśâṃ- |
bara-bhâsvad-bhânu nityâbhyudayan udayisirddaṃ jagaj-jyôti-rûpaṃ |
dharaṇibhṛid-vallabhaṃ bhû-bhuvana-vinutan app Ekkala-kshôṇipâḷa ||
birudar vîra-pratâpa-prayutar adaṭar udvṛittar ugrar mmadândhar |
ddhuramaṃ mârppannar âr aṇmidara bara-siḍil barggipaṃ targge voyvaṃ |
karavâḷâghâtadiṃ mârppaḍe paḍaliḍe vidvishṭa-kôḷâhaḷaṃ dur- |
ddhara-vîrâḍambaraṃ trai-bhuvana-bharitam âg Ekkala-kshôṇipâḷa ||
muḷid-dir-ânta-durddhara-virôdhi-jaḷâmbudhig ugra vâḍavâ- |
naḷan adaṭinde machcharipa darppada Manneyar-emb-aḷîndra-maṇ- |
ḍaḷige Phaṇindra-vairiy enal ântu barduṅku .. van udgha-dôr- |
vvaḷadin arâti-vîra-bhaṭan Ekkala-vîranoḷ âji-raṅgadoḷ ||
śaraṇ emag endu bandu marevokku barduṅkade kiri .. ri mach- |
charisuva vairi-Manneyara koḷ-miḍuḷiṃ posa gaṇḍad-iṇḍeyiṃ |

karuḷa piṇilgaḷiṃ rudhiradinde maruḷ-paḍeg udgha-râgamaṃ ।
.... vipan endoḍ âhavadoḷ Ekkala-vîranan âmpa gaṇḍar âr ॥

vachana ॥ int enisid atu[ḷa]-baḷana vikramâḍambaram ambaraṃ-baraṃ .... viśvambharâ-dêviyaṃ sthiram âge kaiyg eyd irisi śaraṇâyâtaraṃ kâdu vira-vitaraṇa-vinôdad ire tann-arddhâṅgadoḷ irdda paṭṭa-mahâdêviya mahatvaṃ ê-doret endaḍe ॥

sa-viḷâsêkshaṇam îkshaṇaṃ dal enisirpp âḷôkana-jyôtsneyind- ।
av Umârâdaneyind Umâ-ramaṇi Boppâ-Dêvi tân âgi râ- ।
gaman utpâdipaḷ Ekkala-kshitipan app âtmêśvaraṅg emb idaṃ ।
bhuvanakk âgisutaṃ pramôda-bhavana-prôdbhûtey agirddapaḷ ॥
Ume saubhâgyadoḷ oḷpuvetta-Rati rûpâścharyyadoḷ Lakshmi vak- ।
shaman aṅgîkarisi .... nalmeyoḷ atiprâgalbhyadoḷ sûkti-la- ।
kshmi mahî-lôkadoḷ î-pramôdavati Boppâ-Dêviy emb î-prabhâ- ।
vaman ânt Ekkala-Dêvan-agra-mahishîtva-śrîyin udyôtipaḷ ॥
S'rî-satiyiṃ salakshaṇa-samanvite Vâk-satiyinde sat-kaḷâ- ।
bhyâsite Pushpabâṇa-satiyinde migil sobagiṅge bhâgyadind ।
â-Sati-dêviyind adhikey endaḍe pôlipan âran Ekkalôr- ।
vviśana râṇi râṇi-mukha-darppaṇe Borppala-Dêvi-râṇiya ॥

(stops here).

139

On a vîrakal to the right of the same temple.

svasti śrîmatu Kaḷaturiya-kuḷa-kamaḷa-mârttaṇḍa bhuja-baḷa-malla Râya-Murâri Sôvi-Dêva-varśa 5 neya Vijaya-saṃvachara-Vaiśâkha-su 5 Sô । Banavâse-nâḍaṃ siddhâyaman ettavêḷdu daṇḍanâyaka-Kâvaṇa-Sôvaṇanaṃ chakravartti Sôyi-Dêvaṃ pêḷud-aṭṭal and irvvar bbandu nâḍa hokku sutte voḷala mûḍaṇa Tuṅgabhadreya taḍiyoḷuṃ biṭṭirddu pannirvva-maṇḍaḷikar manneyaka Kiṟukuḷa-Nâyakargge chakravartti tanna kâruṇya râja dêśaman aṭṭal avar poḍevaṭṭu kaykoṇḍ irppudu vondu-devasaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ Sôyi-Dêv-arasanuṃ Vikramâditya-Dêvanuṃ S'ântarâdityanuṃ Chiṇṇê-Dêvanuṃ Guttiya maṇḍaḷika Bammaṇanuṃ Kiṟukuḷa-Nâyakaru vondu-devasa marmmavaṃ kâṇal-endu samasta-sâmânta-balaṃ berasu pûrvvâbhimukharâgi naḍedu uttara-dakshiṇa-paśchima-bhâgadoḷu daṇḍanâyaka-Kâvaṇa-Sôvaṇana bîḍaṃ sutti barppudu viśama-sandhiyâgi kâḷegam appuduṃ nara-samudraṃ ghûrṇṇisit â ..... iṟiyuttam ihalli śrîman-mahâ-maṇḍaḷêśvaraṃ Sôyi-Dêv-arasanuṃ panneraḍu-manneya-vîḍina maṇḍaḷikaraṃ dêśâdhipatigaḷuṃ nôḍuttav irddalli nara-lôka-sâhaṇi jagad-âḷanuṃ para-baḷa-Pâñchâḷanuṃ tureya ..... vairi-sâhaṇi-gharaṭṭanum eni ..... samasta-baḷakkaṃ poḍavaṭṭu turaga-ratunada beṅge vandu bîḍiṃ .... yind eraḍuṃ bîḍuṃ nôḍu-ttiralu Koṅgeya-sâhaṇi bandu kudureyaṃ pâyisi billaṇiyaṃ kontapaṇiya maṟelikki suttadaṇiya kudureya daḷada mêlikki palaraṃ kondu meṟadum â-kuduregaḷam taḷt iṟidu .. bîraraṃ pâysi ... variye bisu-nettar bhôr ene pariye posa-nettar kârpu ... karuḷa-piṇilu kâlaṃ toḍaṅkeyu mande garuḷ-gaḷ-iṇḍe dâḍe .. yuṃ maruḷa-paḷe babbiṟi ... vîrargg itta-raṇamaṃ meṟadu Koṅgeya-sâhaṇi sura-lôka-prâptan âda ..... de Madagade-sâhaṇi Koṅgaṇṇa ..... sâhaṇi Koṅgaṇṇa ...

140

At the same village, on a stone in front of the Bana-S'aṅkari temple.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ ।
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

svasti śrî pṛithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhaṭṭârakam Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Malaparoḷ gaṇḍa kadana-prachaṇḍan êkâṅga-vîran asahâya-śûra S'anivâra-siddhi Giridurgga-malla chalad-aṅka-Râma nissaṅka-pratâpa chakravartti Hoysaḷa-vîra-Ballâḷa-Dêvara râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târambaram saluttam ire ‖

bhuvanam bhû-chakra-Chakrâyudhan ene negaḷdam vîra-Ballâḷan urbbi- ।
stavaniya-prâṃśu-Matsya-chchhavi sucharita-Kûrmmôdayam sâra-Sûkari- ।
ya viḷâsam vikrama-śrî-Narahari-paramam Trikramam Râma Râmô- ।
tsava-Râmânandi vidyâ-Sugatam ati-Kali-prâbhava-prauḍha-têjam ‖
baḷavad-Ballâḷan-ugrâhava-paṭaha-ravam karṇṇavan tâge *vidyut- ।
kuḷa-kântâ-karṇṇa-patram keḍavud aṇakav alt onde kêḷ vismayam kaṇ- ।
malarim bâṛpâmbu kayyim kaḍagav aḍigaḷim nûpuram vaktradim suy ।
tale-kaṭṭim mâle-vûv âkegaḷa gaḷakadim biḷvud uttâra-hâram ‖
jita-dhâtrî-chakra chakrâdhipa nṛipa-vara Ballaḷa kêḷ ninnoḷ ânt-u- ।
ddhata-vîrâti-yûthham vigata-vibhavam âgirddaḍam raññikum vi- ।
śruta-nânâ-vâhinî-saṅkuḷa-parigata-śobhânukûlyam sadâ-sê- ।
vita-râjad-râja-vaṃśam sakaḷa-kavi-nikâya-svanâkirṇṇa-karṇṇam ‖
enasum tîbra-pratâpakk agidu dinakaram mitran âgirddapam ne- ।
ṭṭane râjam râja-nâmam tanage pageyenipp ummaḷam perchchi kandir- ।
ppan avam matt âvan aṇmam meṛevan adaṭan im tôrppan âvam mahôgrâ- ।
ri-nṛipâḷam viśva-bhû-chakradoḷ ele chaladim vîra-Ballâḷa ninnoḷ ‖
ân olavinda baṇṇisadaḍ êm gaḷa dakshiṇa-chakri yuddhadoḷ ।
tân asahâya-śûran enip unnatiyam ripu-râya-Sêvuṇâ- ।
nûna-gajâśva-sad-bhaṭa-balaṅgaḷan aḷk urad onde-meyyoḷ ond- ।
âneyoḷ okkilikkida parâkramad unnati tâne hêḷade ‖

va ‖ ant-â-pratâpa-chakravarttiy enisida dhîram vîra-Ballâḷa-Dêvam nija-bhuja-baḷadind iḷdukoṇḍ uṇḍige sâdhyam mâḍi chaladind âḷda palavum dêśaṅgaḷoḷû ‖

vṛi ‖ palavum pûrṇṇa-taṭâkadim baḷeda-nânâ-śâḷi-kêdârad oḷ- ।
poladim vârija-shaṇḍadim parimaḷa-bhrântâḷi-mâḷôdgha-pu- ।
ṛpa-latâ-saṅkuḷadim phaḷônnamita-chûtâdi-kshamâjaṅgaḷim ।
neleyâg irppadu Manmathaṅge Banavâsî-dêśav ett-ettalum ‖

ka ‖ ene negaḷd-â-Banavâsî- ।
vanitâ-mukha-tiḷakav enipa Jiḍḍuḷigeyan â- ।
ḷva-nṛipâḷa-prakarada śau- ।
ryya-nidhâna-sthânam esevud Uddhareya-puram ‖

va ‖ ad ent endaḍe ‖

sarasija-vaktradim kumuda-lôchanadim viḷasal-latâṅgadim ।
suruchira-pallavâdharadin â-śuka-bhâshaṇadinde mallikâ- ।
parimaḷadim madâḷi-kuḷa-kuntaḷadim vana-lakshmi-rûpan Ud- ।
dhareya purôpakaṇṭha-vanadoḷ paḍed oppuvaḷ âvaḷ âva-kâlamum ‖

mattam alli ‖

sale tat-purâdhinâthar ।
palarum mun negaḷdar avaroḷ atuḷita-śauryyam ।

* Probably a mistake for vidyut.

chalad-artthi-gaṇḍan enip oḷ- ।
gali jaṭṭigan iṛiva Biṭṭigaṃ pesar-vaḍedaṃ ॥
pariyiṭṭu vari-bhûpâ- ।
ḷara puramaṃ suṭṭu hariva Kañchigan âdaṃ ।
birudiṃ tan-nṛipa-tanayaṃ ।
dhareyoḷ jayad-uttaraṅgan apagata-bhaṅgaṃ ॥
Gaṅga-kuḷôttamaṃ mareyan-êṛida meygali Mârasiṅga-bhû- ।
paṅge tanûbhavaṃ negaḷda Kîrtti-nṛipâḷakan â-nṛipaṅge pu- ।
traṃ gaḍa Mârasiṅgan avan-agra-tanûbhavam endoḍ ânad â-
vaṅg eṇe mâḷpen apratima-rûpanan Ekkaḷa-Dêva-bhûpanaṃ ॥
â-negaḷd-Ekkaḷa-Dêva-ma- ।
hî-nâthana taṅge Dasavamarasana sati dhâ- ।
trî-nute Chaṭṭaḷa-Dêvi ka- ।
ḷâ-nidhi paḍedaḷ pavitra-putra-trayamaṃ ॥
para-bhûpâḷa-pura-Triṇêtran Eṛaga-kshmâpâḷakaṃ vairi-dur- ।
dhara-daitya-prakara-pratâpa-haraṇôdyat-Kêśavaṃ Kêśavaṃ ।
sarasôdâra-kavitva-tatva-Chaturâsyaṃ Siṅga-Dêvaṃ mahâ- ।
purusha-trai-purushatvamaṃ taḷedar ant â-mûvaruṃ bhûvarar ॥

avaroḷ piṛiyan enisi ॥

maṛeduṃ para-satig ar- ।
kkaṛol Achyutan allad anya-deyvarkk ârᵣ paṃ ।
maṛeyipa nija-dhana-lôbhakk ।
eṛagan eṛagan Eṛaga-nṛipan ene negaḷdaṃ ॥
ene negaḷd-Eṛaga-nṛipâḷakan- ।
anujaṃ Kôḷâla-pura-varâdhîśaṃ pâ- ।
vanatara Nanniya-Gaṅgaṃ ।
vinuta-guṇôttuṅgan avanî-pati Narasiṅgaṃ ॥
â-vibhuvina sati Lakmâ- ।
Dêvi Mukundaṅge Lakshmi Paramêshṭ'ige Vâ- ।
ṇî-vadhu Rudraṅg Adṛje ।
Dêvêndraṅg eseva-Sach'y enal pesar-vaḍedaḷ ॥
â-ramaṇi-viśâḷa-vinutôdara-padmadoḷ Abjagarbhanant ।
â-ramaṇi-nijâmaḷina-garbha-payôdhiyoḷ indu râgadind ।
â-ramaṇi-lasaj-jaṭhara-Jâhnaviyoḷ Surasindhu-jaṃ sa-vi- ।
stârade puṭṭuv-andadoḷe puṭṭidan Ekkaḷa-bhûmipâḷakaṃ ॥

ad ent endoḍe ॥ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Kôḷâla-pura-varâdhîśvaraṃ Gaṅga-kuḷa-kamaḷa-mârttaṇḍaṃ biruda-maṇḍaḷika-śarabha-bhêruṇḍaṃ jayad-uttaraṅgaṃ Nanniya-Gaṅgaṃ virâjita-mayûra-piñchha-dhvajaṃ bhûpa-rûpa-Makaradhvajaṃ śrîmad-Achyuta-charaṇâlipta-chandana-charchchitâṅgaṃ viprâśîrvvâda-śata-sahasra-sambhṛita-sêshâkshata-pavitrikṛitôttamâṅga bhûmi-kanyâ-svaruṇâbha-dâna-vinôdaṃ sakaḷa-jana-manô-hlâdam enisid Ekkaḷa-Dêvana pratâpamaṃ pêḷvaḍe ॥

Javanaṃ jakkulipaṃ kaḍaṅgi siḍilaṃ mârkkoḷvan âbhiḷa-kâ- ।
ḷa-viśôgrâhiyan etti mâr-iḍuvan aurvva-jvâḷeyaṃ marggipaṃ ।
tavipaṃ tîbra-niśâṭad-aggaḷikeyaṃ tân endoḍ ind ukkin i- ।
kkuvam ârântapar Ekkaḷa-kshitipanaṃ saṅgrâma-raṅgâgradoḷ ॥

dava-rûpaṃ ripu-kânanakke pavi-rûpaṃ śatru-śaiḷakke bâ- ।
ḍava-rûpaṃ [d]vishad-araṇyavakke nija-tibrâtyugra-kôpa-prarû- ।
pav enal poṅgi kaḍaṅgi nind atuḷa-bâhâ-garbbadind âmpar âr ।
avanîpâḷakar Ekkala-kshitipanaṃ saṅgrâma-raṅgâgradoḷ ॥
iṃ besegoḷvud ênо subhaṭôttaman Ekkala-dêvan ishṭaroḷ ।
nambuge dappidandu para-kânteyoḷ oḷ[d] oḍagûḍidandu lô- ।
bam biḍid artthad attaḷipidand idirântaḍe kolladandu kê ।
ambudhi mêreyim tolaguguṃ taḷarggum neleyiṃ Surâchaḷaṃ ॥
takkatanakke mikka para-kâminiyarkkaḷan emma tañgey emm- ।
akkan enutte nambe moṛegoṇḍ oḍagûḍuva sâdhu-gaḷḷar ê- ।
takk upayôgyav â-mahîpar êṃ gaḷa pôlvare śauchad ôḷgeyind ।
Ekkala-bhûpanaṃ para-vadhû-vinutôdara-padma-garbbhanaṃ ॥
gati bhâvaṃ châri sûtraṃ niṛis aḷavi baḷaṃ kâṇke balp ôje kâyp u- ।
nnati gâḍhaṃ lâgu bêgaṃ teṛapu pasarav âraike têrayke kûrpp añ- ।
kitav âkâraṃ taḍaṃ kittaḍav enipa Bhṛigu-prauḍhiyiṃ kolvan ugrâ- ।
hitanaṃ mâṛ-aṅkavaṃ mârmmaledaḍe chaladind Ekkala-kshôṇipâḷaṃ ॥
â-ṇṛipâḷan-anvayâgata-pradhânaroḷ ॥
stuti-vettaṃ viśva-lôkônnata-vitaraṇa-śiḷaṃ ripu-kshôṇipâḷa- ।
pratati-prakhyâta-daṇḍâdhipa-kuḷa-viḷayôdagra-Kâḷaṃ mahî-van- ।
dita-bhâsvat-sach-charitra-brata-yuta-guṇa-lôḷaṃ jagat-sêbya-bhavya- ।
pratipâḷaṃ svikṛita-prâkaṭa-vara-budha-jâḷaṃ chamûnâtha-Mâḷaṃ ॥
â-vibhuviṅgaṃ sati-Mâ- ।
dêvigam ogedaṃ pratâpa-nidhi vairi-jaya- ।
śrî-varan ahita-vanôdyad- ।
dâvâṇaḷan appa Boppa-Dêva-chamûpaṃ ॥
ered-artthârtthi-chayakke kaḷpa-kujav ippant ippanaṃ Boppanaṃ ।
vara-vaṃśâmbudhi-varddhanakke śaśiy ippant ippanaṃ Boppanaṃ ।
niravadyâcharaṇakke Tîrtthakaran ippant ippanaṃ Boppanaṃ ।
dhare baṇṇippud udâtta-kîrtti vanitâ-Kandarppanaṃ Boppanaṃ ॥
â-sênâpati-sati Jina- ।
śâsana-dêvate samasta-chaturôkti kaḷôd- ।
bhâshita-Padmâvati jaga- ।
ti-saṃstutey enipa Boppiyakkaṃ negaḷdaḷ ॥
â-dibya-satiy enipa Bo- ।
ppâ-Dêvigam amaḷa-kîrtti-Boppaṅgaṃ puṇ- ।
yôdayadin ogedan amṛita-ma- ।
hôdadhiyoḷ sôman ogeva-teṛadiṃ Sômaṃ ॥
dhare baṇṇippudu mantri-Boppana tanûjârâmanaṃ prêmadiṃ ।
niravadyâmaḷa-nâmanaṃ praṇuta-vidva[t]-stômanaṃ prôllasad- ।
vara-nâri-jana-Kâmanaṃ vinaya-lakshmî-dhâmanaṃ bhavya-ban- ।
dhura-dharmma-brata-nêmanaṃ bahu-kaḷâ-nissîmanaṃ Sômanaṃ ॥
sûri-chakôra-sôman anavadya-kaḷâgama-sôman uddhatô- ।
grâri-sarôja-sôman ati-nirmmaḷa-vaṃśa-payôdhi-sôman â- ।
châra-vana-pravarddhana-vasantaka-sôman aśêsha-bhabya-hṛit- ।
kairava-sôman end enipa Sôma-chamûpan id ên udâttanô ॥
â-mahimâspadan enisida- ।
Sôma-chamûpaṅge pati-hitârundhati su- ।

prêmânvite satiy âḍaḷu |
Sôvala-mâdêvi sasige sasi-lêkheyavol ||
paḍemât êm viḷasat-kaḷâ-pariṇatam vidyâ-guṇôdbhâsi heg- |
gaḍe-Sômam pati sâmi-vañchakara gaṇḍam daṇḍanâtham jasakk |
oḍeyam śrî-Mahadêvan âtma-sutan end and indu matt anyar âr |
ppaḍedar sSômala-dêviyante satiyar ssaubhâgyamam bhâgyamam ||
ene negaḷda mantri-Sômana |
vanitege pati-hitege sat-kula-prabhavege saj- |
jana-nute-Sôvala-dêvige |
tanayar mMahadêva-Râma-Kêśavar ogedar ||
â-mûvaroḷam madhyaman |
î-mahiyoḷu tâne palaroḷ uttaman enipam |
Râmam yaśôbhirâmam |
Sômâtmajan amaḷa-dharmma-karmma-prêmam ||
para-sêna-jaya-vikramônnatiyoḷ âḍam Bhîmanum Râmanum |
dharaṇi-stutya-kaḷâ-viḷâsad odaviud â-sômanum Râmanum |
vara-nâri-jana-môhanâkṛitiyoḷ udyat-Kâmanum Râmanum |
sariy end î-jagav eyde bannipudu kîrtti-prêmanam Râmanam ||
śrî-Râman-anujan enisidan |
â-Râma-chamûpan-anujan uru-Lakshmaṇa-vi- |
târa-Sumitrâdhika-puṇ- |
yârâmam Kêśavam jagaj-jana-vinutam ||
eredand âgaḷe mâṇipam budha-vipat-saṅklêśavam Kêśavam |
birudind ântaran eydipam sphurad-araṇyôddêśavam Kêśavam |
śaraṇ âg endaḍe niḍuvam bahaḷa-bâhâ-pâśavam Kêśavam' |
chira-kîrtti-prabheyim beḷappan akhiḷâśâkâśavam Kêśavam ||
kaḍu-gali Mâdhavaṅge munid êḷvara gôṇmuri mantri-Mâdhavaṅg |
eḍavaran okkilikkuva Javam sale Mâdhava-daṇḍanâthanoḷ |
toḍarvara mṛittu Mâdhava-chamûpanoḷ aṇmina machcharakke mâr- |
nnuḍivara Mâri Kêśava-chamûpatiy aṇṇana gandha-vâraṇam ||
taruṇî-lôchana-Kâma-dêvan akaḷaṅkâchâra-vistâran ak- |
karigargg âśrayan âśritaika-śaraṇam prôdvṛitta-vîrâri-sin- |
dhura-simham sakaḷâgama-praṇuta-Jainânûna-vârâsi-ban- |
dhura-chandram Mahadêva-mantriy-anujam daṇḍâdhipam Kêśavam ||
â-negaḷd-anuja-dvitayam |
piṇa-bhujâkṛitiyin âtma-bhujadoḷ taḷt ur- |
bbi-nutam enisalk esedam |
tâne Chaturbbhujan enalke Mâdhava-dêvam ||
marasi parârtthamam tegeva mêḷisi porddi parâṅganâ-ratakk |
eraguva nambid-âḷdan ire matte patitvaman âsegeydu bê- |
saran usirv anya-mantri-nikarakk adaṭim toḍarikkidam gaḍ ên |
ariyire sâmi-vañchakara gaṇḍanan î-Mahadêva-mantriyam ||
para-vadhu Rambegam Ratigav aggaḷav oppuvaḍam parârtthav Î- |
śvara-sakhan-artthadim Varuṇan-artthadin ûrjjitavâgi bappaḍam |
para-nṛipan oldu mannisuvaḍam pirid îvaḍav atta chittav ô- |
sarisad id êm mahatvad odavô mahiyoḷ Mahadêva-mantriya ||

bahu-vaktraṃ Padmagarbbhaṃ Danuja-guru Guru-dvêshi Jîvaṃ surâdhî- ।
śa-hitâtmaṃ su-prabuddhôddhavan enipavanuṃ tân akâryya-prayuktaṃ ।
mahiyoḷ pôlvannan âvaṃ tanag ene negaḷdaṃ viśva-lôka-prasiddhaṃ ।
Mahadêvaṃ mantri-mukhyaṃ Manu-muni-charitaṃ mantra-yuddha-praviṇaṃ ॥
geḍegoṇḍaṃ dhanyan old ôlagisidane kṛitârttthaṃ manaṃ bettu mey-sâr- ।
ddoḍan uṇḍaṃ puṇya-puñjaṃ poreva-nṛipane nairmmalya-dharmmânusaṅgaṃ ।
nuḍi-galtaṃ viśva-vidvaj-jana-vinuta-kaḷâ-prauḍhan end andu tanno ḷ ।
paḍiy âvaṃ mantri-varyyaṃ budha-nidhi Mahadêvaṅge matt orbban anyaṃ ॥
mati kṛitigaḷge dṛishṭiy enisippudu tannaya sûkti-śakti Bhâ- ।
ratige vivêkavaṃ kalisuv ôjuvol irppudu châru-sat-kaḷâ- ।
jñate Chaturânanaṅg aṛivan îv eṛavaṭṭ enisirppud endu van- ।
di-tati nirantaraṃ padedu baṇṇipud î-Mahadêva-mantriyaṃ ॥
banadoḷ huṭṭida-Bhadra-jâti-jayamaṃ mund iṭṭu tâṃ paṭṭavar- ।
ddhanav appantire chakravarttige chaḷaṃ goṇḍ Ekkala-kshôṇipâ- ।
ḷana durggaṃ-biḍid irddu dôrv-vaḷada balpaṃ tôri Pallâḷa-Dê- ।
vana sênâpatiy âdan ûrjjita-bhujaṃ daṇḍâdhipaṃ Mâdhavaṃ ॥
parikipaḍ umba-vastu hadinâṛ avaṛoḷu tudiyiṃ nivṛitti taḷt ।
eraḍ eraḍ uttarôttaraman eyde modal parav â-Jinêndra-bhâ- ।
sura-pada-pûjeyoḷ phaḷadin itta jaḷambarav ondu maṇḍaḍe ।
nirupamav alte Mâdhava-chamûpana Jaina-jana-stuta-bhrataṃ ॥

ad ent endaḍe । śrîman-mahâ-pradhânaṃ । purusha-nidhânaṃ Sôvala-dêvî-jaṭhara-Jânhavî-samud-
bhûta saucha-Gâṅgêyaṃ । aṇu-bratâdi-subratâcharaṇa-niyamâgaṇya-puṇya-kâyaṃ । nikhiḷa-samaya-
samutpâṭana--prakaṭîkṛita--jñânânûna--Jainâgama--śikshâ-kshama--Sakalachandra--bhaṭṭâraka--dêva-
charaṇa-sarasîruha-parimaḷa-paritôsha-samullasita-shaṭcharaṇaṃ । Jina-samaya-samuddharaṇa-pari-
ṇatântaḥkaraṇaṃ । bhuvana-vinuta-bhava-rahita-Jina-bhavana-vinirmmâpaṇôdvṛitta-chitta-nityâhlâ-
daṃ । âhârâbhaya-bhaishajya-śâstra-dîna-vinôdaṃ । śrîmad-Ekkala-dêva-râjyâbhyudaya-karaṇa-kâra-
ṇaṃ । tri-śakti-chatur-upâya-pañchâṅga-mantra-praviṇaṃ । sâmi-vañchakara gaṇḍaṃ । nikhiḷa-guṇa-
gaṇa-karaṇḍaṃ । para-nârî-sahôdaraṃ । sâhasa-Vṛikôdaraṃ tân enisi negaḷda-Mahadêva-daṇḍanâ-
thana mahâ-satiya mahatvamaṃ pêḷvaḍe ॥

Atanu manaḥ-priyaṃ Ratige Lakshmige bhâvipoḍ orvva Gôvaḷaṃ ।
pati Girirâja-putrige Maruḷg-eṛeyaṃ varan enna kântan a- ।
chyutan atisêḥyan ûrj jita-kaḷâdharan end iḷikeyvaḷ î-mahâ- ।
sati Mahadêva-mantriya manaḥ-priye Lôkala-dêvi santataṃ ॥
chaturateg âda saipu sucharitrateg âda poḍarppu Jainad un- ।
natikege sârdda puṇyav abhimânake taḷta mahatvav î-jagan- ।
nuta-Mahadêva-mantriya manaḥ-priye Lôkala-dêvi ninna sat- ।
pati-hitadindav âyt enal ad êvogaḷvem nija-sad-guṇaṅgaḷaṃ ॥
chaturateyoḷ samantu Jina-sâsana-dêvate Jaina-dharmmad un- ।
natikeyoḷ Attimabbe satataṃ pati-bhaktiyoḷ oḷpuvett Arun- ।
dhati paḍi pâṭi pâsaṭiy enal â-sati Lôkala-dêvig inn ad âr ।
prati Mahadêva-mantriya manaḥ-priyeg anya-chamûpa-kânteyar ॥

antu gôtra-mitra-kaḷatra-parijana-paritôsha-prâjya-râjyânvitan enisi negaḷda Mahadêva-daṇḍa-
nâthaṅge guruv enisida Sakaḷachandra-bhaṭṭâraka-dêvar-âchâryyâvaḷiyaṃ pêḷvaḍe ॥

janatâ-saṃstuta-Padmaṇandi-munipaṃ tat-śishyan âdaṃ jagaj- ।
jana-chûḍâmaṇi Râmaṇandi-yatipaṃ tat-śishyan udyad-yaśaṃ ।

Munichandram Jina-dharmma-nirmmaḷa-lasat-saiddhânta-chakrêśan â- ।
tana śishyam Kuḷabhûshaṇa-bratī-varam traividya-vidyâdharam ॥
vimaḷa-prônnata-kîrtti kîrttita-guṇâḍhyam viśva-bhâsvaj-jagan- ।
namitam tarkkadoḷ apratarkya-mahimam saiddhânta-sarvajñan ut- ।
tama-śabdâtiśaya-prachaṇḍa-mati dharmma-byakta-mukt[y]aṅganâ- ।
ramaṇam śrî-Kuḷabhûshaṇa-brati-varam traividya-vidyâdharam ॥
tanag âdam parichârakâkṛiti yaśas-śrî châru-châritra-kâ- ।
mini râjach-chamarîja-kânte maneg âdirpp âke nichcham dayâñ- ।
gane vâg-vallabhe buddhi vânase karam bhâsvat-tapô-lakshmi saj- ।
janam âgal Kulabhûshaṇa-brati-varam stri-râjyadim râjipam ॥
tach-chhishyam ॥ pudid eṇṭum madavam tiraskarisi taḷt éḷum bhayakk âse-dô- ।
ṛadey âṛ âyatanaṅgaḷam toredu sand aid-indriyaṅgaḷge sô- ।
lade nâlkum gatiyindav ôsarisi mûrum mûḍavam biṭṭu tâ- ।
ne dayâ-vallabhan âdan î-Sakaḷachandram châru-bhaṭṭârakam ॥
śrî-vanitege mogav ittu ta- ।
pô-vanitege meyyan oḍḍi mukty-aṅganeyam ।
bhâvisuva bammachâriyan ।
ê-voguḷvudo Sakaḷachandra-bhaṭṭârakaram ॥
sakaḷâgama-kôvidaram ।
sakaḷa-jagad-bharita-kîrtti-lakshmîśvararam ।
sakaḷâtmakaram pogaḷgum ।
sakaḷa-janam Sakaḷachandra-bhaṭṭârakaram ॥

svasti śrî Saka-varsha 1119 neya Piṅgaḷa-saṃvatsarada Mâgha-śuddha 12 Vaḍḍavârav uttarâyaṇa-saṅkrânti-vyatîpâtad-andu śrîman-mahâ-pradhânam Mahadêva-daṇḍanâyakar mmâḍisid Eṛaga-Jinâlayada S'ântinâtha-dêvara pratishṭheyam mâḍidalli śrîman-mahâ-maṇḍaḷêśvara Yekkalarasarum samasta-parivârangaḷum iddu basadiya khaṇḍa-sphuṭita-jîrṇṇôddhârakkam ṛishiyar-âhâra-dânakkam dêvar-ashṭa-vidhârchanâbhishêkakk aṅga-bhôga-raṅga-bhôgakkam śrî-Mûla-saṅghada Kâṇûr-gaṇada Tintriṇî-gachchhada śrî-Sakaḷachandra-bhaṭṭâraka-dêvara kâlam karchchi dhârâ-pûrvvakam mâḍisi sarvva-namasyam âgi koṭṭa sthaḷa-vṛitti (*rest contains details of gift and boundaries*)

141

On a stone in the same temple.

svasti samasta-bhuvanâśrayam śrî-pṛithvî-vallabham mahârâ[ja]dhirâjam paramêśvaram parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmatu Bhûrllôkamalla-Dêvara vijaya-râjayam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire ।svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêśvaram Banavâsi-pura-varâdhîśvaram Kâdamba-chakrêśvaram śrîmaj-Jayanti-Madhukêśvara-dêva-labdha-vara-prasâdâsâdhitarum appa śrîmat-Tailapa-Dêvaru Banavâsepannirchchhâsiramumam Sântaḷige-sâyiramumam sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire । tat-pâda-padmôpajîvi । svasti śrîmanu mahâ-pradhânam maneverggaḍe-daṇḍanâyakam Masaṇaiyyam śrîmach-Châḷukya-Vikrama-varshada 52 neya Parâbhava-saṃvatsarada Phâlguṇa-śuddha-chaturddaśî-Sômavâradandu tanna samasta-sâdhanamum maiduna-Kâḷiga-Nâyakanam Îsâpurakke besase Permmâḍi-Sântaram kôṭeyam parimutta mutti kaivisuvâgaḷu sâsirvvargg aḷivâgeyum peṇḍir-uḍe urchchuvâgaḷu kaṇḍudam kaḷipalâgad endu Kâḷiga-Nâyakana gandhavâraṇam Barmmu-Sânta pariye ॥

ettida Sântara-bhûpana ।
mottada nâyakaru muttal Îsâpuramam ।

sutti kai-visi kâdale |
chitrav idaṃ paridu Barmmu-Sântaran iṛida ||
kaḍu muḷidu Bammu-Sântaṃ |
kaḍitale-palegeyuma koṇḍu Sântaran-âḷaṃ |
kaḍi khaṇḍa mâḍi poydaḍe |
keḍedudu dhâriṇiya mêle vairi-samûhaṃ ||
raṇa-raṅga-Sûdrukaṃ bal- |
kaṇi subhaṭam seṇasuv ari-balaṅgaḷa siramaṃ |
khaṇilene poyd âḷd âgaḷe |
peṇamayam âyt anitu nûṅkid ari-balam anitu ||
ant â-Sântara-bhûpana |
muntaṇa-nâyakar idirchchid âhavad eḍeyoḷ |
muntâgi Bammu-Sântaṃ |
tâṃ taḷut iṛid amara-lôka-prâptan âda ||
asi mushaḷa kaṇeya kontaṃ |
masada-saralu meyyan uchche Bammuga-Sântaṃ |
basam aḷidu biḷe dhuradoḷ |
esadudu raṇa-raṅgadoḷage dêva-dundubhi nabhadoḷ ||
..... yabbe Sântati kalla nillisidaḷ Kâḷôjona besann

142

On a stone on the way to the same temple.

(*First part effaced*) .. gatinayanêśa-saṅkheya Sakâbdada Dundubhi-nâma-saṃvatsara .. vara-Jyêshṭhamâsada sitêtara-pakshadoḷ dvitîya-sannutam Arkkavâra manuva .. tâm Basavale lôka-viśrute .. . daḷ samâdhi-vidhiyindaman Indra-nivâsa-saukhyamaṃ || Nandi-dêva-pada-yuga-sarasiruhada pañcha-pada-vinutântaḥkaraṇe-Mahadêva-vibhu-vaibhu vara-Sûrastha-gaṇe sugatiya naḍe paḍedaḷu ||

surar orddu purpa-vṛishṭiya- |
n eradâgaḷe suriye dêva-dundubhi-ravam am- |
baradol eseyalke Basavale |
sura-lôkav eydidaḷu mahôtsavadindaṃ ||

namô Vîtarâga ||

143

At the same village, on a stone near the north wasteweir.

svasti śrîmatu Vikrama-varshada . 6 neya Parividhâvi-saṃvatsarada Phâlguṇa-śu .. Sô-d-andu śrîmanmahâ-maṇḍaḷêsvaraṃ Kâva-Dêvarasaru . . hâyida turuvaṃ koṇḍu hôhalli śrîman-mahâ-maṇḍaḷêsvaraṃ Yekkalarasa-Dêvara be . dim Râma-Sețțiya maga ..... liya Tuḷuva Mailane hôgi .. keyim palaraṃ kondu turuvaṃ magaḷchi sura-lôka-prâptan âda ||

145

On a 2nd stone at the entrance of the same tank.

śrîmat-parama-gaṃbhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanaṃ ||
S'uka-kalê vêda-bâṇa-tritaya-himakarê pûrttitê varttamânê
Pârîdâvîti siddhêr uchitatara-śubhê Pushya-mâsê cha śuklê |
târttiyâṃ Bhârgavârê śivada-Jina-pada-dhyâna-saṃsakta-chittâ |
nâkaṃ prâpat samâdhau guṇa-gaṇa-gaṇinî Chaichi-Gauḍi-prasiddhâ ||

tasyâ ..... nidhir amalatara-jñâna-sad-darśanâḍhyaḥ
śrî-S'ântiśa-prasâda-prakaṭita-vibhavô nityaśô gî .. ... |
kshîrâmbhôrâśi-śumbhat-kalaśa-vasu-śata-prâpta-puṇyôdayâyâs
sad-dharmmârâdhanâyâṃ praṇihita-sumanâ .. kalpa-drumâkhyaḥ || 2 ||
Uddir-âkhya-mahâgrâma-S'ântinâtha ..... |
agaṇya-guṇa-sampannô jîyâ .... śa . pa-prabhuḥ ||

bhadraṃ bhûyât śrî-S'ântinâthâya namaḥ ||

146

On a stone near the sluice of the same tank.

śrî-S'ântinâthâya namaḥ |

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
vara-Vṛishabha-tirtthakara Gaṇa- |
dharar enisida Vṛishabhasêna-muni-puṅgavar-ud- |
dhura-vaṃśa-sambhavâchâ- |
ryyara pempaṃ pogaḷal aṛidapane Phaṇiramaṇaṃ ||
â-niyamâgraṇigaḷu Jina- |
sêna-śrî-Virasênar enip âchâryyar |
bhû-nuta-charitrar avaraṃ |
jânisuva vinêya-janada permmey ad ârmmaṃ ||
amarda tad-anvayadim ban- |
da munîśaru Lakshmisêna-bhaṭṭârakar ut- |
tama-charitar avara śishyaru |
vimaḷa-guṇaru Chandrasêna-sûrigaḷ anaghar ||
â-muni-râjara śishyô- |
ddâmaru Munibhadra-Dêvar avara charitraṃ |
bhû-mahitam endoḍ adan inn |
ê-matô baṇṇisalke ballavan âvaṃ ||

vṛi || kshêmaṃ amarvvinaṃ vimaḷa-kîrtti dig-antaman eyd adarvvinaṃ |
Kâmana châpa châpaḷate sârvvinam oppidaraṃ pogaḷdapeṃ |
śrî-Munibhadra-Dêvaran iḷâ-vinutôru-śubha-svabhâvaraṃ |
prêmadoḷ artthig artthamuman ivaran ugra-tapaḥ-prabhâvaraṃ ||
munisaṃ Manmatha-yuddhadoḷ nirutamaṃ tatvârtthadoḷ bhaktiyaṃ |
Jina-pâdâmbujadoḷ dravâdhikateyaṃ sach-chittadoḷ dêseyaṃ |
vinutâchâra-chayaṅgaḷoḷ vachanamam vaktṛitvadoḷ rukma-rañ- |
janeyaṃ dêhada kântiyoḷ nirisidar vâkyâdi-varṇṇâhvayar ||

kaṃ || Hisugalla basadiyaṃ mâ- |
ḍisi Muḷugundada Jinêndra-mandirake sudhâ- |
prasaraman esagisi jasamaṃ |
pasarisi Munibhadra-Dêvar oḷpaṃ taḷedar ||
nyâyôpâyada Harihara- |
Râyaṃ vara-Vijayanagariyoḷu nelasirppand |
âyatikeya Sêna-gaṇa- |
jyâyaru Munibhadra-Dêvar aran erakadavar ||

int eseva tapaś-charaṇâ- |
nantaram âptâgama-prabhâvaman esagut- |
taṃ tuḷdi duritamaṃ niś- |
chintaru Munibhadra-Dêvar irppannevaraṃ ||
kâlâvasâna-saṃsthitig |
âlambam enippa nirṇṇayaṃ ḍorakaloḍaṃ |
śîlâchâra-samâja vi- |
śâlar Munibhadra-Dêvar-aritaṃ janisal ||
nîr-oḷagaṇa-tâvarey-ele |
nîraṃ poradante bâhya-vastuvan ellaṃ |
dûraṃ mâḍi baḷḷikkaṃ |
dhîraru Munibhadra-Dêvar agaṇita-mahimar ||

vṛi || kshame niśśalyam enutte sanyasanadind âtma-prabôdhôdayaṃ |
samasand ondire dibya-pañcha-pada-chintâ-paṅkti munt eyduv ut- |
tama-tâṇakk adu sañchitârttham ene dharma-dhyâna-maunôdyama- |
kramdindaṃ Munibhadra-Dêvar oḍaliṃ bêr-mmâḍidar jjîvamaṃ ||
lasita-S'akâṅkam udgha-nabha-chandra-purênduvininde sôbhisal |
pesarvaḍed oppi tôrppa vilasad-Vibhavâbdada Chaitra-suddha-tê- |
rase-S'anivâradoḷ sakaḷa-sanyasana-byasanaṃ samâdhi sau- |
dise Munibhadra-Dêvar ure sad-gati-saukhyaman eydidar nnijaṃ ||

ka || lasita-Munibhadra-Dêvara |
nisidhiyuman avara sishyar ene sogayipa Pâri- |
sasêna-Dêvar ure mâ- |
ḍisi kîrttiyanântar intu Kantu-vidûrar ||

bhadram astu Jina-śâsanaṃ śrî

147

At the same place, on a second stone.

svasti śrîmatu Vikrama-varushada 50 neya Virôdhikṛit-saṃvatsarada Phâluguṇa-su 10 Sô śriman-mahâ-maṇḍaḷêsvaraṃ Yekkalarasa-Dêvaru Uddhareya neleviḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irddu Sântaḷige-sâyirakke dhâḷiyâgi haridalli haṭṭegâra Bicha halaran iridu meredu sura-lôka-prâptan âdaṃ ||

148

At the same place, on a third stone.

svasti śrîmatu Hôsaṇa-vîra-Ballâḷu-Dêva-[va]rushada *14 ya Raktâkshi-saṃvatsarada Âsvija-sudha-Â- 8 di Udare-daṇṇâyaka Ekaliyaṇṇa samâdhi-vidhiyiṃ muḍipi svargasthan âda ||

149

At the same place, on a fourth stone.

svasti śrîmad-Vikrama-varshada Kilaka-saṃvatsarada Mâga-śuddha 13 Sô śriman-mahâ-maṇḍaḷêśvaraṃ Ekkalarasa-Dêvar Uddhareyoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire ||

parama-Jinêśvaraṃ tanag adhîśvaran udgha-lasach-charitra .. |
guru Hariṇa[ndi-]Dêva-munipôttaman aggada daṇḍanâyakaṃ |
vara-guṇi-Boppaṇaṃ janakan unnata-śîlada Nâgiyakka mâ- |
tarey enal êṃ kṛitârtthano dharitrige Siṅgaṇa-daṇḍanâyakaṃ ||

*So in the original.

guṇada kaṇi Jaina-chûḍâ- ।
maṇi vairi-balakke samara-mukhadoḷ subhaṭâ- ।
graṇi Jina-padaṅgaḷaṃ Sṁ- ।
gaṇa-daṇḍâdhipati nenedu sad-gati-vettaṃ ॥

152

On a stone in the middle of the same village.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
yaididanu svâmi-kâryyava ।
yaidi .. rutiralu kaṇḍan î-mârbbalamaṃ ।
yaide kaḍi-khaṇḍa mâḍida ।
yaidida Jina-pâda-padmamaṃ Baichappaṃ ॥

ad ent ene ॥

vâridhi-parivṛita-vara-dhara- ।
ṇî-raṅgada-madhyad Amaragiriyiṃ teṅkalu ।
râjipa-Bharata-dharâ- ।
nâri-bhûṣaṇam enippa Kuntaḷa-dêśam ॥
tâṃ nere meṛevudu Banavase ।
pannirchchhâsira-samêtam adaṛoḷ maṃ- ।
. nijadiṃ Padineṇṭ enip ।
unnata-kampaṇake râjadhâniy enikkuṃ ॥
matt â-kampaṇa-nichayam a- ।
nittaṛoḷaṃ negaḷda Hiriya-Bidareya-nâḍ- ।
uttamam adaṛoḷ sukha-saṃ- ।
patti-sthânâbhivṛiddhi Vuddhare meṛeguṃ ॥

vṛi ॥ adu nânâ-dêva-harmmya-prayutav atuḷa-vâpî-taṭâkâñchitaṃ saṃ- ।
padamaṃ tâḷd irppa-viprâdy-akhiḷa-jana-samêtaṃ lasat-puṛpa-vâṭi-
vidîtôdyânâdi-yuktaṃ prakaṭa-kaḷama-jâḷa-prasûtâ .... ।
tôrppudu sakaḷa-muni prêma-dharmmâbhirâmaṃ ॥
..... ene mere Uddhare .. ।
.. nata-sthaḷam âgiralke tâṃ saundaryadiṃ ।
manuja-Manôjaṃ Baichapan ।
anupama-kîrtti-prabhâvadind ose[di]ppaṃ ॥
kshiti-nuta-Śânti-Jina-krama- ।
śatapatra-madhuvratam surarājana-mitraṃ ।
chaturaṃ Baichaya-Nâyaka- ।
na tanûjaṃ râjisippan î-Baichappaṃ ॥
bhû-dêvâśirvvâdâ- ।
hlâdaṃ nija-śira-karaṇḍa ..... ।
.. daṃ varttise meṛevaṃ ।
mêdini-miseyara gaṇḍan î-Baichappaṃ ॥

tad-anantaraṃ ॥

vilasita-Vijayânagariya ।
neleviḍinoḷe vîra-Bukka-Râja-tanûjaṃ ।

Bali-nibha-Hariḥara-Râyaṃ ।
sale râjyaṃ geyyutirddan ati-mudadindaṃ ॥
tat-pâda-padmôpajîvi ॥
vṛi ॥ Mâdhava-Râya . apratima .. tiya nâ .. u[da]gra-sâhasâm- ।
bhôdhigaḷ endu ... raṇada dantige ..... m oyda-kâladoḷ ।
bôdhaja-rûpiniṃ .... goṇḍa .. raṇaṃ ..... buddhi-vi- ।
dyâdharar âkshaṇaṃ to .. tôḷeya ..... ॥
vara-vastrâbharaṇa ..... chhatramaṃ ..... ।
... brâtama ..... r ûrggaḷaṃ châmarô- ।
tkaramaṃ kappura dambula-prakaramaṃ koṇḍ â .. gita .. ।
shṭhurad î-Koṅkaṇa-dêśajar khaḷar enutt âg ettaḍaṃ mâḍadê ॥
Jallâmbeyoḷuṃ dhâtrî- ।
vallabha-Mâdhavan iruttam allim tara .... ।
r allallim nilutaṃ baral ।
ellara pareyalke kaṇḍu kali-Baichappaṃ ॥
vṛi ॥ hayamaṃ dêṛegeim nelakk iḷivutaṃ pâyd êri nôḍutte bhal- ।
leyan urkk eydi ..... tâṛum taṭṭuguttutte bal- ।
meyoḷ aḍḍam barutirppa Koṅkaṇigaraṃ Kinâśa-lôkakke niś- ।
chayadind eydisutaṃ parâkrama-yutaṃ Baichappan int irppinaṃ ॥
kelabar kKoṅkaṇigar mmâr- ।
mmalev-adaṭim baṇḍu-gaṭṭi neṭṭane paritand ।
alag-aḍḍaṇamaṃ châḷisi ।
nelan adiralu ..... meyda ॥
taleyindaṃ . .... siḍi . ..... tûḷdâḍi khaḷgâmśu kaṇṇoḷ ।
kiḍi sûsitt embinaṃ ... r adaṭinim pâydu ..... ban- ।
dade kaṭṭ î-Baichapaṃ Mâdhava-narapati nôḍalke saṅgrâmadim ।
kiḍi-khaṇḍaṃ mâḍidaṃ mârbbalaman adaṭinim Bhîmasênôpamânaṃ ॥
â-raṇa-raṅgadoḷ biḍade kûgi negaḷda-vîra ..... ।
..... bîṭṭu neṭṭane samâdhi-vidhânam on .. chittadoḷ ।
Mâra-virôdhi ..... n ûrjjita-nâka-lôkamaṃ ।
sâridan uttama-prabhu-kulâmbara-chandra-marîchi Baichapaṃ ॥
nirutaṃ śrî-S'aka-saṅkhe sâsirada mûnûronda .. Raudri-va- ।
tsara-Vaiśâkha-sita-trayôdaśi-lasad-Bhaumâhvayaṃ vâra .. ।
bare Baichappan udâra-châru-Jina-pâdâmbhôja-saktaṃ manô- ।
hara-rûpaṃ vara-dhâtriyoḷ maḍidu nâka-kshêtramaṃ porddidaṃ ॥

153

At the same place, on a second stone.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
svasti samasta-bhû-vaḷaya-madhyadoḷ irppudu Mêru-parvvataṃ ।
prasthadi dakshiṇâśrayadoḷ irppudu Kuntaḷa-dêśa dêśadoḷ ।
sva-sthirav âda Banavasegav âśrayamum Padinenṭu-kampaṇaṃ ।
vistaradinda Jiḍḍuḷigeg oppuva darppaṇav Uddharâ-puraṃ ॥
Uddhareyoḷ janisiddaṃ ।
.. ddâtaṃ Bayichapâtmajaṃ Siriyaṇṇaṃ ।

sad-dharmmigaḷa sura-druma ।
..... sishṭaraṃ pâlisutaṃ ॥
âtana sati Chaüḍâmbike ।
bhûtaḷadoḷ puruśa-bhakti bandhugaḷ-itsâ- ।
mâtradi pura-janav ahud ene ।
gôtraṃ perchchutte naḍadaḷ atyâścharyyaṃ ॥

va ॥ ant â-Siriyaṇṇaṃ .... sva-patnî-sahita . bandhu-bândhava .... parijana-pura-janamaṃ pâlisutta sukha-saṅkathâ-vinôdadindam iruta yiralu ॥ vondânondu-dinaṃ Aruhat-paramêśvaraṃ Munibhadra .... Siriyaṇṇa .. chintaneyaṃ mâḷpa ....
Munibhadra-dêvar-âgneyoḷ ।
anuvarttisiha guḍḍan âtan êm .... ।
..... . taṅg ।
anumata-padav iven endu nenev-avasaradoḷ ॥
anu ..... ttadim kusuma-vṛishṭigaḷaṃ suriyalke bêgadim ।
ghana-rava-bhêri-dundubhi mahâ-murajaṃ bahu-vâdya-ghôśadim ।
tana tanag âdi pâḍutire .... ।
Jina-pada-padmamaṃ biḍada .... Siriyaṇan êṃ kṛitârtthanô ॥

(*rest illegible*).

154

At the same place, on a third stone.

..... vastu-vishayâya jagaddhitâya
viśva-sthiti-praḷaya-sambhava-kâraṇâya ।
sarvvâtmanê vi ..... bhavâya
tubhyaṃ namas tri-bhuvana-prabhavê Sivâya ॥
svasti śri-ripu-râja-râja-makuṭâlaṅkâra-pâdâmbujê
bhûmiṃ ... bhûmipâḷa-tiḷakê śri-Bukka-Râjâtmajê ।
sâmrâjyaṃ Vijayâbhidhâna-nagarê kurvvaty akhaṇḍôdayê
bhû-lôkaṃ .... paksha ..... ॥
..... S'akê tri ... śatakê sâhasra-saṃyôjitê
.... śâsana ..... dinê S'rîmukhya-saṃvatsarê ।
Chaitrê mâsy asitâshṭamî ..... vârê bhû .... gatê
yôgê Kaulaka-nâmadhêya-karaṇê prâya ..... ॥
..... vabhûvuḥ prajâ vidvâṃsô naya .... je bhâva-sahitâ (*rest illegible*).

155

At the same place, on a mâstikal.

S'aka-kâlaṃ *sasi-vahni-vêda-Hara-druk-saṅkhyântadoḷ Krôdhanâ- ।
bdakadoḷ Pushya-viśuddhad êkâdaśadoḷ Gurvvâradoḷ râtriyoḷ ।
sakalâtmaṃ Guru-paṇḍitâkhya-vara-sishyaṃ Malla-gauḍâtmajaṃ ।
prakaṭaṃ śri-Morasûkan eydidan *amartyôddurggamaṃ svarggamaṃ ॥

156

At Mañchi attached to the same village, on a stone lying against the wall of the Hanumanta temple.

Udare Puṭappu-gauḍru S'ântapa-gauḍarû mâḍisida kalla-guḍiya sêvê Hâsamaṇana makaḷu Maṅgadâsa-Nâga-dâsan .... maḍidaṃ Nandana-saṃvatsaradalu Mâñchêrayana guḍige Naṅgâ haṇa ga 200 yinûra-varaha

*So in the original.

158

At Bidarigere attached to Udri, on a mâstikal in Châṭê-Bhima's back yard.

Nallâ-Chakravarttigaḷa śrî-pâdake śaraṇû śrîmatu S'aka-varuśa 1324 saṁdu Chitrabhânu-saṁ-Kârttika-su 4 Sô âḷa-Jakkadêva-Nâyakara maga Bommaṇṇanû svarggastan âda âtana madavaḷige Nâgâyi sahagamana mâḍidaḷu śrî śrî

160

At the same village, on a virakal in front of the Îs'vara temple.

svasti śrîmatu Yâdava-Nârâyaṇaṁ bhuja-baḷa-praṇḍha-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijaya-râjyôdayada 11 neya Viśu-saṁvatsarada Mâgha-bahuḷa-chaturddasi-Vaḍḍavâradalli Bidiragereya Tayilaiya Bommaiya-Nâyakana maga Jakka-gauvuṇḍa Taravûra Bîrayya-haḷavaḷana kûḍe kâdi samara-[ra]ṅgadalli vîra-daḷanavannu mâḍi mârvvalavannu tavisi hoydu hoyisikoṇḍu svarggava sûregoṇḍanu Bidirageraya ûra mundaṇa hantada moraḍu Mâra-bôva-mukshavâgi matta 20 kamba 60 bhûmi ashṭa-bhôga-têjas-svâmya-śrôtra-pâtra-kaṭṭida-huvu-mukshavâgi teruv ilada sarvvamânya maṅgaḷa maṅgaḷa śrî śrî

161

At the same place, on a second virakal.

Sarvvadhâri-saṁvatsarada Mâgha-su 3 Ma Bhîla-Nâyakanu kaḷḷara kûḍe kâdi bîra-svarggadoḷag âdanu maṅgaḷa mahâ śrî śrî

162

At Yalavâṭa attached to Udri, on a virakal in front of the Îśvara temple.

svasti śrîmatu samasta-prasasti-sahitaṁ Hoyisaṇa-vîra-Ballâḷa-Râya-vijaya-râjyôdayada *48 Ânanda-saṁvatsarada Âsvayja-su 13 dinadali ..... paya-Râyanu kiṛiya-Jiḍḍuḷige-nâḍa Kû .... liya turuva koṇḍu hôhalli ..... Mahadêva.... yalâgi bandu hiriya-Jiḍḍuvaḷige-nâḍa Harigeya ma..... lasi ..... ḍiyara gauḍa..... kâdipa..... n iṛidu.. turuvaṁ maguḷchi sura-lôka-prâptan âda maṅgaḷa mahâ śrî ||

163

At Harûru (same hobli), on a mâstikal near the village gate.

S'aka-varusa †śâvirada munnûṛa aṛuvatta ayidaneya Visu-saṁvatsarada Śrâvaṇa-śu 10 lu śrîmatu Vijayanagariya Mallikârjuna-Râyara vêṇṭeyada Chandraguttiya vêṇṭeyada Haravûra Amma-gauḍana Bayirava-gauḍi tamma striyaru saha saṅgati yiḍidaru śrî

165

At the same village, on a mâstikal behind the Mâri temple.

Sukla-saṁvatsarada Kârttika-bahuḷa 7 Bu śrîmatu Haraûra Châûṇḍa-gâûḍa .... maga Bommagaûḍa svarggastan âdalli âtana madavaḷige Bommi-gaûḍi samâdi kuḷitu svarggake sandaḷu maṅgaḷa mahâ śrî śrî ||

167

At the same place, on a virakal.

namas tuṅga-&c. ||

.. .. svasti śrî jayâbhyudaya chatus-samudrâdhîsvara vijaya-śrî-Dêva-Râyara kumâra Mallikârjjuna-mahârâyar iha Vijayanagariya ṭhâṇeya Chandraguttiya pratipâḷisida bhaṇḍârada Liṅgappa-Vodeyara kiṛiyaḷu â-Chandraguttiy-oḷagaṇa hiriya-Jiḍḍuḷige-nâḍ-oḷagaṇa Puleyada Haraûra grâ-

*So in the original.

†S'aka 1365 = Dundubhi; Vishu = 1384.

mada kuḷavâḍi-gauḍugaḷu tuṟu seṟe hôge kâdi maḍidavarugaḷu Masaṇa-gaüḍara maga Bommarasa-gaüḍaru Tamma-gaüḍara maga Narasaṇṇa-gaüḍaru Saka-varsha 1376 neya Bhâva-saṃvatsarada Âsvîja-suddha 11 Budhavâra mûṟaneya-jâmadalu kâdi maḍida-sâṅgatyada vîrakallu ..... maṅgaḷa mahâ śrî śrî

168

At the same place, on another vîrakal.

svasti śrî jayâbhyudaya râjâ ..... râja-paramêsvara śrî-vîra-Pratâpa-Dêva-Râyaru râjyaṃ geyiûttam irdali S'aka ... sha 1338 Durmukhi-saṃvatsarada Vai ..... śu 10 Ma Haraûra mûliti Varama.... ya-Nâyakanu Siggada dâriyalu kaḷḷa .... di kâdi vîran âgi kaḷḷa .... ambuga..... yiṭṭu sura-lôka-prâptiy âda.

169

At the same place, on a vîrakal.

Âṅgirasa-saṃvatsarada Vaiśâkha-suddha-pâḍyadalu Haraüra Bommaṇṇa-Nâyakana maga Bhaira-Nâykanu ûra aṟuvatt-okkalu .... bittuvalli kaḷḷaru bandu tâgidalli kâdi maḍidanu

170

At Mûḍi, (Tavanandi hobli), on a stone in the south wall of the Grâmês'vara temple.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja .... mêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷa ..... kyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya ... jyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka.. salluttam ire tat-pâda-padmôpajîvi .. samasta-praśa .. sahitaṃ śrîman-mahâ-pradhânaṃ sâvâsigaḷ-adhishṭâyakaṃ ... dhi-vigrahi sênâdhipati mane-verggaḍe-daṇḍanâyakaṃ Bhôgayyaṅgaḷu Banavâse-pannirchchhâsiramumaṃ dushṭa-nigraha .... pratipâḷanadin âḷuttam ire śrîmach-Châḷukya .. ma-varshada 50 neya Viśvâvasu-saṃvatsarada Mâghada puṇṇa ... Sômavâradandu sôma-grahaṇa-saṅkrânti-byatipâtadan .. śrîman-mahâ-pradhânaṃ Vaḍḍarâvuḷada daṇḍanâyakaṃ Mêdimayyagaḷuṃ davasâyada perggaḍe Châmuṇḍa-mayya-Nâyakanuṃ Banavâ.. nâḍa hejjuṅkada herggaḍe Sôyipayyanuṃ davasâyada hergga .. Mâki-mayya-Kalidêva-Lakkhaṇayya-Nâyakaruṃ nâḷ-prabhu Chevvi-Seṭṭi Dayasiṅga-Seṭṭi Bammacha-Seṭṭiyuṃ mummuri-daṇḍamum irddu Baradâ-nadiya teṅkaṇa Mûvaḍiya-bîḍina śrî-Grâmêśvara-dêvara nivêdyakkam nandâ-divigegaṃ (*here follow details of gift and usual final phrases*) svasti samasta-guṇa-sampannan appa Gaṅgarâsi-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa dharmma saṃvatsarigaṅge hoṭake ....

171

In the same temple, on a stone in the western wall.

svasti śrîmatu Yâdava-Nârâ[ya]ṇa pratâpa-chakravartti bhuja-baḷa-vîra-Ballâḷa-Dêva-varshad Akshaya-saṃvatsara-Phâlguṇa-puṇṇami-Budhavâradandu śrî-Kadamba-cha[kra]vartti-Kâva-Dêva Mûvaḍiṃ bîḍan iṟidalli suṇṇada Bîma taḷt iṟidu tu[ṟu]vaṃ magurchchi sura-lôka-prâptan âda âtaṅge nettaru-goḍage .. ba 10 vondu dêvâlyada nivêdyada..... int idannu ..... suvadu

172

In the same temple, on a stone in the northern wall.

svasti śrîmatu Châḷukya-pratâpa-chakravartti ..... malla-Dêva-varshada 2 neya Piṅgaḷa-saṃvach-charaṃ Hânuṅgallalu Mallikârjjuna-Dêvan âḷutt ire Mûvaḍiya mâla-sthânada Sômêsvara-paṇḍitara magaṃ Masaṇaiya-Nâyaka vairiyan tâgi taḷt iṟi[du] sura-lôka-prâptan âda ||

173

At the same village, on a vîrakal in Vîrappa-Voḍêr's back yard.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varuśa 1322 neya Vikrama-saṃvatsarada Bhâdrapada-ba 30 Sômavâradalu śrî-vîra-Hariyapa-Voḍeyaru râjyav âḷuta(m)v ire Garigina Dêva .... Voḍeyara pu.... .. śrîmanu-mahâ-prabhu śrî-sû .. -Mallikârjjuna-dêvara dibya-śrî-pâda-padmârâdhakarum appa Nâgarakhaṇḍeyada-nâḍa Mûvaḍiya Basava-gavuḍana maga Chennamallappaṃ muktan â .. â-Mûvaḍiya Grâmêsvara-dêvarige biṭṭa bhûmi hittala keṟeya paḍuvaṇa-kôḍiyali chiṭṭana yi-khaṇḍugada keyya biṭṭu koṭṭadu

174

At Korakôḍu (same hobli), on a vîrakal near the Kallês'vara temple.

..... samasta-prasasti sahitaṃ śrîma[t]-Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa bhuja-baḷa-chakravartti Saṅkama-Dêva râjyaṃ .... v iralu svasti samasta-prasasti-sahitaṃ śrîman-mahâ ..... svaraṃ Vikramâditya-Dêvarasaru râjyaṃ geyivutta ..... svasti samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ Uddhare.. laha-Dêva[ra]saru Kuppeyal iralu Vikramâditya-Dêva tanna..... mâgri-verasi naḍedu Kuppeyaṃ Mûva .... mutti kâduttav iralu Sakha-varsha 1099 neya hattaneya Hêmaḷambi-saṃvatsarada Kârttika-ba-tadige-Sukravâradandu Asakahaḷḷiya Âlada Bîcha-Seṭṭiya maga yekkaṭiga Bikkaṇṇana Tailaha-Dêvaṃ karedu besasalu mahâ-prasâdav endu kaikoṇḍu kâduva mêlâḷan iṟidu turakava nûṟinnûṟvaṃ hâydu ..... ḷi-samûhaṃ Âlada Chikkaṇa ..... hadiṃ svargga-lôkavaṃ mechchisidaṃ || alagina baḷi.... gaḷa gâyalu ..... âdar .... sale sambhra .... yaṃ kaṟeva iôdasarâ ..... sariy etta nôrppaḍaṃ maled uttama boggarada nettara heggaḍal iṭṭa .. ḍḍaya malevara mâri Tailapana yekkaṭiga Chikkaṇṇan ânt iṟid âji-raṅgadoḷu .... .. damayama iḷuva.. gaḷa tanḍada vâye kari sugidu baṟuvara ..... Koṇḍapa geyada ..... (*rest illegible*).

175

At the same place, on a second vîrakal.

svasti śrîmch-Châḷukya-chakravartti-Traiḷôkyamalla-Dêvaṃ sukhadiṃ râjyaṃ geyyuttire Saka-nṛipa-kâḷâtîta-saṃvatsaraṅgaḷu 1077 neya Yuva-saṃvatsarad adhika-Phâlguṇa-bahu[ḷa]3 Sômavârad andu śrîman-mahâ-maṇḍaḷêśvaraṃ Jagadêvarasara besadiṃ Madasâleya Kâḷarasaṃ samasta-sâmâttiyiṃ berasu bandu śrîmad-anâdiy-agrahâraṃ Kuppegaḍeya haḷḷi Korakôḍan iṟidu tuṟuvaṃ koṇḍ uḍey-uchchi hôhâgaḷ alli huṭṭida Bâva-gâvuṇḍaṇa magandiru Dêva-gâvuṇḍanuṃ Malla-gâvuṇḍanuṇ billum ambumaṃ koṇḍ irvvaruṃ hebbâgiloḷ aḍḍaṃ nindu guheya bâgiloḷu siṃham irppante tâgi taḷd esuvâgaḷu kâra-maḷe kaṟedanteyuṃ kaḍanduṟa huṭṭiya keṇakidanteyuṃ kaviva kôla bâyoḷaṃ kâlabâyoḷaṃ Javan okkil ikkidante tottaḷa-duḷid .. tuṃ kayya saramaṃ billa-tirumaṃ paṟivannav echchu neṟeyade kaṭṭid-alagaṃ kittu .. l kuriya hiṇḍaṃ tôḷaṃ pokkanteyuṃ karbbu-dôṇṭavan âne hokkanteyuṃ nakkud aḷilu pokkum âḷa-hiṇḍu kutti nûṅkutta barppâgaḷu ||

vṛitta || maled idirânta mârvvalavan aḷkuṟe tâgi bhuja-pratâpadind |
alagane kirttu poyye nirataṃ kaṇakâl moḷakâl mukhaṃ bhujeṃ |
tale baḷeyôge sañjaḷita-yôpinav oud eraḍ aṭṭey ôḍaluṃ |
tolagade ni .... | iṟidar irbbarum âhava-raṅga-bhûmiyoḷ |

ant avar ibbaruṃ pôgade nindudaṃ kaṇḍu pôrid âḷu-kudureyum orbban tâgiy esalviṟiyalu kôḷ-kontaṅgaḷ ûḍâgi birddu sura-lôka-prâptar âdaḍ avar-irbbara peṇanaṃ meṭṭi tuṟu pariyal avar ibbariṃ kiṟiya Boppa-gâvuṇḍa tamm-aṇṇand r-irbbara kaḷêvaravaṃ kaṇḍu sa'risalâṟade nimm-âdudan appen

alladoḍ êm turuvaṃ maguḷchi bappen end onde-meyyoḷu hinda-hattal âtaṅge paḍibala dâgi maṇḍaḷikaṃ Vuddarey-Ekkalarasan âḷ-kudureyaṃ hêḷal â-neṛavaṃ kûḍikoṇḍu Hâlgaṭṭada bayalal oḍḍan oḍḍid-ari-balavaṃ Boppa-gavuṇḍa kondu turuvaṃ maguḷchi koṇḍuband aṇṇandiraṃ saṃskârisi jaḷa-dâna-kriyeyaṃ parôksha-vinayamumaṃ mâḍiy irbbarggaṃ kallaṃ nirisidalli maṅgaḷa mahâ śrî śrî

176

At the same place, on a third virakal.

svasti śrîmach-Châḷukya-Traiḷôkyamalla-Dêvaṃ sukhadiṃ râjyaṃ geyyutt ire S'aka-varshada 1077 neya Yuva-saṃvatsarad adhika-Phâlguṇa-ba 3 Sômavâradandu śrîmanu-mahâ-maṇḍaḷêśvaraṃ Jagadêvarasara besa ..... sôleya Kâḷarasaṃ samasta-sâmâtiyiṃ bandu śrîmad-anâdiy-agrahâraṃ Kuppagaḍḍe ..... Koṛakôḍan iridu ... turuvaṃ koṇḍu hôhâgaḷ alli haṭṭida Ha ..... magandiru Vîra-gâvuṇḍanuṃ Malli-gâvuṇḍanuṃ turuvaṃ Tâgarttiyind aḍḍaṃ ..... âḷdaṃ .... venutav irddoḍ âtaniṃ kiriyaṃ Mallaṃ vaśar-al[a]dav ari-balav ellaṃ Chenniyari ..... daru .. mattaṃ .... doṛukade bala nulid ôduttaṃ balav ellaṃ gondaḷisi tâgi taḷt i .. raṇaṅgaḷa .. din âḷva .. malampugoṇḍu viraraṃ koṇḍaṃ

sandaṇisi banda pagevara |
pandalegaḷa ..... |
.... goṇḍa ... mûgum illay |
end ene sal-lilege meṛedu jasamaṃ paḍeda ||

ant-â ..... kaṇḍ alagaṃ kittu mêle vâydu palavaraṃ kond â .... gaḷaṃ ..... n iral uṛe piriyaṃ sura-lôka-prâptar âdar avar-irvvariṃ kiriyaṃ Jôda-gâvuṇḍaṃ ta .... kaḷêvaramaṃ kardd-uykikoṇḍavaraṃ kondu turuvaṃ maguḷchi tandaḍ aṭṭada bâren end â .... ḷu mâr-vvalavaṃ kondu turuvam maguḷchi tandu tamm aṇṇandira kaḷêvaramaṃ kaṇḍu śôkâkrântan âgiy avar irvvarumaṃ saṃskârisi jaḷa-dâna-kriyeyuma parôksha-vinayamumaṃ mâḍi

jitêna labhyatê lakshmîḥ mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsini kâyê kâ chintâ maraṇê raṇê ||

maṅgaḷa mahâ śrî śrî

177

At the same place, on a fourth virakal.

svasti śrîmat-Kaḷachuryya-nija-vijaya-bhuja-baḷa-chakravartti-Bijjaṇa-Dêvaru pṛithvî-râjyaṃ geyyutt ire | svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Jayanti-Madhukêśvara-dêva-labdha-vara-prasâdar appa śrîman-mahâ-maṇḍaḷêśvaraṃ Kîrttidêvara-saruṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Uddhareya Yakkalarasarum śrîman-maṇḍaḷika Bammaṇṇananu śrîman-mahâ-maṇḍaḷêśvaraṃ Jagadêvarasara mêle daṇḍuv êḷalu Saka-varsha 1086 neya Subhâ ..... vatsarada Bhâdrapada-ba 8 Vaḍḍavârad-andu kâduttippâ-samayadalu Koṛakôḍa Siṅgi-Seṭṭiyarigaṃ śrîmad-Ekkalarasar-ekkaṭiga Masaṇiyaṃ ..... kondu tâgi ||

vṛi || vand idirânta mâr-vvalaman a .... yya- |
gali Masaṇaṃ kaḍaṅgi poṇard achchara pôgade sutti muttaluṃ |
pala ..... kutti karuḷ-iṇḍeyan iṇḍeyan âḍi suttaluṃ |
tolagade nindu taḷt iridu mechchisidaṃ sura-kanneyarkkaḷa ||

antu kâdi palaraṃ kondu Masaṇaṃ sura-lôka-prâptan âdoḍ avar-aṇṇaṃ Maleya-Bammi-S'eṭṭigaḷ âtaṅge parôksha-vinayamaṃ mâḍi kalla nirasidaru ||

jitêna labhyatê lakshmîḥ &c. ||

(*rest illegible*).

178

At the same place, on a fifth virakal.

svastimatu Kâdamba-chakravartti Mallidêvarasaru pṛithvî-râjyam geyutam ire S'aka-varsha(rusa) sâsirada-nûṟa-nâlvatt-êḷanê Pârthiva-saṃ[va]tsarada Vaisâkha-suddha-dasamî-Sukravârad-andu Uddhare(re)yalli Âriya-Nâyakar munidu Koṟakôḍam pâyida tuṟuvam koḷuvalli

bhayam inis illade kavid |
ây-ari-balamam Malli-Seṭṭiy-aggra-sutam Kâ- |
ḷeyan iṟidu taguḷudu tânum |
jayamam paḍed Amara-pati nimsakk âdan ||

179

At Kuppagaḍḍe (same hobli), on a stone in the enclosure of the Râmêśvara temple.

śrî namas tâmra-jaṭâ-jâḷa-bâḷa-pallava-dhâriṇê |
brahmâṇḍa-maṇḍapârambha-pûrṇṇa-kumbhâya S'ambhavê ||
śrî-Râmêśvara-dêvam |
śrî-Râmêśvararan oldu rakshike kirtti- |
śrî-râmêśvararam vâk- |
śrî-râmêśvararan udita-dinakṛit-prabharam ||
kaḍey illad âgasakk ên |
oḍal âdudo pêḷ iv enip ajâṇḍakk idu dal |
toḍav enise madhya-lôkam |
kaḍu-chelv âyt adaṟoḷ udgha-Jambû-dvipa ||
adan âdam suttit ugra-sphuṭa-kamaṭha-luṭhal-lôṭha-pâṭhîna-nakra- |
krada-kauḷînâḷagardda-grahaṇa-para-saram kumbhi-kumbhôda-jambhi- |
prada-vâribhâri-sañchâraṇa-chaḷita-jaḷôḍḍina-phêna-pratânâ- |
spada-tuṅgôdyat-taraṅga-prabaḷa-ghuḷughuḷe-dhvâna-raudram samudram ||
â-Jambû-dvipada naṭṭanaḍuve ||

Suragiri kaṅgoḷisirkkum |
Bharata-kshêtram dal adara teṅkaṇa-deseyoḷ |
parivaḍiyin adara teṅkalu |
karam oppuvud alte negaḷda Kuntaḷa-vishaya ||

â-Kuntaḷa-vishayadoḷu || svasti samasta-bhuvanâśrayam śrî-pṛithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmat-Tribhuvanamalla-vira-Sômêśvara-Dêvara râjyam uttarôttarâbhivṛiddhiyim saluttam ire || tat-pâda-padmôpajivi || svasti samadhigata-paûcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Banavâsi-pura-varâdhîśvaram Jayanti-Madhukêśvara-dêva-labdha-vara-prasâdam mṛigamadâmôda Triyaksha-kshmâ-sambhava chaturâśîtinagarâdhishṭhita-Lalâṭalôchananum Himavadu-girindra-rundra-śikhara-saṃsthâpita-sphaṭika-śilâstambha permmaṭi-tûryya-nirgghôśanam S'âkhâcharêndra-dhvaja-virâjamâna-mânôttuṅga-simhalâñchchhanam dattârtti-kâñchanam samara-jaya-kâraṇam mârkkoḷvara gaṇḍam kadana-prachaṇḍam jagad-orbba-gaṇḍa pratâpa-mârttaṇḍam satya-Râdhêyam śaraṇâgata-vajra-prâkâra kaligaḷ-aṅkuśanum appa śrîmatu Kâvadêvarasaru Banavâsi-pannirchhâsiramumam Hânuṅgal-aynûṟuman ubhaya-sâmyadim dushṭa-nigraha-śishṭa-pratipâlanam mâḍi sukha-saṅkathâ-vinôdadim râjyam geyyuttam irddan âtana vaṃśa-viryya-śrutâdigaḷ ent endaḍe ||

paramânandade dêva-kôṭi-sahitaṃ S'rîkaṇṭhan irppan jagad- |
guru Himyâdri-nikuñja-rañjita-kadambôdyânado| lîleyiṃ |
Haranaṃ pûjipud endu tande besasal sad-bhaktiyiṃ Gauri S'añ- |
kara-pâdâmburuhaṅgaḷaṃ padapinind ârâdhisutt irppina ||
ant â-samayado| udgha-va- |
santôdeyam âge Girijeyaṃ nôḍe Bhavaṃ |
Kantu-śaraṃ manamaṃ naḍal |
ant â-kshaṇam âdud antya-dhâtuś-chalana ||
Hara-viryyam âdam ugal ur- |
vvareyoḷu niṭiḷâmbakaṃ chatur-bhujan orvvaṃ |
Giriśâṃśi-bhûtaṃ ban- |
dhura-rûpaṃ puṭṭidaṃ manô-mudadinda ||

ant urutara-têjan appa kumâranan Îśvaraṃ nôḍi harshântaḷkaraṇan âgi tad-apatyana dhâtrîśvaran âg endu parasuvudum âtaṃ Smarahara-dharâ-sañjâtan appudariṃ Hara-dharaṇî-prasûtan î-kadamba-vana-madhya-sambhûtan appudariṃ Kâdamba-Rudranuṃ lîlâ-saũchâra-mayûra-piñchha-saũchhanna-chchhâyâ-chchhurita-gâtran appudariṃ Mayûravarmmanum emb ivu modalâg abhidhâna-śataṅgaḷaṃ tâḷdi nikhiḷa-râshṭra-kaṇṭakaraṃ tûḷdi Jayantî-puradoḷu sukhadiṃ râjyaṃ geyyuttam iral âtaṃ modalâg eppatt-êḷu siṃhâsanastaroḷage ||

S'ânta-nṛipaṅg udayisidar |
santatigaḷu Kîrtti-bhûpanuṃ Tailapanuṃ |
Kantu-nibhar amaḷa-charitar a- |
nanta-guṇar ssamara-S'aṇmukhar bhûtaḷado| ||
â-Kîrtti-nṛipana pautrar |
prâkaṭa-mahimar prachaṇḍar apratimar bhû- |
lôka-stuta-kîrtti-varar |
śrî-Kîrtti-nṛipâḷa Kâma-bhûbhujan embar ||

ant atipratâpigaḷ enippa kumârar puṭṭi ||

Kâdamba-râjya-lakshmiyan |
âdaṃ kaikoṇḍu ripugaḷaṃ beṅkoṇḍ â- |
hlâdaṃ janak odavuvinaṃ |
mêdiniyaṃ Kîrtti-nṛipati paripâlisida ||
tad-anantaram î-mahig a- |
bhyudayaṃ pirid âge Kâma-bhûpaṅge jagad- |
vidita-yaśô-ramaṇaṅg â- |
dudu sale sâmrâjya-pûjya-lakshmiya paṭṭa ||

âtana prabhâvam ent endaḍe |

ivan âvaṅgav asâdhyan endu pageyar ttam-tammoḷ âsaṅkisal |
nevadindaṃ pariyiṭṭu mutti muridaṃ virâri-durggaṅgaḷaṃ |
kavarddaṃ kappavan ikkad uḍḷhatara dêśâśêśa-kôśaṅgaḷ emb |
ivan âdaṃ kali-Kâma-bhûpan adaṭar jjîy ayya bârp embina ||
gaṇḍara tîrttanaṃ kaligaḷ-aṅkuśanaṃ kadana-Trinêtranaṃ |
chaṇḍa-marîchi-têjanan arâti-vadhû-vividha-prakâra-san- |
maṇḍana-dûranaṃ guṇa-karaṇḍanan uddhata-Kâḷa-daṇḍanaṃ |
maṇḍaḷikâgraganyanan ad êvoguḷvem kali-Kâma-bhûpana ||

mige têjaṃ peṛarg âge sairisuvanê mitraṃ diṭakk endu bhâ- |
nuge sairippan udâtta-dâna-guṇamaṃ santânam end aḷkaṛiṃ |
negaḷd â-kalpa-kujakke sairisuvan uttuṅgatvamaṃ gôtram end |
agadoḷ sairipan unte sairisuvanê Kâdamba-Kaṇṭhîravan(a) ||
nirutaṃ S'ri-sutan endoḍ aṃchariye pêḷ saubhâgya-sâmrâjyam î- |
dharaṇî-saṃstuta-Kîrtti-Dêvan-anujaṅg êṃ chôdyamê rôdasî- |
bharita-khyâti Kadamba-Rudran ene dal vidviṭ-purôchhêdanaṃ |
pirid ê-bhâvise Kâma-bhûmipatig î-viśvambharâ-bhâgadoḷ ||
dhareg uruḷe tamma talegaḷu |
kari-śiramaṃ nija-kabandhadoḷu pattisi bî- |
rara taṇḍaṃ Gaṇaparavolu |
karam esadar kKâma-bhûpan-iṛid-âhavadoḷ ||
khara-da[ṇ]ḍaṃ sarasijadoḷu |
viraham chakrâhvayaṅgaḷoḷu nistêjaṃ |
para-bhûpâḷarol allade |
niravadyam id illa Kâma-nṛipan âḷuv-eḷeyoḷ ||
moṛey embudu bândhavaroḷu |
toṛey embudu nada-nadî-nikâyadoḷ âdaṃ |
śeṛey embadu jûdugaḷoḷu |
peṛat-eḍeyoḷ iv illa Kâma-nṛipan âḷv-eḷeyoḷ ||

mattam â-râjyakke Lakshmi-dêvate enisida Kâḷala-Dêviyara mâhâtmyamam pêḷvaḍe |

Manasija-mantra-dêvateyo mêṇ Sachiyô S'atapatranâbhan-aṅ- |
ganeyo Chaturmmukha-priyeyo S'aṅkaran-ôpaḷo pêḷim embavôl |
anupama-rûpu sad-vibhavam ûrjjita-lakshmi mahâ-vivêkam oḷ- |
pina subag emb iv endum esedirppavu Kâḷala-Dêvi-râṇiyoḷ ||
santatigaḷ samant eseye Kâḷala-Dêvige puṭṭi rañjipar |
Kkantu-nibhar ssalakshaṇar atiprabaḷar kkaligaḷ vidagdhar a- |
tyanta-parâkramar ssubagar aprâtimar ssujanar ssamasta-bhû- |
kântar enippa Barmma-nṛipa-Sôma-mahîbhuja-Malla-bhûbhujar ||

avara mahâ-pradhânara mahatvav ent endaḍe |

para-hitadoḷu sâhasadoḷu |
nirupamav enisippa mantra-śaktiyoḷ â-Khê- |
charana Kiriṭiya Guruvina |
dorey enipaṃ Vâsudêva-daṇḍâdhîśa ||
bhâsura-têjanan adhika-vi- |
jâsanan utukṛishṭa-dharmma-chittanan olavind |
î-sakaḷa-janaṃ poguḷguṃ |
Kêsava-Nâyakanan artthi-vara-dâyakana ||
kadana-prachaṇḍan atibaḷan |
adaṭara Javan ahita-vana-davânaḷan ivan em- |
budu lôkaṃ mudadindaṃ |
Madukeya-maṇḍaḷikanaṃ prachaṇḍôdayana ||
para-hitadoḷ para-v(ad)yasanadoḷ parav int id enippa dharmmadoḷ |
nirupa[ma]-mantra-śaktiyoḷu nôrppaḍe [erggaḍe-Râghavaṃ Viyach- |
chhara-patiyoḷ Nadîtaneyanoḷ Hari-nandananoḷ Surêjyanoḷ |
dorey enisippan emba satu-kîrtti samastr-diśântarâḷadoḷ ||

mattaṃ Hari-charaṇa-sarôja-bhṛiṅganuṃ sâhasôttuṅganum (eni) enisida Kâmarasanuṃ artti-jana-chintâmaṇiyuṃ sandhi-vigrahi-chûḍâmaṇiyum enisida Sâyaṇṇanu vairi-maṇḍaḷika-Bhairavan enisida Bhairavanu verasuṃ sukhadiṃ râjyaṃ geyyuttam ire ||

Banavase-nâḍiṅg idu toḍav |
enisirddudu Kuppageḍḍe viprâvaḷiyiṃ |
dhana-dhânya-vṛiddhiyiṃ cha- |
lvina kaṇiy eni[si]ppa dêva-kuḷa-saṅkuḷadiṃ ||

mattam â-grâmad âdiyaṃ pêḷvaḍe | Kṛita-yugadoḷu Pushpâvati Trêteyoḷu Pushpanagara Dvâpâra-doḷu Puṛpaśakaṭa Kali-yugadoḷu Kuppageḍḍey end intu pesarggaḷ esevutt irddav alli ||

dharey ellaṃ nava-gandha-śâḷi-vanadindaṃ ramyam âdaṃ sarô- |
varam ellaṃ kumudôtpaḷâmburuha-divyâmôdadiṃ sêvyam ur- |
vviruhânikamum ellam uttama-phaḷa-brâtaṅgaḷiṃ rayyamaṃ |
narar ellaṃ sucharitrar ûrjjita-yaśaḥ-Puṛpâvatî-grâmadoḷ ||
sarvva-vidar ssamasta-vibudhâśrayar âśrita-kalpa-bhûruhar |
parvvata-dhairyyar agrajanmâgraṇigaḷ prabhugaḷ pratâpigaḷ |
sarvva-janôpakârigaḷ enippa-negartteyin oḷpu-vetta sâ- |
sirvvara permmeyaṃ poguḷvaḍ attaḷagaṃ sale Kuppagaḍḍeya ||
avaroḷu Manemaneyavar emb- |
avar amaḷa-guṇar vVasishṭha-gôtra-pavitrar |
bbhuvana-prasiddhar avaroḷag |
avanî-nuta-kîrtti S'aṅkaraṃ karam eseda ||
vineya-nidhi S'aṅkarâryyana |
taneyaṃ Nârâyaṇa-prabhu kshti-nutan â- |
tana tanujar ppalar avaroḷu |
vineyâmbudhi Biṭṭimayyan ûrjjita-têja ||
â-Manu-charitaṅg Umchara- |
Sômaiyana tanûja Madhuvimayyana taneyaṃ |
sôma-prabhan Îśvaran emb |
â-matimânu kûrttu tanna taneyaḷan itta ||
â-Vishṇu-prabhuviṅgaṃ |
S'rî-vanitegav amaḷa-charitar anupama-puṇyar |
ppâvana-tanugaḷu Râghava- |
Dêvanum Îśvaranum emba sutar udayisidar ||

avara mahatvam ent endaḍe ||

vitata-yaśar vviśuddha-kuḷa-sambhavar apratimar pprachaṇḍar un- |
natar uditârkka-têjar ud tôdita-puṇyar u lagrar ûrjjitar |
chchatura-Chaturmmukhar śruti-purâṇa-vidar nnuta-kâbya-nâṭakâ- |
nvitar ene baṇṇisalk aḷave Râmayanaṃ negaḷd î-Bîmayyana ||
Hêmagiri-dhairyyan akhiḷâ- |
śâmukha-vara-kîrtti-dhâman amaḷa-charitraṃ |
kômaḷa-gâtraṃ budha-nidhi |
Râmeya-perbbâruvan esedan i-vasumatiyoḷ ||
kuladoḷu baladoḷu pempinoḷ |
alaghu-parâkramadoḷ ârggam aggaḷam ivan end |

uliguṃ janaṃ suputraḥ |
kula-dîpakan enisid î-Bîmayyanan olaviṃ ||
ant avar ati-mudadindaṃ |
santa[ta]-sukhadind iralke Kôḍiya-maṭhadiṃ |
Kantuharaṃ barppantir a- |
nanta-guṇaṃ Vâmaśakti-munipaṃ bandaṃ ||

ant avar bbijayaṃ geyvuduṃ kaṇḍ idîr erddu kṛitâbhivandananuṃ saṃsthâpitôchchâsa[na]nuṃ kṛita-pâda-prakshâlananuṃ dattârggha-pâdyanuṃ upacharitôpachâranuṃ âgi mukuḷita-karaṃ dêvatâ-pratishṭhe-phaḷaṃ âvud anal avar "êka-liṅga-pratishṭêna sarvvê dêvâḥ pratishṭhitâ" yambudu śrutiy endu muni-mukhyar nnija-nivâsakke bijeyaṃ geyvudum itta liṅga-pratishṭha-bṛishṭa-chittan âgi ||

nerap î-sabheya sa-pûjâ- |
parikaran aṛiyal alli paḍedaṃ sthaḷamaṃ |
Haranaṃ pratishṭhisalk end |
uru-têjaṃ vibhu-lalâman enisida Râma ||
sâsirada nûṛa hannond |
â-Saka-nṛipa-vatsaraṃ salalu Saumyâbdaṃ |
lês enise Jyêshṭham emb oḷu- |
mâsada sita-tadige Saurivâraḍoḷ olaviṃ ||
vibhavaṃ nerap î-vidvat- |
sabheyaṃ śrî-Vâmaśakti-munipati-sahitaṃ |
śubha-lagnava Gôvinda- |
prabhu kuḍe liṅga-pratishṭhe mâḍidar avargaḷ ||

antu sumuhûrttadoḷu supratishṭheyaṃ tad-uktiyiṃ mâḍi samasta-janamaṃ suvarṇṇadiṃ dibyânnadiṃ taṇipal avar dibyâśîr-vvachana-rachane[ga]liṃ parasi â-dêvaṅge Râmêśvara-dêvar emb abhidhânaṃ mâḍi pôpudum ittal â-Râmayyaṃ samuttuṅga-dêvâ[ya]tanamaṃ mâḍi sukham irppudum adaṃ perggaḍe-Râmayyaṃ kaṇḍu puḷakita-gâtran âgi nija-svâmi Kâma-bhûpaṅg aṛipal adaṃ kêḷd arasaṃ harshôtkarshan âgi tad-dêvatâ-darśana-nimittaṃ kumâraruṃ nija-sachivaruṃ berasu Kuppageḍḍege band â-dêvanaṃ nôḍi santośaṃ-baṭṭ uttarâyaṇa-saṅkrânti-Âdityavâra-amavase-vyatîpâtad-andu Râmaiyya-hebbâruvanumaṃ î-Bîmayyanumaṃ karad â-dêvara(ṃ) aṅga-bhôgakkaṃ raṅga-bhôgakkaṃ nitya-nivêdyakkaṃ mahâ-dânakkam endu ||

rayyam enipp î-dhare jiy |
ayy enutaṃ po[ga]le negaḷda-Kâma-mahîśaṃ |
Kayyaḍiva[ḷ]iyan â-Râ- |
maiyyana Râmêśvarakke koṭṭaṃ mudadi ||
maneyaṃ mêl-âḷike mat- |
taneya vaṇad-âya suṅka-darśanam emb î- |
binnaṇada tereyin adaroḷ |
.... enitippaḍam avaṃ S'ivag osed itta ||

int î-dharmmav â-chandrârkka-bara salg endu satya-Râdhêyaṃ Kâma-bhûpaṃ kṛitârtthan âda ||

Râmayan ant adan Ekkala- |
bhûmîśaṅg aṛipi dêva-dêva pâlisuvaḍ adaṃ |
nî manam old ivud enalk |
â-mârggadin â-nṛipôttamaṃ kûrtt itta ||
idan oḷdu pâliparg ga- |
bhyudayam..... sat-sutaruṃ |

mudamum arujateyum ati-sam- |
padamum dirgghâyav akkum idu paramârttham ||
uttama-chittar appavarga] ittade mum salutidda ..... |
.... trisapta-kulôdbhavar appa martyar |
aty-uttamar âdadam narakado] namevar vvahu-kâlav â-khalam |
sattu sahasra-kôṭi-narakam ..... ṭṭuvam ||
odavida Kuppaṭûra sujanâgraṇi Chimmara Vâsu[..]num |
sadu-guṇa-yuktan appa kavi Doḍḍara-Nâchayanum samasta-sa |
.. .. Kêsava-Dêvan emb ivar |
mmudadole kûḍi pê]dar idu salgu śaśâṅka-dinêśar u]]ina ||
dhare-ravi-śasi-vu]]annam |
stiram akk î-dharmma ..... |
niratam yajñaṅgalan â-|
daradindam mâ]ke maṅgalam .. gam ellam ||

(*usual final verses*).

180

At the same place, on a stone in front yard south of the same temple.

svasti śrîmatu Kâdamba-chakravartti Mallidêva-varusada âreneya Svabhânu-saṃvatsarada Phâlguṇa-sudha-dvâdasi-Sômavârad-andu śrîmad-anâdiy-agrahâram Kuppagedeya karuvaga-Sugga-jîya Kêtamana maga Râmam kâ]egadolu halabaram kondu sura-lôka-prâptan âdanu guru sara .. (*stops here*).

181

At the same place.

śrîmad-râjâdhirâja râja-paramêśvara Triyambaka-dêvara dibya-śrî-pâda-padmârâdhakanum appa śrî-vîra-Mâdarasa-Voḍeyaru sukha-saṅkathâ-vinôdadim râjyam geyyuttam irddalli avara tan-mantri Uḍeyaṇṇ-Oḍeyara maneya Yeḍa-nâḍa suṅkâdhikâri Bîrarasaru svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1314 neya Prajâpati-saṃvatsarada Âshâḍha-ba 10 Sô | Kuppagaḍeya śrî-Râmanâthadêvarige madhyâhnada vondu-hottina dhûpa-dîpa-nayvêdya-tâmbûlakke vondu-kab bila magga-dere mudre.. .. ntike saha ga 193 hanavam â-chandra-sûyyar u]]annabara (*usual final phrases and verses*).

182

At the same village, on a stone near the village gate.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka 1522 neya Vikâri-saṃ || Âśâḍa-bahula 10 Guruvâradalu vîrara Ule-Nâyakanu Kuppagaḍḍe ... ralli kâdi maḍidanû vîragallu

183

On copper plates of Kuppagaḍḍe-agrahâra.

(Nâgarî characters).

jayaty âvishkṛitam Vishṇôr vârâham kshôbhitârṇṇavam |
dakshiṇônnata-damshṭrâgra-viśrân .... vanam vapuḥ ||

svasti samasta-bhu[va]nâśrayam śrî-pṛithvi-vallabham mahârâjâdhirâjam paramêśvara paramabhaṭṭâraka Hastinâpura-varâdhîśvara Arôhaka-Bhagadatta ripu-râya-kântâ-datta-vairi-vaidhavya Pâṇḍava-kula-kamala-mârttaṇḍa kadana-prachaṇḍa Kaliṅga-kôdaṇḍa gaṇḍa-mârttaṇḍa êkâṅga-vîra raṇa-raṅga-dhîra Asvapati-râya-disâpaṭṭa Gajapati-râya-saṃhâraka Narapati-râya-mastaka-tala-prahâri sâmanta-mriga-chamûra Koṅkaṇa-châtur-diśa-bhayakara chachcha-puṭa châcha-puṭa Îśvara-

mukha-kamaḷa-vinirgata-sudha-sâḷaṅga-Brahma-viṇâdi-Bharata-śâstra-prasiddha-anêka-śâstra-praviṇa Kôraṇṭaka-Vyâḷi-Nâgârjunâdi-mantra-traya-siddha prasidha-samudaya-namita-pâdâravinda arirâya-kula-vilaya-kâlânaḷa nityâkara parâṅganâ-putra suvarṇa-varâha-lâñchhana-dhvaja samastarâjâvaḷi-virâjita samâlaṅkṛita-śrî-Sôma-vaṃśôdbhava Parikshita-chakravarti tat-putra-Janamêjaya-chakravarti Hastinâpurê sukha-saṅkathâ-vinôdêna râjyaṃ karômi ..... dig-vijaya .. ya vijayaṃ karômi Tuṅgabhadrâ-Haridrâ-saṅgamê (*IIa*) śrî-Harihara-dêva-sannidhau kaṭakam utkalitaṃ Chaitramâsê kṛishṇa-pakshê Sôma-dinê Bharaṇi-mahâ-nakshatrê saṅkrânti-vitîpâta-nimittê sarppa-yâgaṃ karômi Banavase-pannichhahasra-madhya-khampaṇa-Yeḍa-nâḍa-yappattara tat-madhya-Puspagaḍeya-grâmât Brâhmaṇâ Kannaḍa-śâkheya Âtrêya-gôtrada Mâdhava-paṭṭavardhanaru Kannaḍaśâkheya Vasishṭha-gôtrada S'aṅkara-ghaḷisaru Kannaḍa-śâkheya S'rivachha-gôtrada Yôgêsvara-paṭṭavardhanaru Kannaḍa-śâkheya Visvâmitra-gôtrada Vishṇu-dikshitaru chavugha-mu .. nânâ-gôtrada sahasra-dvaya Brâhmaṇâ sarppa-yâga-purṇâhuti-samayê âsirvâda-pûrvakaṃ chakravartti mechi pañchâṅga-pasâya chhatra-sukhâsana-balada-gaddige-aṅka-daṇḍa-khaṇḍaṇe ashṭa-bhôga-têja-sâmya-sarbanamasyav âgi Puspageḍḍeya-grâmâ tat-madhya-pravishṭa Bammanaha]]i (*others named*) yêvaṃ daśa-grâmât dhârâ-pûrvakaṃ dattaṃ tasya grâmasya sîmantarâṇi kathaṃ (*here follow details of boundaries and usual final verses; also a few further gifts*) oppa Ari-râya-mastaka-taḷa-prahâri

184

At the same village, on a stone in the enclosure of the Narasiṃha temple.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvi-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jayasiṃha-Dêvaṃ pṛithuvi-râjyaṃ geyye S'aka-nṛipa-kâḷâtîta-saṃvastara-śataṅgaḷ *ombaynûr-ayvattombattaney Âṅgîrasa-saṃvatsarada Paushyada puṇṇame-Vaḍḍavârad-uttarâyaṇa-saṅkrântiyandu samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati Trikunda-pura-varêśvara Brahma-Kshatriyaṃ Mâṭûra-vaṃśôdbhavaṃ Nandana-vana-chhatra ... vatâra haya-lâñchchhanaṃ darppaṇa-dhvaja-virâjamâna para-sainya-Bhairavaṃ ripu-baḷa-mallaṃ samaraika-dhîraṃ nuḍidante gaṇḍaṃ parâkrama-siṅgaṃ tolagadaṃ gaṇḍaṃ śauryyâgaraṃ śrîmad-Âlayyaṃ Banavâsi-pannirchchhâsiramuṃ Sântaḷige-sâsiramuman êka-chchhatra-chhâyeyin âḷuttam iḍu maṇḍaḷikaṃ Kundamaṅge Kuppagaḍḍeya bayalaṃ kaḷam bandu ‖

vṛitta ‖ baḷavaḍ-arâti-sêne kiḍe vâji-baḷaṃ perapiṅge hasti-saṅ- ।
kuḷam aḷirvaḷki baḷke tanag ânt-adhikôgra-virôdhi-sâdanaṃ ।
vaḷike baḷaḷchi nurggi palaraṃ tave kondu mahâji-raṅgadoḷ ।
tolagada gaṇḍan ânt iṛiye bhumbhukam adbhutan âdud ettaluṃ ‖
keḍeva-bhaṭar bhaṭântra-vṛit(t)adindam uruḷva-hayaṃ hayâḷiyiṃ ।
puḍivuḍiy âge meṭṭuva-gajaṃ gaja-mâṃsaman urchchi tindu kûg- ।
iḍuva maruḷ maruḷ-paḍeyan aṭṭuva siddha-gaṇaṃ gaṇaṅgaḷaṃ ।
baḍiva niśâcharar ssamara-dhîra .. .. irid âji-raṅgadoḷ ‖

ant anêkaraṃ kondu sura-lôkakke bijayaṃ geyyal âtana magaṃ samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati vijaya-lakshmî-pati samasta-śâstra-pârâvâra-pârâyaṇaṃ । sâmanta-Nârâyaṇaṃ । ripu-baḷa-timira-hâraṇa-karaṇa-sahasrakiraṇaṃ । gaṇḍar-âbharaṇaṃ । nija-kuḷa-kuvaḷaya-vidaḷita-virâja-râjaṃ । gaṇikâ-Manôjaṃ । aśva-vidyâ-vidita-S'âḷihôtraṃ । Nandana-vana-chhatraṃ baḷâdhikavirôdhi-sâdana-Pâkaśâsanaṃ । gîta-Kañjâsanaṃ । vividha-vibudha-mâgadha-chintâmaṇi । dharâdhirâja-chûḍâmaṇi । śubhrâbhra-kundêndu-Hara-hâsâbhâsa-bhâsura-jagad-vidit-akîrtty-âkaraṃ । satyaratnâkaraṃ । mṛigarâja-śauryyaṃ । Mandara-dhairyyaṃ । (n)aṇṇana siṅgaṃ । śrîmaj-Jayasiṅga-Dêvaṃ ।

vṛitta ‖ muḷis aty-adbhutam âyam endum achaḷaṃ dânaṃ budhâhlâdi kê- ।
vaḷim alt unnati-satya-śaucham aṛitaṃ lôkôttaraṃ kîrtti dig- ।

*So in the original.

vaḷayântaṃ nuḍi Mêru-śaiḷa-likhitaṃ dharmmaṃ jagan-mudre bhû- |
taḷa-vandyaṃ charitaṃ nayaṃ jana-nutaṃ śrî-Siṃha-bhûpâḷana(ṃ) ||
ripu-sainyam ette dhuradoḷ |
nṛipariṃ munn iṛidu palavu kâḷagadoḷ bhû- |
mipa-chûḍâmaṇi Siṅgaṃ |
nṛipariṃ munn iṛivan emba pesaraṃ paḍedaṃ ||

vṛitta || malevar ssukkire manneyar ssugiye sâmantar mmanan-gunde maṇ- |
ḍalikar ssaṅkise Bêḍar arbbise Kuṛumbar bbeḷche tann-onde-tôḷ- |
valadiṃ bhûtaḷamaṃ nimirchchi janakaṅg att aggaḷam nâlveral |
chaladoḷ śauryyadoḷ embinaṃ dharege sandaṃ Siṃha-bhûpâḷakaṃ ||

intu suputraḥ kuḷa-dîpakan enisi negarddu tamm-ayyaṅge parôksha-vinayamâgal agrahâraṃ Kuppagaḍḍeyoḷ Âlêśvaramaṃ mâḍisi dêvargge nivêdyakkaṃ soḍarggaṃ pûjegaṃ biṭṭa tôṭaṃ (*here follow details*) aṅga-bhôgakkaṃ Eḍenâḍ e 70 baḷiy Annageḍeyaṃ sarvva-namaśyaṃ biṭṭan (*usual final phrases and verses*) iṛiva-Goravaṅg i-sthânamum Annageḍeyoḷ piriya-gaḷeyi 23 mattar ggaddeyuṃ tamma bhuktiyoḷ ellaṃ veṇḍike-vaṇamumaṃ koṭṭaṃ śrîmat-kavi-râja-vallabhaṃ Kappaṇṇa-bhaṭṭara likhitaṃ | Châmuṇḍôjaṃ besageyḍaṃ | Bammôjaṃ dêgulavaṃ mâḍidaṃ śrî maṅgaḷa

187

At Ekkasi attached to Kuppagaḍḍe (same hobli), on a stone in Puṭṭamma's wet land.

namas tuṅga-&c. ||
Harir avatu kiri-vapur vvô
yasya raḍâṅkûra-kôṭi-piṭhâ sâ |
sita-kamaḷa-mukuḷa-miḷad-aḷi-
laḷanâ-*nîlâṃ bibhartti bhû-kântâ ||

svasti samadhigata-paṅcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Jayantî-Maḍhukêśvara-dêvara labdha-vara-prasâdaṃ mṛigamadâmôdaṃ satya-Râdhêyaṃ śaraṇâgata-vajra-pañjaraṃ Kadamba-kuḷa-kamaḷa-mârttâṇḍaṃ kaligaḷ aṅkuśaṃ gaṇḍara ḍâvaṇi śrî-vîra-Kâvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire tat-pâda-padmôpajîvi śrîman-mahâ-pradhânaṃ maṇḍaḷika-mârkkôla-Bhairavaṃ immaḍi-Râvutta-râya vîra-Badaki-Seṭṭiyaru S'aka-varshada 1200 neya Bahudhânya-saṃvatsarada Chaitra-śu 5 Guruvâradandu svasti śrîmad-anâdiya paṭṭada piriya-agrahâraṃ Kuppageḍḍeya heggereya kelasakke .. Ekkasiya bayaloḷage mattaru keyya â-chandrârkka-sthâyiyâgi dhârâ-pûrvvakadalu koṭṭaru maṅgaḷa mahâ śrî śrî (*usual final verses and phrases*).

188

At Sârekoppa (same hobli), on a virakal near the Kallêśvara temple.

svasti samasta-prasasti-sahitaṃ śrîmatu Kâdamba-chakravartti Malli-dêvarasaru su (3 *lines effaced*)

Sâreya Bhairava-Nâyakan |
.. ... migilâgi raṇadoḷ iṛiyalk adan ântu |
vîraṃ Saṅkeya-Nâyaka |
Biṛeya-Dêvana samagra-balamaṃ kondan ||
eraḍu-balaṃ mechalu .. |
Birusana-ba .. yoḷe kâdi tâṃ basav-aḷiyal |
sura-gaṇikeyar oludum .. |
..... yoḍane sura-vimânadoḷ oyidar ||

*Perhaps a mistake for *Illâm*.

189

At the same place, on a second virakal.

śrî namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti śrî-Râmachandra-Dêva-Râya-râjya-varshada Subhânu-saṃvatsaraday Âśvija .. 3 Sô-vâradandu Bîraya ... ta kaḷḷarumaṃ mige hatipa...eya-pasâyavarana kûḍe kâdidali Taraṇara-Vatti-Gauḍana-Bommayanu vûra sûḷa biddu Sâ(ma)raiyakuppeyoḷe voṭṭi taḷt iṛidu ..... raṅgeya .. .. lu sura-lôka-prâptan âda maṅgaḷa mahâ śrî śrî

190

At the same place, on a third virakal.

svasti samasta-mahâ-maṇḍaḷêsvara vîra-Kâva-Dêvarasaṃ .. râjyaṃ gêvali mahâ-pradhâna-Kalla-veggaḍe guḍa .... keṛeyali besadoḷu ..... Sâraya Baḍaḷeya-râja tâgi taḷt iṛidu sura-lôka-prâptan âdanu ‖ .... Bomma .....

191

At the same place, on a fourth virakal.

.... śrî pṛithvi-vallabha mahârâjâdhirâjaṃ pa . ... rakaṃ Jayasingha-Dêva pṛithvî-râjyaṃ geye.. Ba .. .. si *13000 ma Brahma-Dêvan âḷutt ire Saka-nṛi .. .. tîta-saṃvatsara-sataṅga 954 neya Aṅgîra[sa]-saṃva ... rttise svasti samadhigata-pañcha-mahâ-śabda mahâ-sâ .. .. pati madavad-ariṇṛipati-jîta-lakshmî-pati Triku ..... varêśvara parama-Mahêśvaraṃ Mâṭûra-vaṃśôdbhavaṃ....jôḷbhâvaṃ Nandana-vana-chchhatra saraṇâgata-tanutraṃ ha .. .. âsrita-jana-kâñchana darppaṇa-dhvajaṃ suratarô ..... Brahma-Kshatriya Kshatriya-sûtradhâra sâmanta-Gôpâḷa.. .. labdha-vara-prasâdanâmâdi-samasta-praśasti-sahita .. ... yya-Dêvanu maneya pradhânaru Eḍenâḍ-erppa ..... Ballavaṇege Pârvvanapaḷḷiya Sâreyoḷe .... Sârey allade Pârvvanapaḷḷiy embud illa ba .. ... sâsanav (*usual unprecatory phrases*).

192

At the same place, on a fifth virakal.

śrî namas tuṅga-&c. ‖

svasti samasta-prasati-sahitaṃ bhuja-baḷa-praṇḍha-pratâpa-chakravartti śrî-vîra-Râma-Dêva-râjyôda- .. .... ttaneya Virôdhi-saṃvatsarada Phâlguṇa-su 1Gu Sômayi-Dêvarâṇe Yaḍenâḍ-eppatta âḷuttidalli .. rabada ..... Sôva-Nâyaka tuṛu seṛekoṇḍu-hôhali kaṇḍu .. .. Sâreya Kâḷa-Gauḍa Sôvaṃ bava.. munde halav-âḷu-kudureya kûḍe.. ṭiyiṃ bidu ulipe sura-lôka-prâptan âda adake Vaichinâḍule maṇu mûvattu kamba keya koṭṭaru adake ..... (*usual imprecatory phrases*) mangaḷa mahâ śrî śrî

193

At Kûḷaga (same hobli), on a virakal in front of the Râmaliṅga temple.

. matu Kaḷachuryya-bhuja-baḷa-chakravartti Bijjaṇa-Dêva-varsha-... nu-saṃvatsarada Vaisâkha-suddha 8 Sôma śrîmanu ..... Ekkalarasaru Jaga-Dêvana mêle naḍeda heṛage he ..... gi hari tandu Kûḷaganûra kaviye hâyidu tuṛuvaṃ ko ..... ḷḷiga âtana maga Kiḷḷanuṃ hôgi tâgi halaraṃ kondu tuṛuvaṃ magu . ... ptar âdaru ‖ Bammanavaḷḷiya maneyiṃ tanna magaṃ tânu asvama .... tâgi taḷt iṛidu mâṛânt-ari-baḷamaṃ kondu maguḷchid antu .. vîra Haḷḷiga puṭṭida grâmavane bandu Hoysaṇa hâdand aṭṭi ..... tuṛuvaṃ maguchidaṃ jagav aṛiye ‖

*So in the original : but it should be 12000.

aṛeyaṭṭi Hoysaṇâṅkaṃ ।
tuṛuvaṃ .... ḷchuv-eḍeyoḷu Kiḷḷaṃ ।
taṛisandu virar arebar ttaḷt ।
iṛidaṃ dêva-lôka-prâptar âdaru .. ॥
.. .. .. maga tandeyu ।
kudureya taḷt iṛidu Kiḷḷanuṃ Haḷḷiganuṃ ।
kadanadoḷu ..... ।
.... ttiyar oḍagoṇḍu pôdar â-S'ivapurakê ॥

.... gan-aḷivina raṇadalu vi ... ḷḷanuṃ tâgi taḷt iṛidu kudureya mêgaṇa-râhutaraṃ kondu nindu jasavaṃ ..... tuṛugoḷoḷu peṇḍir-uḍeyan urchchuv-eḍeyoḷuṃ Kiḷḷaṃ .... magurchchi sura-lôka-prâptar âdaru ॥ svasti śrîmatu Hâyada-Beḷa-gauḍana tamma Kitti-gauḍa .... guveti Hoysaṇa-maṇḍaḷika kaviye hâydu ..... raraha[ḷḷiyaṃ ... Kiḷḷagaṃ ..... gauḍa Kitti-gauḍanu aṛuvatt-okkaluṃ aimaṇṇigaruṃ biṭṭ umbaḷi gadde maũja koḷaga dharma ..... târaṃ-baraṃ pratipâḷisuvaru (*usual final phrases and verses*). Kuppaṭûra Chimmara Bâchimayya putra Chaṭṭimayyaṃ ba ....

195

At Tavanandi (same hobli), on a tomb stone to the south of the basti in the fort.

svasti śrîmatu Sarvvadhâri-saṃvatsarada Âshâḍha-suddha-tadige-Bṛihaspativârada śrîmatu Kâṇûrgga[ṇa]da Mâdhavachandra-dêvara guḍḍi śrîman-nâḷu-prabhu Mâḷi-gauḍana sose Appe-gauḍana heṇḍati śrîman-nâḷu-prabhu Udaraiyana magaḷu Siriyavve samâdhi-vidhiyiṃ muḍipi svargastey âdaḷu maṅgaḷa mahâ śrî śrî

196

At the same place, on a third tomb stone.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

śrîman-mahâ-maṇḍaḷêśvaraṃ ari-râya-vibhâḍa bhâsege tappuva-râyara gaṇḍa Hindu-râya-Suratrâṇa pûrvva-dakshiṇa-paśchima-samudrâdhîśvara śrî-vîra-Bukka-Râyana kumâra śrî-Harihara-Râyanu râjyaṃ geyyuttam irppalli ॥ svasti śrî jayâbhyudaya-S'aka-varusha 1301 neya Kâḷayu[kti]-nâma-saṃvatsarada Pusya-ba 3 Sômavâradalu śrîmaun âḷuva-mahâ-prabhu praje mechche gaṇḍa alliya hadineṇṭu-kampaṇakke śirômaṇi enipa mahâ-prabhugaḷ-âditya Tavanidhiya Bomma-gauḍanu sakala-sanyasana-vidhiyiṃ muḍipi svargga-prâptan âdanu ॥ âtana guṇâvaḷi ent endaḍe ॥

pârâvâra-trayâdhîśvaran atuḷa-balaṃ Bukka-Râyaṅge lôkâ- ।
dhâraṅgaṃ .... mâḍid avaniya dharmmaṅgaḷaṃ Jaina.. ḷâ- ।
châraṃ.. ḷaṃ gaḍa ....mara ....mâḍi puṇyâ- ।
kâraṃ.. kîrtti-vṛittaṃ Tavanidhiy-adhipaṃ Bommaṇaṃ Mêru-dhairyyan ॥
parasa.. yâdi-dêva parada.... tân.. Jagaṃ.. ... ।
darisida Jainan orbba kali..... pâḷakan indu bhaktiyiṃ ।
parama-Jinêsvara..... n emba.. ।
.... dṛiḍha-chittan î-Tavanidhi-prabhu Brahmani.. ka-lôkadoḷ ॥

Jina-patiy antaraṅgadoḷg irppa (*rest illegible*).

197

At the same place, on a fourth tomb stone.

Krôdhi-saṃvatsarada Âsvayija-su 13 Sukravâradalu Tavanidhiya Bhayirava-gauḍara madavaḷiti Bommi-gauḍi svarggastey âdaḷu ॥

198

At the same place, on a fifth tomb stone.

kali-chali-Mahadêvaṇṇana |
kulamuman uddharisal endu Râmana basaroḷ |
sale puṭṭi kîrtti-vaḍedaṃ |
bala-yuta-daṇḍêśa-Mâdhavaṃ vasumatiyoḷ ||
sakaḷa-guṇa-bharite Jina-pâ- |
da-kamaḷa-yuga-bhakte Arasalâṅgane yâ ... |
sukavi-surabhûja-daṇṇâ- |
yaka-Mâdhavan esadan akhiḷa-vasudhâ-taḷadoḷ ||
śrîman-Nandana-vatsarê parilasaj-Jyêshṭhê tu mâsê sitê
pakshê Rudra-(mitê) dinê Gurau cha vimalê vârê kaḷâ-kôvidaḥ |
śrîman-Mâdhavachandra-dêva-charaṇâmbhôjâta-bhṛiṅgô jagad-
vikhyâtâśrita-kalpa-vṛiksha-sadṛiśa-śrî-Mâdhavâkhya-prabhuḥ ||
svâmi-vañchakaroḷ gaṇḍas sarvva-sâṃsârikaṃ purâ |
tyaktvâ Jinâlayaṃ kṛitvâ khyâtaṃ Tavanidhâv aḷaṃ ||
sô'yaṃ prabhugaḷ-âdityas samâdhi-vidhinâ bhuvi |
nâka-lôkam agâd daṇḍanâtha-śrî-Mâdhava-prabhuḥ ||

śrimad-Yâdava-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-vîra-Râmachandra-Râya-vijaya-râjyôdayada 23 neya Nandana-saṃvatsarada Jyêshṭha-ba 11 Guruvâradandu śrîmat-Kâṇûr-gganada Mâdhavachandra-bhaṭṭârakara guḍḍa śrîman-nâḷ-prabhu prabhugaḷ-âdityaṃ prajemeche-gaṇḍaṃ .... daṇṇâyaka-Mâdi-Gauḍaṃ samâdhi-vidhiyiṃ muḍupi svargga-prâptan âdanu maṅgaḷa mahâ śrî śrî

199

At the same place, on a sixth tomb stone.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrîman-mahâ-maṇḍaḷêśvara ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa Hindu-râya-Suratrâṇa pûrva-dakshiṇa-paśchima-samudrâdhîśvara śrî-vîra-Bukka-Râya vijaya-râjyaṃ geyyuttam irppalli S'aka-varsha 1293 neya Virôdhikṛit-saṃvatsarada Phâlguṇa-śu 13 Maṅgaḷavâradalu śrîmad-râya-râja-guru-maṇḍaḷâchâryya Balâtkâra-gaṇâgragaṇyarum appa śrî-Simhaṇandyâchâryyara priya-guḍḍa Sorabada Viṭha[la]-gauḍana suputri śrîmann-âḷva-mahâ-prabhu Tavanidhiya Brahmana arddhâṅga-(ne)lakshmi Bommakkanu samâdhi-vidhiyiṃ muḍapi svarga-lôka-prâptiy âdaḷ ||

vinaya-guṇa-pragalbhe pesarvetta chatur-vvidha-dâna-yukte pâ- |
vana-Jina-râja-râjita-padâmbuja-bhaktiyoḷ oppuvettu tôrp- |
anupama-śîle Viṭṭhalana nandane saundara-rûpe Bomma-gau- |
ḍana sati Bommakaṃ mereval aggada puṇya-vadhû-janaṅgaḷoḷ ||

200

At the same place, on a seventh tomb stone.

śrîman-mahâ-maṇḍaḷêsvara śrî-vîra-Harihara-Râya vijaya-râjyaṃ geyyuttam irppalli S'aka-varuśa 1301 daneya Kâḷayuktâkshi-saṃvatsarada S'râvaṇa-śuddha 1 . S'ukravâradalu śrîmat-Tavanidhiya S'ânti-tîrthakara-pâda-padmarâdakanuṃ dâsi-vêsi-para-nâri-sahôdara śrîmatu śrîmann-âḷuva-mahâ-prabhu Tavanidhiya Bommaṇṇaṃ maneya.... ni śrî-Râ ..... Maladhâri-Dêvara priya-guḍḍa ..... (4 *lines illegible*).

201

At the same place, on an eighth tomb stone.

Śrîmatu S'aka-varsha 1292 neya Sâdhâraṇa-saṃvatsarada Mâgha-śuddha 8 Sômavâradandu śrîman-Mâdhavachandra-Maladhâri-dêvara priya-guḍḍa Tavanidhiya Mâdi-gauḍana su-putra Bommaṇṇanu samâdhi-vidhiyiṃ muḍipi svargga-lôka-prâptan âdanu ||

202

At Beṭṭadu Kûrali (same hobli), on a stone in Maḍivâḷa-Kanna's backyard.

svasti S'aka-nṛipa-kâḷâtîta-saṃvaśchara-sakhaṅgaḷ eṇṭu-nûṟa-eḷpattâṟaneya Râkshasa(śa)-saṃ[va]chara pravarttise śrîmatu Kannara-Dêva pṛithuvî-râjyaṃ geye Javanai-śami Ba[na]vasî-nâḍan âḷe Biṭṭiga naḷ-gavuṇḍu-geyye S'eśigaḷa Bivan urggavuṇḍuṃ geyye Kûdaliyan iṛidu Bêḍa.. ni.... vaṃ koṇḍu pôge Maseyara gaḍi turuvan iḷisi dôraṇadoḷ bilda sugatige śandon âtana magı Chikkâ kalla niṛisido pıtram adu barasidoṅge .. varadât.....

203

At the same place, on a second virakal.

svasti S'aka-nṛipa-kâḷâtîta-saṃvaśchara-sakaṅgaḷ eṇṭu-nûṟa eḷpattâṟaneya *Krôdhana-saṃvachharaṃ pravarttisuttire śrîmatu Kannara-Dêva pṛithvî-râjyaṃ geye Javanai-sami Banavasi-nâḍan âḷe Biṭṭigan ûr-gavuṇḍu geye Kakkiga Cha[ı]tra-vâsa-Maṅgaḷavâra-pañchami-Mṛigasira-nakshatra-baḍḍa-yôga Chiva .. Bivanu ... geyye Kûdaliya Bêḍar iṛidu turu-pariye guḍuvi ajava ..... malpe ari .. billoḷ Arjuna bi .. gu .. turuvan ikkisi raṇadoḷ bâḷ biḷdo sugatiya paḍedan âtana maga Biṭṭiga kallan niṛisida maṅgaḷa mahâ śrî

205

At the same village, on a stone in front of the village entrance.

Râkshasa-saṃvatsarada Chayitra-ba 10 lu śrîmatu Kûraliya Malla-gauḍara magınu S'êûru-daḷavâra Jambura-Nâykana maga Màḷu .. .. ûrigâgi kâḷi sattanu

206

At the same place, on a second s'one.

toṭṭane kaṇḍ arâti-bhaṭa-saṅkuḷav eṇḍeseg eyde vandu kaṭṭ ।
aṭṭaḷavâgi mutte kaḍe-gâlada Bhaîravan-anti .. kaydu-goṇḍ ।
oṭṭajikâṛar-aṭṭegaḷan âḍisidaṃ kiḍikeyda vîrar and ।
oṭṭi siguḷdu kondu meṛedaṃ bhuja-śauryaman âji-raṅgadoḷ ||
kaṭṭâḷtanad âyatigaṃ ।
Beṭṭada Kûdaliya Hemma-gâvuṇḍanu ... ।
toṭṭene puṛpa-vimânadoḷ ।
iṭṭ uydar ddêva-kânteyar svarggakkaṃ ||
jitêna labhyatê &c. ||

208

At the same place, on a fourth stone.

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa .... pratâpa-chakravartti Râmadêva-Râya-râjyôdayada 16 nê Byaya-saṃ..... kha-su 10 Âdivâradandu .. .. nâḍe .... râneyanu seṛeya mâyvali śrîman-nâḷ-prabhu Kûriliya ... su-putra Hemma-gauḍanu .... tâgi kâdi .... vairi ..... tan âdanu maṅgaḷa mahâ

*Krôdhana = S'aka 886.

209

At the same village, on a virakal in a lane.

śrîmatu Yâdava-Nârâyaṇam bhuja-baḷa-pratâpa-chakravartti śri-vîra-Râmadêva-Râya-vijaya-râ-... 20 neya Virôdhi-saṃvatsarada Chaitra-su 11.... svasti śrîmatu Sinda-Gôvinda sitagara gaṇḍa Pâtâḷa-vartti-Bhujagêndra-vaṃsôdbhavaṃ śriman-nâḷ-prabhu Vayi ..... haḍavaḷiti Madhukaraiyarû Nâgarakhaṇḍeya .... nu Yaḍayâche-Âdayarû vivâdav âgi ..... Gôdhara-Seṭiya koṇḍu hôhâga turugoḷanû ..... lanû kêḷal-âgad endu śrîmatu râya-râja-guru .. chakravartti Brahmarâsi-dêvara sisyanu ..... haḍavaḷiti Madhukaraiyara maneya .... riyâṇad ekkaṭi Kâmayyanu (*rest gone*).

212

At Chikka-Kabbûru (same hobli), on a virakal in the Hanumanta temple.

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varuśa 1407 ney Akshaya-saṃvatsarada Bhâdrapada-suddha 12 lu Jâyiganu vîra-svarggasthan âdanu

213

At Basarûru (same hobli), on a stone behind the Narasiṃha temple.

svasti samasta-bhuvanâśraya śrî-pritvi-vallabha mahârâjâdhirâja .....ṭṭâraka Satyâśraya-kuḷa..... śrîmaj-Ja.. .. gha-Dêvara râjya..... ...m ire .. .. svasti sama..... .. mahâ-maṇḍaḷêśvara Banavâsepura-varêśvara Châmuṇḍi-labdha-vara-prasâda vairi-ghaṭâ-kêśari nâma-sa[ma]sta-pra[śa]sti-sahitam śrîmad . riva-Be[ḍa]ṅga-Dêvara maga śrîmat-Knudamarasar bBanavâsi-pannirchchhâsiramum Sântaḷige-śâsiramuman âḷutt ire Saka-varisha* 931 Sukla-saṃvatsarada Pausbya-suddha 5 Âdityavâram uttarâyaṇa-saṅkrântiy âge Eḍe-nâḍa Basavûra Peṛagârivû Hariyadin-ûr-gâvuṇḍu geye ka ..... sahaśra ..... dura mahâjanakke koṭṭa

214

At Jaḍḍihalli (same hobli), on a mâstikal at the village entrance.

śrî-Bâva-saṃvtsarada S'râvaṇa-ba[hu]ḷa 13 lû śrîmatu Kambha-gaûḍara maga Maḍarasanu âtana madavaḷige Damathave avar ibaru svarggastar âdarû .. yi-kalla geyadavanu Bônôjanu

215

At Tekkûrukoppa (same hobli), on a stone in the kân.

Nandana-saṃvatsarada Vayiśâkha-ba 7 lu Tavanandi-Timmana-gaûḍaru Yiṅguḷa .... kiba Mallikârjuna-dêvarige Viṭhappanu Koppada pura-varggavâgi koṭeû subham astu

216

At Kerchaḷḷi (same hobli), on a virakal near the Râmanta temple.

svasti Saka-nṛipa-kâlâtîta-sataṅgaḷ eṇṭu-nûra irppatta aydaneya Rudhirôdgâriy emba saṃvachcharam pravarttise tad-a [nta] rggata-suddhâshṭameyu-Śanivâradandu svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantaṃ Trikunda-pura-varêśvara Brahma-Kshatriya ..... nandana-vanachchatra ..... haya-lâñchana-darppaṇa-dhvaja-virâjamâna .. na-votti bageya gelvâta śrîmat-Priyâgar Eḍe-nâḍan âḷutt ire ... . bakereyum ârameyu dêgula .. ma mâḍisidâtan iy-ûra mûliga Kereyaḥaḷḷiya Guluganna Nerenûr-aḷiavinoḷ kâdi sattâ âtana maga Biran embônu Gâḍiṅgâyiganum i-kalla niṛisida maṅgaḷa mâ śrî ..... ta-Râjam i-kalla besa[ge]yda .... ridare piḍid-aḍasi ..... nâḍuma toḍe .... ḍidu biltoḍe ..... kayd iṛiyada .... gana paḍi galla ‖ svasti śri Bharatayyana divya-likita .....

*S'ukla = 951; 931 = Saumya.

217

At Tâḷaguppe (same hobli), on a vîrakal in front of the Râmanta temple.

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti Simhaṇa-De[va]-varirâda-Sôbhakritu-saṃvatsarada Bhâdrapada-sudha 10 Bri | yâ-Simhaṇa-vaḷitada Nâykaliya Thakkuranuṃ Taravûra Iḍugôlu ṭhâṇâta.. v iki | vumbaḷiya salisal ollade balidukoṇḍ iddaḍe .. ḷ-prabhu Kâmeya-haḍavaḷanu Tuḍunidiyal irddu ... haridu kâdidalliy âtana besavaga Tâḷaguppeya-Nâykana maga Chika-voḍeya taḷt iridu meṛadu ..... n âda || â-Kâmaiyya-haḍavaḷanu ..... bayalu kamba keyyan ikki (*rest illegible*).

218

At the same temple, on a virakal in front of the same.

svasti śrîmatu Saka-varusa 1204 Chitrabhânu-saṃvatsarada(y)Âsvija-bahu 11 Â svasti śrî .. ... Bîreya-haḍavaḷana Taravûra Vottivalli Tâḷaguppeya Mâcheya-Nâykana Baycheya-Nâyaka ... aḷiya Sôyi-Dêva-daḷabâra band att .. banda ..... taṭṭav ântu routa mâḍi kudure-sattigeya Bayicheya-Nâyka Sôyi-Dêvana kutti kuttisi-koṇḍu sura-lôka-prâptan âda maṅgaḷa maṅgaḷa śrî śrî yi-kalla kaḍedâta Santôja

219

On another virakal.

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti śrî-vîra-Râmai-Dêvara ..... râjyâdayada Sarvadhâri-saṃvatsarada .. .. 5 Guruvâradandu śrîman-nâḍ-prabhu-gaḍasarppa Taravûra haḍuvaḷa ..... (*rest effaced*).

220

At the same village, on a virakal below the tank bund.

svasti samasta-prasasti-sahitaṃ śrîmanu mahâ-maṇḍaḷêsvaraṃ ..... Mâṭâru-vaṃsô ..... iralu śrîmach-Châḷukya-Vikrama-varisa 52 neya Parâbhava-saṃvacharada ..... dalu Pâlguṇa-suddha-pañchamî-Sômavâradalu Eḍe-nâḍa epattara baḷiya bâḍa Taḷagupey ôkasthavâge ..... Isavuralu ..... koṇḍu sura-lôka-prâptan âda śrîmatu Tailapa-Dêvana Herma-gavuṇḍana Gavuṇḍabege .. .. koṭṭu pati ... jîvita . ....

221

At Kâtûru (same hobli), on a virakal in Patêl Kariyappa's back-yard.

namas tuṅga-&c ||

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaranuṃ Banavâsi-pura-varâdhîsvaranuṃ Jayanti-Madhukêsvara-dêvara labdha-vara-prasâdanuṃ sâhasôttuṅganuṃ satya-Râdhêyanuṃ śaraṇâgata-vajra-prâkâranuṃ Kâdamba-kuḷa-kamaḷa-mârttaṇḍanuṃ kaligaḷ-aṅkusanuṃ śrîmatu vîra-Mallidêva-Râyam uttarôttarâbhivriddhiyiṃ râjyaṅ-geyutt iralu śrîmatu Mallidêva-varshada hadinai-daneya Khara-saṃvatsarada Âsvaija-suddha 4 Budhavâradandu Simhaṇa-Dêvana maneya nâyaka Simha-Nâyaka-Vaṅkadêva-Nâyakanavaru Yeḍe-nâḍa Siḍaṇiyaṃ hâydu sereyam jiva-dhanavanuṃ koṇḍu hôhalli Kântâpurada ghaṭṭada besa-vaga divara Kâḷeya-Nâyakana makkaḷu Ajjeya-Nâyaka âtana tamma Bommaya-Nâyaka Siḍaṇiya huyyaḷaṃ kê]du tamma oḍeya Yeḍa-gâvuṇḍanu sahitan haridu sereyam jiva-dhanamanuṃ hintikki halavu kuḍure halabaru vira-bhaṭaraṃ keḍahi taḷut iridu meṛedu sura-lôka-prâptar âdarû || maṅgaḷa mahî śrî śrî

222

At the same place, on a second virakal.

Sarasvatyai namaḥ ||

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ-śabda śrîmanu-mahâ-maṇḍaḷêsvaraṃ Banavasi-pura-varâdhisvaraṃ Jayanti-Madhukêsvara-dêvara labdha-vara-prasâda sâhasôttuṅga satya-Râdhêya śaraṇâgata-vajra-prâkâra Kâdamba-kuḷa-kamaḷa-mârttaṇḍa kaligaḷ-aṅkusa śrîmatu vîra-Mallidêva-Râyam uttarôttarâbhi-vṛiddhiyiṃ râjyaṃ geyutt iralu Mallidêva-varshada hadineydaneya Khara-saṃvatsarad Âsvayuja-suddha 4 Budhavâradandu Siṃhaṇa-Dêvana nâyaka Siṃha-Nâyaka-Vaṅkadêva-Nâyakanavaru Yeḍe-nâḍa Siḍaṇiya hâydu seṟeyaṃ jîva-dhanavanuṃ koṇḍu hôhalli Mallidêva-Râyana nâyaka Geṇḍevaḷalu Kântâ-purada ... ... gâvuṇḍa tann-âḷû tânû baridu kâdi Siḍa ... ... tikki halavu-kudure halabaru-vîra-bhaṭaraṃ keḍahi ... ... iṟidu meṟedu sura-lôka-prâpta ... ... (*usual final verse*) maṅgaḷa mahâ śri śrî

223

At Geṇḍḷa (same hobli), on a virakal on the tank bund.

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ śri-vîra-Bammarasa-vijaya-râjyôdayada 14 neya Âṅgira-saṃvatsarada Pâlguṇa-sudha 8 Guruvâradandu ||

vṛi || kshôṇî-kânteya bâḷa-paṭṭav Eḍe-nâḍ ant allî vastûtkara- |
sthâṇaṃ tân enis irdda ... ... ttama- |
trâṇaṃ nâḷ-prabhu Gujja-gauḍan esevaṃ tat-sûnu sampat-kalâ- |
śrêṇî-nâyakan Ajja-gauḍan iḷeyoḷ prakhyâti ... ... ||
... ... Hoysaṇâkhyaṃ ripu-baḷa-gaja-saṃhâran ihâ-Nṛisiṃhaṃ |
.. râmbhôrâsi san-maṇḍaḷika-jagadaḷaṃ ... ... |
tôraṃ-goṇḍ âjiyoḷ maṇḍaḷika-baladoḷ kâdi tad-Brahman udyad- |
dhîrôdâttaṅgan êneṃ guḍe janad esavaṃ kûḍe pordda ... ... gauḍan ||
...oppitt andu baṭṭâvaḷiyolu...âścharyadiṃ kaṅge ... ... |
iḍal oppitt andu phâḷakk aḷavaḍe tilakaṃ sâra-kastûriy enduṃ |
poḍa ... ... śôbbâruṇa-maṇi-viḷasan-maṇḍana-śrêṇiyindaṃ |
muḍiyol pû-gampu śastraṅgaḷin esevan iḷâ-bhâgyan îy-Ajja-gauḍan ||
... ...Nârâyaṇan iḷey-oḍeyaṃ Brahmanâ yandu mechchal |
koḍut irddaṃ bhâseyaṃ Hoysaṇana ... ... |
piḍi .. ṃ saptâṅgavaṃ nimm aḍigaḷa balad âdhâradind endu banduṃ |
paḍiyiṭṭaṃ kshêtrapâḷam ... ... ||
... ... Nârasiṃhaṃ prabaḷa-baḷa-yntaṃ bandu kâdutta bêgaṃ |
taḷeyaṃ koḷvalliy Ajjaṃ naḍadu piḍidu bâḷ-gittu sutt-irdda ... ... |
kuḷamaṃ râvuttaraṃ taḷt iṟidu kaligaḷaṃ siḷdu tûḷd ... ... |
... ... ḷâsaṃ ||

kaṃ || kaḍu-gali Bommaṃ ... ... | ... ... palavuv âge ... ... ||
... ... raṇadol | ... ... kîrtti-paḍedan dhareyoḷ ||
divijaru pû-maḷe-gareyalu | vividha-guṇa-brâtan Ajjana ... ... têjaṃ |
divijeyara keyya ... ... | ... ... bhuvana-vikhyâtan ensidaṃ neṟe vîraṃ ||

jitêna labhyatê &c. ||

maṅgaḷa mahâ śri śri Kupaṭûra kalukuṭiga Birôja kaḍeda kallu || śrî śrî śri

224

At the same place, on a virakal.

svasti śrîmatu Kâdamba-chakravartti Malli-dêvarsaru sukhadim râjyam geyyuttam ire Saka-varisa sâsirada nûra nâlvattane .. Bahudhânya-samvachsarada Pusya-bahula-pañchami ... .. vârad andu Iḍugôḍa heggaḍe Mâdeyana maga Binava .. ṇam .. Geṇḍavaṇadal irddu Kuputûriṅge hôguttam ire ‖

.. ḍeva-siḍilante kaḷḷar | kaḍupim Bandaḷeya haḷḷa .. ḷu tâgal sañ- |
gaḍadavar ôḍal â-Binava .. | kaḍu muḷid Antakana terade tâgidan ...va .. |
tâgidaḍe muḷidu kaḷḷar | ppôgade nilu ni .. nutte kavitar Binavam |
râgisi ... . iṛid aḷukade | nâgaṅgaḷa kaṇḍa Garuḍanant ânt iṛivam ‖
Javan uṇḍu kârid.andadin | avandiram .. du Binava tâm basavaḷiyal añ- |
kavanam vimânadalu Vâ- | savana purake vuyidar amara-gaṇikeyar olavim ‖

Nârâyaṇa

225

At the same place, on another virakal.

svasti śrîmat-Tribhuvanamalla-Dêva râjyam geyutt ire Saka-varisam sayira pari Vikrama 10 ṛpaya-samvachcharadalu Maḍayara Satyagara-Dêva Geṇḍavaṇavan iridu turuvam koḷev endaḍe Mañcha-gâvuṇḍana makkaḷu ûr-aḷivinalu Maḷayainu Hagaraṇayu sattaḍe Mañcha-gâvuṇḍana kared âvare.. ..... savarisi biṭṭa ‖

227

At Dyâvanahaḷḷi (same hobli), on a stone in front of the Râmêśvara temple.

svasti śrîmatu Banavaseya-pura-varâdhîsvaram Jayanti-Mâdukêsvara-dêvara prasâda Malli-dêvana râjyadalu 18 neya Subhânu(śchya)-sa[mva]tsarada Âśvayuja-śuddha-êkâdasi .. ḍḍavâradalu Beḷuva-geya Mâra-gauḍana maga Râma-gauḍanu dâriyalu kaḷaru tatali taḷut iṛidu .. lugâḍi sura-lôka-prâpitan âdanû ‖

229

At the same place, on a third virakal.

svasti samasta-prasasti-sahita śrîmanu mahâ-maṇḍaḷêsvaram Jayanti-Madukêsvara-dêvara labdha-vara-prasâda mṛigamadâmôda śrîmach-Chaḷukya-chakravartti Kirtti-Dêv-arsaru maṇḍaḷika... sukha-saṅkathâ-vinôdadi râjyam geyuttam iralu Jâgadêvana dhâḷ-etti.. Yindavaradalu śrîmanu mahâ-pradhâna .... ya Kâḷa-gauḍana maga Boppa-gavuṇḍa .... tâgi taḷut iridu sura-lôka-prâptan âda ‖ tamma .. yi-dharma-pratipâlisida ‖ *(rest illegible).*

231

At Niṭṭakki (same hobli), on a virakal in front of the Kallêśvara temple.

Rudhirôdgâri-samvachharada suda-Mâgha-Sanivâradali Gôveya Raṇuveya Aḷûri-Mallarasa Bageyarasa vîra-galadali Niraḷkeya Kalla-gauḍara ma .. maneya gauḍiyanu âtana tamma Taḷûguppeya Narasa-gauḍanu gauḍiyanû pôliyalli .... hôgut iralâgi Kala-gauḍara maga Bomma-gauḍanu .... gauḍana kondali dêva-padake sandanu |

232

At Puṭṭanahaḷḷi (same hobli), on a stone at agasé-bâgil.

śubham astu svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varuśa sâ 1503 neya Vṛiśa-samvatsarada Phâlguṇa-śu 10 lu śrîmatu Keḷaḍi Râma-Râjayyanavaru Puṭṭanahaḷḷiya Bhadri-gauḍage koṭṭa umbuḷi-

sâsana | nâvu ninna kaṇṇa ttegisida sammandha Sorabada śimege saluva Basaûrige saluva Puṭṭana-haḷḷige saluva ûra mundaṇa holanoḷage chiṭṭana-kha 5 aksharadalu aiyi-ghaṇḍugada gaddenu biṭṭeu âgi ninna santâna-pâramparey âgi sarvvamânyav âgi anubahise bahudu baradâta sênabôva .....

233

At Vudri (same hobli), on a stone to the east of the Bana-S'aṅkari temple.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
bhadraṃ Samantabhadrasya Pûjyapâdasya san-matêḥ |
Akaḷaṅka-guiôr bhûyât śâsanâyâgha-nâśinê ||
dhurado] Châḷukya-chakrêśvaran adhika-baḷaṃ Tailapaṃ satya-ratnâ- |
karan â-Satyâśrayaṃ vikrama-bhuja-baḷadiṃ Vikramâditya-bhûpaṃ |
vara-têjaṃ Ayyaṇaṃ bhûtaḷa-nuta-Jayasiṃhaṃ Manôjâta-rûpaṃ |
dhareyol Trailôkyamallaṃ nirupaman esedaṃ Sôman urvvî-lalâmaṃ ||
tribhuvana-jana-ṇutan esedaṃ |
Tribhuvanamallaṃ virôdhi-bala-hṛit-sellaṃ |
vibhavada Bhûlôkamallaṃ |
vibhu sale Jagadêkamallan âḷdaṃ dhareyan ||
Kuntaḷa-vishayakk adhipati |
Kuntaḷa-chakrêśan alli Banavase-nâḍoḷ |
Kantu-śrî-niḷayaṃ sale |
bhrânt êṃ Jiḍḍuḷigeyalliy Uddarey eseguṃ ||
beḷedirdd â-gandha-śâḷi-vana-parivṛitadiṃ teṅgu-paṅkêja-shaṇḍaṅ- |
gaḷin oppaṃ pettu tôrpp â-vakula-tiḷakadiṃ champakâśôka-jambû- |
kuḷadiṃ jambira-pûga-druma-kuravakadiṃ nâgavalli-taṭâkaṅ- |
gaḷin âdaṃ harnmyadind Uddare bhudha-jana-saṃprîtiyaṃ mâḍutirkkuṃ ||
dharaṇiśaṃ Gaṅga-vaṃśaṃ jana-ṇutan iṛiv-â-Chaṭṭigaṃ vairi-bhûpâ- |
ḷarumaṃ beṅ-koṇḍa-gaṇḍaṃ sogayise hariv-â-Kañchigaṃ dhâḷiy-iṭṭaṃ |
mareyaṃ tân ... nâḍoḷagaṇa haṇavaṃ koṇḍan â-Mârasiṅgaṃ |
vara-têjaṃ Kîrtti-Râjaṃ raṇa-mukha-rasikaṃ Mârasiṅgaṃ nṛipêndraṃ ||
Gaṅga-kuḷa-kamaḷa-dinakaran |
Aṅgaja-sannibhan anûna-dâna-vinôdaṃ |
bhaṅgisidaṃ vairigaḷaṃ |
tuṅga-yaśaṃ negaḷdan oppey Ekkala-bhûpaṃ |

vṛitta || paramârthaṃ vîra-tirttaṃ para-hita-charitârttaṃ sadâ-bhâvitârttaṃ |
taruṇî-sammôhanârthaṃ Manasija-janitârûpa-saṃśuddhitârttaṃ |
vara-śishṭânîkak artthaṃ sale kuḍe paḍeguṃ lôka-saṃrakshaṇârttaṃ |
purushârttaṃ svârttaṃ end Ekkala-narapati bhû-lôkak anti ... t irkkuṃ ||
baḷavad-vidvishṭa-bhûpâḷaran avaya [va] diṃ kâdi beṅ-koṇḍa-gaṇḍaṃ |
daḷav ellaṃ vôḍe gaṇḍaṃ biruda-bhaṭaru bennittu pôpalli gaṇḍaṃ |
kaḷanaṃ pêld aṭṭe gaṇḍaṃ ripu-madaharaṇaṃ Gaṅga-mârttaṇḍa-dêvaṃ |
taḷedaṃ bhû-kânteyaṃ Yekkala-nṛipa-tiḷakaṃ châru-dôr-ddaṇḍadindaṃ ||
krûrârâtibha-kumbha-sthaḷa-vidaḷaṇa-kaṇṭhîravaṃ viśva-vidyâ- |
dhâraṃ S'rî-Bhârati-maṇḍana-kucha-maṇi-hâraṃ Manôjâta-rupâ- |
kâraṃ gambhîra-nîrâkaran amala-guṇaṃ satya-bhâshâ-vibhûshaṃ |
târâ-śubhrâbhra-Gaṅgâ-śaśi-visada-yaśaṅg Ekkalaṅg opput irkkuṃ ||

Aṅga-Kaḷiṅga-Vaṅga-Kuru-Jâṅgaḷa-Kauśaḷa-Madhyadêśa-Bhad- |
raṅga-Turushka-Gauḍa-Magadhândhram Avanti-Varâṭa-Chôḷa-dê- |
saṅgaḷa paṇḍitar kkavigam uttama-yâchakag eyde koṭṭu Kar- |
ṇṇaṅge samânam âge saley Ekkalan ittapan oppe vittamaṃ ||
amardina bari-vonalindaṃ | kamanîyaṃ kaḷpa-valli puṭṭuva teradim |
pramadâ-ratnaṃ janiyisal | amaḷâṅgane Suggiyabbarasi dhâriṇiyol ||
Paramêshṭi-svâmi deyvaṃ guru tanag esav î-Mâghaṇandi-vratîndraṃ |
vara-Bhavyar vvandhu-varggaṃ nirupama-mareyaṃ-êrid â-Mârasiṅgaṃ |
narapâḷaṃ aṇṇan â-Suggiyabarasi yatîśargge koṭṭ anna-dânaṃ |
dhareg oppam-bettud â-Pañchavasadi jasavaṃ bîruguṃ mâṭadindaṃ ||
vîra-Jinêndra-pâda-sarasi[ru]ha-râjita-râjahaṃseyaṃ |
châru-charitreyaṃ guṇa-pavitreyan ûrjjita-dâna-śileyaṃ |
Bhârati-karṇṇapûre muni-râja-payô[ru]ha-bhṛṅgeyaṃ guṇâ- |
dhârada Suggiyabbarasiyaṃ dhare baṇṇisut irkkum âgaḷuṃ ||
Savaṇana-biḷiloḷe biṭṭaḷ | bhuvana-stute mattar oppe sale panneraḍaṃ |
bhava-hara-Pañchavasadig â- | pravarânvite Suggiyabbarasi dhâriṇiyol ||
katipaya-kâlântaritaṃ | hitav enip â-pûrvva-vṛitti taḷeyalu paḍeguṃ |
satataṃ Jina-pûjôtsava- | ratey app â-Kanakiyabbarasiyiṃ dhareyol ||
Jina-pûjege Jina-mahimege | Jina-râjana majjanakke Jina-bhavanakkaṃ |
Jina-munig esav-î-dânaman | anavarataṃ mâḍut irkku Kanakiyabarasi ||
Jina-gṛihaṃ illadalli Jina-mandiramaṃ Jina-gêhaṃ âgiyuṃ |
Jina-munigaḷge dâna-nichayaṃ dorekoḷḷada ṭhâvinallig â- |
muni-janag ittu kîrtti-late pallavisutt ire lôkadalliy ant |
anupamam âgal â-Kanakiyabbarasiy opputav irkku dhâtriyol ||
sura-kujaman iḷisi S'akraṇa | surabhiyan inu êvud endu chintâmaṇiyaṃ |
pariharisi kuḍale ballaḷe | paramârttthaṃ Chaṭṭiyabbarasi dhâriṇiyol ||
janakanu Mârasiṅga-nṛipan agrajan Ekkaḷa-bhûpa vallabhaṃ |
dinakara-têjan oppe Daśavarmma-nṛipaṅg Ereyaṅgan-agra-nan- |
danan anujâta Kêśava-nṛipâḷa chaturvidha-dânadinda mân- |
tanadoḷe Chaṭṭiyabbarasiyaṃ budha-maṇḍaḷi mechchi baṇṇikuṃ ||
paramârâdhyaṃ Jinêndraṃ guru rishi-nivahaṃ Boppa-daṇḍêśa mâvaṃ |
nirutaṃ Boppavvey ant â-janani janakan â-Kôṭi-Seṭṭi pramôdaṃ- |
beraś irdd â-S'ântiyakkaṃ karav esad iral â-patni samyaktva-ratnâ- |
karan app î-Kêti-Seṭṭ Uddareya basadiyaṃ mâḍidaṃ puṇya-puñjaṃ ||
vimaḷa-yaśô-vitânan Akaḷaṅkan upârjjita-Jaina-dharmman â- |
gamika-jana-prapûrṇṇa-vikachâbja-sarôvara-râjahaṃsan end |
amama dharitri baṇṇipudu Bhavya-śikhâmaṇi Bhavya-bandhuvaṃ |
sumati-nivâsanaṃ negaḷda Kêtanan uttama-dâna-satvanaṃ ||
parama-śrî-Mûḷa-saṅghaṃ sogayisut ire śrî-Koṇḍakundânvayaṃ . . . |
ire śrî-Kṛâṇûrggaṇaṃ Gachchham esad ire sand â-Tintriṇikâkhyam oppam- |
beras â-śri-Râmaṇandi-brati-patiy esedaṃ Padmaṇandi-bratîndraṃ |
vara-śishyaṅg agra-śishyaṃ negaḷdanu Munichandrâkhya-siddhânta-dêvaṃ ||
ant avara sishyan esegum | bhrânt êṃ śrî-Bhânukirtti-siddhântêśaṃ |
Kantu-mada-darppa-daḷanaṃ | santata-budha-kaḷpa-bhûja negaḷdaṃ dhareyol ||
kanaka-Jinâlayav esed iral | anupaman Ekkaḷa-nṛipâḷa Savaṇana-biḷiloḷ |
jana-nutam ene Bhânukirtti- | munig oppire biṭṭa mattaraṃ panneraḍaṃ ||

negaḷe Chaḷukya-chakri-varaham Jagadêka-mahiśa sâsiram |
migil aṟuvattu-Kâḷayuta-Mâgha.. d â-daśami Bṛihaspati |
sogayise vâra panneraḍu-mattaranâ koḍageyya hâdamam |
tagarade Bhânukîrtti-munig Ekkala biṭṭa śaśâṅkan uḷḷinam ||
kôṭi-payam kavileyan eḷ- | kôṭi-tapôdhanara vêda-vidaram pannir- |
kôṭiyane Kôṭi-tirtthade | kôṭi-mahâ-dinadoḷ aḷidan int idan aḷidam ||

(*usual final verse*) śrî-Bandaṇikeya tirtthada pratibaddha.. ||

234

At Hiri-Chavaṭi (same hobli), on a virakal in the back yard of the Kallês'vara temple.

svasti śrîmat-pṛithuvî-vallabham mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka śrîmatu Satyâśraya-Dêva pṛithuvî-râjyam geye Saka-varisha 921 Vikâri-saṃvaṣchara pravarttamânam âge sâmanta-kesari-Bhîma Banavasi-pannir-chchhâsiraman âḷutt ire Kaḍimeyyaṅgaḷa porgge svathanam geye Bandaṇikeya-sattarara Nâgârjjuna nârggavuṇḍu geye Banavaseya Chaṭṭa Nâgarakaṇḍakke munidu pariyan aṭṭidaḍe Toḍaḷḷiyan iridu.. .... . âdaḍe Gavuṇḍayya nâḷ-gavu[ḍu] geye Tavudaṭṭige-Naribbe-gavuṇḍiya maga Ammaṇṇa-gavuṇḍa tann ûr-aḷiva kaṇḍu ..... sandu svarggakke sandan âtana tamma Râyanu aḷiya Mâdeyyanum î-kalla neṭṭar || maṅgaḷam

235

At the same place, on a second virakal.

svasti śrî pṛithvî-vallabham mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêva-râjyam uttarôttarâbhivṛiddhige saltum ire śrîmanmahâ-pradhânam Madhuvapayya perggaḍetana geyye Bandaṇikeya Boppa nârggâvuṇḍu geyye | Châḷukya-Vikrama-kâḷada 9 Raktâkshi-saṃvatsaradandu kur-mmaga Bammayyam turu pariye aḍḍa-bandu turuva magurchchi sura-lôkakke sandam | maṅgaḷa mahâ śrî śrî.

236

At the same place, on a third virakal.

svasti śrî pṛithvî-vallabham mahârâjâdhirâja paramêśvaram parama-bhaṭṭâra Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêva-râjyam uttarôttarâbhivṛiddhige saltum ire Banavâsepannir-chchhâsirkke Ma lhuvapayyam pergga[de]tanam geyye Bandaṇikkeya Boppa nârggavuṇḍu geyye Châḷukya-Vikrama-kâḷada 9 Raktâkshi-sa[ṃva]tsa[ra]da Tavudaṭṭiya Vâḷa-gâvuṇḍana maga Châvuṇḍa-gâvuṇḍa Banavâseya Tailapam turuvam koḷalu aḍḍam-bandu magurchchi sura-lôkakke sanda maṅgaḷa mahâ śri śrî

237

On a stone at the south of the entrance of the same temple.

śrîmatu Saka-nṛipa-kâḷada 1143 neya..... suda 14 Viśu-saṃvatsarada S'râva...suda 1 Bṛi-dandu . tikuṇḍa-nâḷa ..... Bandaṇike Bomma Dêvarasara ..... Ballava Boppana parama kâḷagaḍu Machaṇṇage Tauvaṭiya Mâle-gavuḍam âtana .... Mâḷa-gauḍ i-Mâda-gauḍa ... yagaḷu tamma êkastar âgi â-staḷada prabhu-mânya ashṭa-bhôga-têja-svâmîyamam stri-putra-dâyâda ...alliya basa-vukaḷanu . tiye . yathâ-kâlôchiita-krayadim koḍuvalli Rêvaṇṇanu tamma voḍa-vuṭṭida Mallaṇṇa-Heppaṇṇaṅgaḷa anujñeyim vibhaktar enisi-koṇḍu nir-ddâyâdav âgi tanna sat-param śrîman-nâḷprabhu Tribhuvanamalla Pṛithivi-Seṭṭikeveyaru â-Bomma-Seṭṭi mukhyav-âgi samasta-prabhu-gâvuṇḍugaḷinde â-Taruvatiya gauḍugaḷu dâna hisidu parichchhêdav-âgi .. ttam meṭṭi jêgharteyam tâgisi kâḷam toḷedu dhârâ-pûrvvakav âgi koṭṭaru â-Rêvaṇṇanu bhuktâ . bhôgav âgi sallutt iddalli â-staḷada

Kalidêvara dêvâlyavanu jîrṇṇôdhâravâgi kalu-vesana mâḍisi kereyan agaḷisi â-dêvara aṅga-bhôga-raṅga-bhôgakk endu koṭṭa gadde kamba 10 tôṭa eraḍu baraṇam hoṅge vîsa Dêva-Râya yi-dharmmavanu â-stânad-âchâryya Sakeya-jîyarige dhârâ-pûrvvakav agi koṭṭaru maṅgaḷa mahâ śrî śrî

238

At the same village, on a dîpa-mâlê pillar of the Râmês'vara temple.

śubham astu

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-sakha-varuśa 1548 neya Kali-varuśa 4702 neya Krôdhana-saṃvatsarada S'râvaṇa-śuddha 1 Sômavâradalu Hoṅkaṇada sênabôga Liṅgappayyagaḷa maga Puṭarasayya Puṭarasayyagaḷa maga Râmaṇṇanu | Hirê-Chavuṭiya Râmêśvara-dêvara guḍiya kallu-kelâsa mâḍisi dîpa-mâlê-kambada.....

239

At Chikka-Chavuṭi (same hobli), on a virakal in front of the Râmêśvara temple.

svasti śrî jayâbhyudaya-Saka-varusha 136. neya Raktâkshi-saṃvatsarada Srâvaṇa-su 10 Gu Kalimanavaḷa Chikka-Chauṭiya prabhu Bommaḍa âtana maga Mâdarsanu maneya Sômalâsi-Dêva â-kereya Parayala-gauḍana makkaḷu Kâḷa Bommama tamma dâyâda-kelasake kannavan ikkalu | anda (*rest illegible*).

240

At the same place, on a 2nd virakal.

Saka-nṛipa-kâlâtîta-saṃvatsara-śataṅgaḷ . . raneya Ânanda .... śrî-Kannara-Dêva râjyaṃ geyye .... vâsi-pannichchhâsirada Bharama śrî-kali-Viṭṭarasana .. garasaṇṇa yaḷdutta Kaṅga-Liṅḍiga nâḷ-gavuṇḍu geye .. sura turuvaṃ Bêḍa-kaḷḷa-pôge Piriya .... daṭṭiya gauṇḍa Kachchhavi-kolatilakaṃ Kali-rûpam allim bandu Kaḷiḷera lôkakke sanda âtaṅge bhûmî-dânaṃ satta gaṇḍam keyya 15 âtana magaṃ Karuvayyanu Ammaṇṇanu kallaṃ mâḍisi nirisidad idaṃ .... ashṭa-vidha-palaṃ aḷidâtaṅgaṃ pañcha-mahâpâtakam akkum

243

At the same village, on a stone in Buḍṇâsâbi's wet land.

svasti śrîmach-Châḷukya-chakravartti Trailôkyamalla-Dêva-vijaya-râjyam uttarôttaraṃ salluttam ire Saka-nṛipa-kâlâtîta-saṃvatsara-śataṅgaḷ ombaynûra tombatt-eraḍaneya Sâdhâraṇa-saṃvatsarada Kârttika-paurṇṇamâse-Chandravâradandu śrîmad-anâdiy-agrahâraṃ Kuppaṭûr-aśêsha-mahâjanaṅgaḷge Viśvakarmma-pramukhar â-karṇṇikaru pâda-pûjeyaṃ koṭṭu Kamaṭhêśvara-dêvargge Mâvukâla bayalalu ...bemeyana koḷaniṃ baḍagalu Kachchhaviya ghaḷeyalu biḍisida gadde kamma 5 (*usual final phrase*).

246

At Kuppaṭûru (same hobli), on a stone near the araḷî-kaṭṭe.

svasti Akâlavarsha śrî-pṛithuvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Karkara-râjyam uttarôttarâbhivṛiddhiyiṃ salisuttam ire Saka-nṛipa-kâla (*stops here*).

247

At the same village, on a pillar in the raṅga-maṇṭapa of the Râmês'vara temple.

svasti śrî S'aka-varushada 1210 neya śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa praudha-pratâpa chakravartti śrî-vira-Râma-Dêva-vijaya-râjyôdayada 19 neya Sarvvadhâri-saṃvachchharada Mârgga-

śira-śuddha 1 S'u || śrîmad-anâdiya piriy-agrahâraṃ Kuppaṭûra aśêsha-mahâjaṅgaḷu tamma grâmâdhidêva śrî-Mûlasthâna-dêvara gôsagey-upahârakke kulake vokkuḷâ bhatta dêva-goḷagav âgi koṭṭaru maṅgaḷa mahâ śrî śrî (*usual final verses*).

248

On a stone in front of the same temple.

magaṃ Bidiyammaṃ Kuppaḷûra mahâjanakke gô-sahasrake ponna koṭṭu sâsirbbar itta parakeya kai-koṇḍu kalla niṛisidaṃ maṅgaḷa mahâ śrî śrî

249

On a stone in front of the same temple.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśra ..... mahârâjâdhirâjaṃ paramêśvaraṃ ..... śraya-kuḷatiḷakaṃ Châḷukyâbhara ..... malla-Dêvara vijaya-râjyam uttarôtta ..... saluttam ire tat-pâda-padmôpajîvi ||

..... dindaṃ | kadanadol idirânta Maleya-mahipâ ..... |
... âditya-chamûpati | vidita-yaśaṃ râjya .....irdda ||

â-mahânubhâvaṃ Banavâsi..... mumaṃ Sântaḷige-sâsiramuman ubhaya ..... êkabôgadin âḷuttam ire ire ||

vanadhi-parîta ..... bhûshaṇa-bhûshitav âytu Kuntaḷâ- |
vani-vanitâ-mukhakke ..... ippa-vol irddud oppuv â- |
Banavase-nâḍ adakke chaluviṅgi da ..... âytu Kuppaṭûr |
anupama-vêda-śâstra-vidar ..... dvijariṃ nirantaraṃ ||
suttaluv etta nôḍuvaḍav ôduva ..... anêka-lô- |
kôttama-vêda-pâragarin âśrama-dharmma-vichâra ..... |
pattiya balmeyoḷ nipuṇar appa mumukshugaḷinda gu..... |
tt oppitu Kuppaṭûr pposat id ond-Amarâvatiy emba permmeyi[ṃ] ||
..... illada viprar ssaṃ- | śrutiy illada yatigaḷ adhika-baḷado .. |
yutar allada su-bhaṭar ppati- | hitar allada satiyar ..... pura-varadoḷ ||
beḷada su-gandha-śâli-vanadiṃ koḷadiṃ ..... sthaḷaṅgaḷiṃ |
suḷiva madâḷiyiṃ giḷigaḷiṃ giḷi-sôva latâ .... kkaḷiṃ |
baḷasida nandanâvaḷigaḷiṃ sogayippudu Kuppaṭûru Kun- |
taḷa-vishayakke dal toḍav id embinam oppugum etta .. ppaḍaṃ ||

svasti yama-niyama-svâdhyâya-dhyâna-..... na-maunânshṭhaṇa-japa-samâdhi-śîla-guṇa-sam ..... -ruṃ Rig-Yajus-Samâdharvva-vêda-vêdâṅgânêka ..... shṭâdaśa-śrimiti-purâṇa..... Bharata-vâda-Vâtsyâyana ..... pâkarmma-bhâshâ-parijñâna-prasannaruṃ anêka-kâvya ..... nâṭakâḷaṅkârâhârâbhaya-baishajya-śâstra ... vinôdaruṃ shaṭ-karmma-nirataruṃ śaraṇâgata-vajra-pañjararuṃ ... śrîmat-sarvvanamasyaḷ-anâdiy-agrahâraṃ Kuppaṭûr-aśêsha-.. hâ-janaṅgaḷu

Hara-padâmbuja-bhṛiṅgaṃ | nirupama-châritra-niḷaya...mâna-dhanaṃ |
vara-tarkka-tantra-nâṭaka- | Bharata-kaḷâ-nipuṇa-lôkan ..... niśaṃ ||

â-mahânubhâvan â-sthaḷad-adhideyvaṃ śrî-Mûlasthâ..... aṅga-bhôga-raṅga-pûje-nitya-naivêdya-sandhyâ-dîpa-Chaitra-pavi ..... haṇakaṃ dêvâlayada jîrṇṇôddhârakkav endu S'aka-nṛi ..... lâtîta-saṃvatsara-śataṅgaḷ om 987 ya Viśvâvasu...tsarada Kârttikada paurṇṇamâ(vâ)sey-Âdityavâra-dina.. ya vyatîpâtav-ondâda-tithiyalu sâsirvvo ... pâda-pûjeyaṃ koṭṭu biṭṭa dharmmav âvud endaḍe

(*here follow details of gift and usual final phrases and verse*) mattaṃ dêvara saṅje-soḍariṅge baḍagaṇa-hebbâgila dana-mandeya gobbarada sâmya ‖ int initu-sthaḷaṅgaḷa haḍade Lôkanâtha-paṇḍitara heṇṇiṅgaṃ gaṇḍiṅgaṃ â-chandrârkka-târam-baraṃ saluttam ire ‖

250

On a virakal in front of the same temple.

namas tuṅga-&c. ‖

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti śri-Simhaṇa-Dêva-varushada 26 Hêmaḷambi-saṃvatsarada S'râvaṇa-bahuḷa 11 S'ukravâradandu ‖ svasti samasta-praśasti-śa .... śrîmad-anâdiy-agrahâraṃ Kuppaṭûra tuṟuvanu Guttiya Sôvi-Dê .... · dhâḷi-mârggadiṃ koṇḍ-avasaradoḷu sâsirvvara priya-putran appa Hommi-Se ...Kâmeyana maga Mâraṇavaḷḷiya Kâman ivar-irvvaruṃ namag id avasaram endu parid eydiy ârd uravaṇisi tuṟuvaṃ maraḷchi ‖ ant â-avasaradoḷu ‖

kanda ‖ âsurade barppa balamuman | ôsarisade pokku Mâra-Kâmaṃ raṇadoḷ |
pês-êḷe hoydu kond int | â-sukaraṃ berasu tavisidar mmâr-ppaḍeyaṃ ‖
sura-gaṇikeyarkkaḷ ellaṃ | bharadiṃ raṇak eydi Mâra-Kâmanum ant â- |
mara.. vimânadin oyyalu | sura-lôka-prâptar âdar î-Kali-yugadoḷ ‖

(*usual final verse*) Kâma-Mâra

251

At the same village, on a vîrakal in the garden of Nâḍiga Gôvinda-Râyar.

svasti śrîmatu Kaḷachuryya-bhuja-baḷa-chakravartti-râya-Murâri-Sôvi-Dêva-varshada 10 neya Durmmati-saṃvatsarada Mâghada puṇṇami-Sômavâradandu ‖

kanda ‖ Banavase-nâḍaṃ haḍed int | anunayadiṃ Vikramâṅkan âḷutt iral â- |
Manu-nîti-mârggav oppuva | Dhanada-śrî Kuppaṭûra sâsirvvakkaḷ ‖
sukhav iral ant â-vûraṃ | makhamaṃ kiḍip-asuran-ante kiḍisalu barpp â- |
sukha-rahita-Gavuḍa-Sâmiya | sakharoḷag âg eyde piḍiye pârvvara seṟeya ‖

va ‖ ant â-Gavuḍa-Svâmi-daṇḍanâthaṃ siddhâyamaṃ neṟeye koṇḍ anyâyadind Uchchaṅgiya Haḍe-Dêvana dhâḷiyaṃ tandu grâmamuṃ mû-vaḷasâgi mutti yiṟidu sûṟeyaṃ koṇḍ uḍey urchchi seṟeyaṃ piḍiye ‖

piḍivudum ant â-kshaṇadind | Iḷukêya-Nâyaka-tanûjanaṃ karadâgaḷ |
kaḍu-gali-Kêteya-Nâyaka(niṃ) | biḍisi strî-gôvan endu besasal aśêsha ‖

va ‖ antu besasuvudum Mâriya masakad-ante mâ-masakaṃ masagi palara taḷutt iṟidu seṟeyaṃ jîva-dhanamumaṃ maguḷchi sura-lôka-prâptan âdan adak aśêsha-mahâjanaṃ mechchi netta-goḍagey end âtana magaṃ Mâkeya-Nâyakaṅge hâda-keyyumaṃ hattu-keyya maneyumaṃ sarvvâbâdhâ-parihârav âgal â-chandrârkkaṃ târam-baraṃ saluvant âgi koṭṭaru ‖ (*usual final verse*).

252

At the same village, on a virakal near the Alkemma temple on the tank bund.

svasti samasta-bhuvanâśrayaṃ śrî-pṛitvi-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmatu pratâpa-Jagadêkamalla-Dêva-râjyam uttarôttarâbhipravarddhamânaṃ â-chandra-târaṃ-baraṃ salluttam ire svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śila-guṇa-sampannar appa śrîmad-anâdiy-agrahâraṃ Kuppaṭûriṅgaṃ Nêṟiligegaṃ sîmâ-sambandhadiṃ yuddhamâge tatu-samayadoḷ avasaram-baḍedu Kuppaṭûra sâsirvvara magaṃ..... ḍeya-Bichaṇana magaṃ Kîrttiyaṇṇaṃ miṟi mêre-dappi kaviva-mâr-

vvalamaṃ Baḷâra-bayaloḷage mârkkoṇḍu palaraṃ taḷamâ.. koṇḍu Rudhirôdgâri-saṃvatsarada Bhâdrapada-suddha-navami-S'ukravâradandu sura-lôka-prâptan âda (*usual final verses*) âtaṅge matta 1 gaddeyaṃ sâsirvvaru pratipâḷisuvaru ||

253

At the same place, on a 2nd vîrakal.

śrîmat-Jagadêkamalla .. .. varshada Durmmati-saṃ .. .. da Vai.. kha..... vâradandu .... gegaṃ sîmâ-byâjav âgalu..... ruvara maga Saṅgaḍiya Mâḍi-Seṭṭi Nêralageya besa-vakaḷaṃ talt iṛidu palaraṃ kondu sura-lôka-prâptan âdan âtage brinda-pôshaṇake sâsirvvaru biṭṭa gadde ..... kay-maneyuman â-chandrârkka-târaṃ-baraṃ salisuvaru

255

At the same village, on a vîrakal near Kaḷasavḷḷi Dyâva's back-yard.

svasti śrîmatu Caḷachuryya-kuḷa bhuja-baḷa-chakravartti Tribhuvanamalla-Bijjaṇa-Dêva-varshada 2 neya śrî-Îsvara-saṃvatsarada Phâlguṇa-su 1 S'anivâradandu śrîman-mahâ-maṇḍaḷêśvaraṃ Haiveya Boppa-Dêvanuṃ Hôcharasa Bammarasanuṃ Kuppaṭûra bayal-oḷage voḍḍan oḍḍi kâduvalli sâsirvvara besa-vaga nambiya-Kêsiga halabaraṃ kondu sura-lôka-prâptan âda ||

256

At the same village, on a virakal near the Hanumanta temple.

svasti śrî Yâdava-chakravartti-râya-Nârâyaṇa-Simhaṇa-Dêva-varshada 9 neya Baudhânya-saṃvatsarada Mârggasira-suddha-puṇṇami-Sômavâradandu śrîmad-anâdiy-agrahâraṃ Kuppaṭûraṃ vîra-Bijjaṇa-Dêva-Nâyakaṃ Jagadêva-sâhaṇa anyâyadiṃ .... Bomman iṛidu brâhmaṇaraṃ hiḍidu sereyan-uyasaḷ uyadalu sâsirvvara priya-putraṃ Mottakâṛa Dôsama .... kuduregaḷan iṛidu halavu-kâḷâḷgaḷa kondu seṛeyaṃ maguḷchi sura-lôka-prâptan âda || âtana .....sâsirvvar-oḷiga goḷaniṃ keḷage hiriya-gaṛdeya kamma 25 n â-chandrârkkaṃ-baraṃ sarvva-bâdhâ-parihâra-âgi âtana kuṭumbake salisuvaru (*usual final verse*).

uravaṇisi bandal â.. ।.. Tulaka-daḷaṃ gadage muṛidu ... Nâga .. ।
.. ..kondu .. ..eydu ।..... amara-puramaṃ .... yahadê ||

257

On a Mâstî-kall near the same temple.

svasti Saka-varusha-sâvirada-munnûṛa mûvattaneya Sarvvadhâri-saṃvatsarada Mâgha-su 13 .. śrî-Kôṭinâtha-dêvara ..... avana heṇḍati Banavâsi-Mâḷâyi dêva-lôka-prâpta âdaḷu ||

258

At the same village, on a vîrakal near the pond of the maṭṭ.

namas tuṅga-&c. ||

..... saṃvatsarada Mârggasira-suddha 11 Guruvâradandu anâdiy-agrahâraṃ Kuppaṭûr-aśêsha-mahâjanaṅg ... śri-pâda-padmârâdhakanum appa Koṛana-Haripana maga .... vûra muṇḍaṇa kâdageya banadoḷige .... bandu hokku .... hebbuliyan abbaradinda .... endu bâyda besa-vakaḷu ..... adhika-ghôradind iṛidu kondu vîra-siriya sâsirbbarind oḍakoṇḍu siṅgha-Mâriy emba hesaraṃ paḍe .... âdanu || vîra-śrî-pati .. .. ..

259

At the same place, on a 2nd vîrakal.

namas tuṅga-&c. ‖

sura-padava bayasi Tammuga | dhuradoḷu khaṇḍeyadal ari-nṛipâlara śiragaḷ |
taṛid-oṭṭuta raṇa-bhûtava | kared uṇal ikkutali S'ivana sannidhig aidida ‖
neḍa...malla Harumana | kaḍu-bhuja-balan enisi meṛeva Tammuga raṇadoḷ |
poḍevîśara maḍihiye tân | aḍagida sati gûḍi S'ivana pada-paṅkajadoḷ ‖

svasti śrî jayâbhyudaya-S'aka-varsha sâvirada munnûṛa tombhattâ êḷaneya Jaya-saṃvachchharada Mâgha-śuddha-pañchamiyu Budhavâra virôdhi-vîra vîra-pratâpa raṇa-raṅga-dhîra Siṅgâṭi-suratrâṇa .. ûga-bhûvaran-âtmasambhava Hariharana bhuja-pratâpa Kâtigavaḷḷiya Kâḷa-gavuḍara suta Tamma-gavuḍanu raṇa-raṅgadali vairigaḷaṃ geldu ..... sannidhig aididakke maṅgaḷa mahâ śrî śrî

260

At the same village, on a vîrakal near the Jaina-basti.

S'aka-kâlaṃ nava-vâraṇa-dvi-śaśi-saṅkhyôkta-Plavaṅgâbdad ut- |
sukad-Âshâḍhada mâsadoḷ Vidhu-lasad-vâraṃ samant ondiral |
prakaṭam-bett atisayyav â-S'ruta-muni-śrî-pâda-sêvâ-ratar |
su-kavîndra-stuta-Dêvachandra-munipar svar-llôkamaṃ porddidar ‖
S'ruta-munigaḷa śishyar bbhû- | nuta-Dêśi-gaṇada Dêvichandra-bratipar |
yati-kula-lalâmar atyûr- | jjita-têjar nnegaḷdar Âdidêvara gurugaḷ ‖
S'ruta-muni-vallabhêndra-guru dîksheyan îyal ad-âdiy âgal ûr- |
ji [ta]-guṇa-śîla-sach-chari ..... kûḍi vett |
atisaya-Jaina-dharmmada nimirkkeyoḷ ondu virâjisirddud î- |
kshitiyoḷu Dêvachandra-muni-varyyarum âgama-kôvidar nnijaṃ ‖
jîrṇṇa-Jina-bhavanamaṃ dhare | varṇṇisal uddharisi kîrttiyaṃ taḷedaru sam- |
pûrṇṇatara-charitar eni[si]rdd | arṇṇava-gambhîra Dêvachandra-bratipar ‖
negaḷd â-munipar bhava-mâ- | leg aḷki sanyasanadiṃ samâdhiyan eyd idd |
agaṇita-mahimeyol ondida | su-ga[ti]yan ântar vinêya-jana-nuta-charitar ‖
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖
S'ruta-muni-varyyâd bhavyât pûjya-śrî-Dêvachandra-parama-guruḥ |
tachchhisya Âdidêvaḷ ..... sat-tapo-niḷayaḥ ‖

śubham astu ‖

261

On a stone to the north-west of the same Jaina-basti.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖
svasti śrî-praṇatâmarâdhipa-haṭat-kôṭîra-chûḍâmaṇi-
stômôddâma-ruchi-pradîpa-nikarair nnîrâjitâṅghri-dvayaḥ |
śrî-Gôpîśa-mahâ-prabhôr vvara-kulê svâmy-Adi-chakrîḍitaḷ
śrîmad-Bândhava-pûr-inô vijayatê śrî-S'ântinâtha prabhuḥ ‖
tachchhântîśvara-chandra-sândra-karunâ-piyûsha-saṃvarddhitât
sat-santâna-parishkṛitât svayam abhûd Gôpipatês svas-tarôḥ |

nâmnâpy arthavatâ sadâ naraka-jit sad-dharmma-sannâhavad-
dhâmnâ Śrîpatir âśritârtthi-sumanaś-śrêyaḥ-phalam sat-sutaḥ ||
tat-putrô Jina-dharmma-tâmarasa-san-mitraḥ su-mitraṃ satâṃ
sâhityâmṛita-vâhinî-sarid-inaḥ saṅgita-vidyâ-dhanaḥ |
sô'pi svasya pitâmaha-pratinidhir nnâmnâ cha Gôpatiḥ
svânûkâśraṇa-yôgya-sad-guṇa-maṇi-śrêṇî-śubhâlaṅkṛitiḥ ||
têna śrî-Mûlasaṅgha-prathita-gaṇi-gaṇôdbhâsi-Dêśî-gaṇôdyat-
Siddhântâchâryya-varyya-priyatama-vara-śishyêṇa têjasvinâ cha |
śrîmaj-Jâinêndra-pûjâ-Jina-griha-kṛiti-sat-pâtra-dânâdi-puṇya-
śrêṇyâ .... hâni tridiva-patha-suniśrêṇi-kalpâny *akâri ||
tannoḷag irdda mauktikav iḷâ-dharav adri-dharâṅga-rôchigaḷ |
tannoḷag oḷpu-vettu poṛapoṇmuva-vol jaḷa-śikaraṅgaḷind |
unnatam âda bal-deregaḷin tere-mâleya nila-rôchiyim |
tann ati-guṇpu ghôshad odaviṃ lavaṇâmbudhi nâḍe raṇjikuṃ ||
â-jaḷanidhi-parivêshṭisid- | â-Jambû-dvîpa-madhyadoḷ Mêru-nagaṃ |
râjipud endesey amara-sa- | mâjade sura-dhênu-dêva-taru-pañchakadim |
â-Mêru-giriya teṅkaṇa-dikkinoḷu dharmma-bhûmi Bharata-khaṇḍam irppud adaṛoḷ ati-ramaṇiyamâda
nânâ-dêśam uṇṭ â-dêśadoḷu ||
Jina-dharmmâvâsav adatt amaḷa-vinayad âgâr adattu Padmâ- |
sananirpp â-sadmav âdatt ativiśada-yaśô-dhâmav âdattu vidyâ- |
dhana-janma-sthânav âdatt asama-taraḷa-gambhîra-sad-gêhav âdatt |
enisalk int uḷḷa nânâ-mahimeyoḷ esuguṃ châru-Karṇṇâṭa-dêśaṃ ||
adan âḷvaṃ śatru-bhûbhṛid-giri-kuḷiśan iḷâ-dâni râjâdhirâjaṃ |
kadana-kriḍâ-Triṇêtraṃ pṛithula-bhuja-balâjña-prabhâva-prasiddhaṃ |
chaduraṃ bâṇa-prayôga-kramade nirupmôgrôgrad êkâṅga-vîraṃ |
Madanâkâraṃ gabhîraṃ Harihara-nṛipan-âtmôdbhavaṃ Dêva-Râyaṃ ||
â-naranâthaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire ||
palavuṃ dêśakke sompiṃ sogayipuvudu Karṇṇâta-sampûrṇṇa-bhû-maṇ- |
ḍalav â-Karṇṇâṭa-dêśakk atiśayav adaṛoḷ Gutti-nâd oppuguṃ matt |
olavind â-dêśav ellaṃ sahajade padineṇṭ âgiyuṃ kampaṇaṅgaḷ |
sale kûrppind irppuv â-kampaṇadoḷ atiśayaṃ tân enal nâḍe tôrkkuṃ ||
volaviṃ Nâgara-khaṇḍeyaṃ lalitad â-nâḍ nge ḍal Kuppaṭûr |
ttilakaṃ tân enisutta Bhavya-jana-dharmmâvâsadiṃ santataṃ |
sale chaityâlayadinde pû-goḷagaḷind udyânadiṃ gandha-śâ- |
li-lasat-kshêtra-nikâyadinde ramaṇiyaṃ-bettu vibhrâjikuṃ ||
pû-late pû-giḍu pû-mara | sâlind allalli kêri-kêrigaḷoḷ chai- |
tyâlayada munde tumbiya | jâḷaṃ madav êra meṛevav â-parimaḷadoḷ ||
â-puramaṃ tân âḷvaṃ | Gôpa-mahâprabhu Jinêśa-dharmma-viśuddhaṃ |
sôpânaṃ svargeakk ene | pâpa-rahita-sach-charitradiṃ sogayisuvaṃ |
â-Gôpa-gauṇḍa-tanayaṃ | sâgara-pariveshṭisirdda Jambû-dvîpakk |
âgaḷ vitaraṇa-vibhavade | Bhôgada Siriyaṇṇan esevan eḷeg apratimaṃ ||
â-Siriyaṇṇa-tanûjaṃ | bhâsura-guṇa-nilayan uchita-dâni kṛipâmbhô- |
râśi garuvargge guru Jina- | dâsaṃ Gôpaṇṇan akhila-guṇa-nissîmaṃ ||
â-Gôpaṇṇana vitaraṇad êḷgey ent endoḍe ||
Vârijasadme sadmadoḷag irddavol in-nutisidda pâradaṃ |
pârade banda-tôrkke sumanô-maṇi san-maṇi-hâradalli band- |

*So in the original.

ôraṇam âgi ninda-pari vandi-janakk enip ondu dâna-gam-ı
bhîratey âdud ôm pogaḷve nâm Siriyaṇṇa-tanûja-Gôpanam ‖
satyada mêlaṇ echcharike dharmmada mêlaṇa lôbhav intu sâ- ı
hityada mêlaṇ âse Jina-pâdada mêlaṇa-nishṭhe nâḍe snd- ı
bhṛityara mêlaṇ âdaraṇe kîrttiya mêlaṇa kûrmme lôka-sam- ı
stutyada Gôpaṇa-prabhuvig uṇṭ uḷidargg înit uṇṭe dhâtriyoḷ ‖
karuṇa-rasam ponal-kavidu dharmma-mahâ-lateg âlavâla-su- ı
sthira-jalam âge tal-late Jinâgama-kalpa-mahîjamam manô- ı
hara-taradinde parvvi nile Gôpana tuṅga-kṛipânubhavamam ı
nirupama-dharmmamam vara-Jinâgamad unnatiyam pogaḷvar âr ‖
yên end âr kkîrttisal ballaro vimaḷa-mahâ-môksha-laksmi-nivâsam ı
tânâg int oppi tôrpp â-Jina-patiya lasat-kômaḷâṅghry-abja-samyag- ı
dhyânm kaig aḷmuv â-nirmmaḷa-manad odavind eyde vibhrâjipam su- ı
jñânâmbhôrâśi-Gôpaṇṇana teradoḷ iḷâ-lôkadoḷ dhanyan âvam ‖
guruga] Siddhânti-dêvar ttanage vara-Jinêndrâgama-jnânamam bhâ- ı
sura-vâkyânikadindam tiḷipi baḷika mantrôpadêśa-prabhâ-vi- ı
staramam sârchchalk ajasram guru-kṛipeyyane kaikoṇḍu sat-sêvyan âdam ı
Siriyaṇṇâtmôdbhavam Gôpaṇana teradoḷ inn âvavam puṇya-rûpam ‖

â-puṇya-mûrtti-Gôpaṇṇana puṇyâṅganeyara guṇa-samudayav ent endoḍe ‖

sthiradim nirmmaḷa-chittadim sobaginim śântatvadim rûpinim ı
guru-pâdâmbuja-bhaktiyinde Jina-mârggâchâradim san-manô- ı
haram app â-purusha-vrata-sphuraṇeyim Gôpâyi-Padmâyiga] ı
nirutam nâḍe virajipargge dorey âr ssarvvôrvviyoḷ kâuteyar ‖

Siriyaṇṇa-sûnu Male-nâḍa mahâprabhu Gôpaṇṇam patıvrateyar âda puṇyâṅganeyaroḷ palavu kâlam nalidu tanage saṃsâra-sukham hêyam âge ‖

gaganâgni-pura-himâṃśuga] ı
ogeda S'akam 1380 Sarvvadhâri-saṃvatsaradâ ı
mige Vaiśâkha-[vi]-śuddhade ı
sôgayisuv â-daśami-misupa-S'anivâsarado] ‖

hiraṇya-dhânya-bhûmi-gô-dâna-mukhyav âda samasta-dânaṅgaḷam dvija-varargg ittu ‖

manado] jihvâgrado] sat-kararuhade Jina-dhyânamam mantramam man- ı
tra-nirûpam tân enipp â-japa-gaṇanegaḷam sârchchutam môksha-lakshmî- ı
vinayam kaig aḷmal âga] tridivaman atisantôshadind eydidam saj- ı
jinar ellam kûrttu saiypim pogaḷe Siriyaṇâtmôdbhavam Gôpa-Gauḍam ‖

adam kaṇḍu ‖

parama-śrî-nidhi-Gôpan-aṅganear ell â-dânamam sad-dvijôt- ı
kara-hastâgrado] ittu śuddha-manadim Siddhânta-yôgindran-â- ı
charaṇâbjakk olavinda vandisi mahâ-śrî-Vitarâgâṅghriyam ı
smarisuttam divak eydidar nnalavinim Gôpâyi-Padmâyiga] ‖

262

At the same place, on a third stone.

śrîmaj jayaty anêkânta-vâda-sampâditôdayam ı
nir-pratyûha-namat-Pâkaśâsanam Jina-śâsanam ‖

padinâlku ..... | ..... âspadam â- |
dud aśêsha-lôkam all ir- | ppudu madhyama- ... êka-rajju-pramitaṃ ||
â-madhyama-lôkada
... ... naḍuvaṇa |
Pombeṭṭada teṅkal eseva Bharatâvani .... ||
.. bujavadaneya kuntaḷav |
embant esedattu lalita ..... ||
Kuntaḷa-bhûtaḷakke toḍav âdudu tâṃ Vanavâsi-dêśam ô- |
rant esev agrahâra-pura-palligaḷind uru-nandanâḷiyin- |
daṃ tuṟug-irdda śâḷi-vanadind.... ..... |
krânta-virôdhiy irddu Vanavâsiyoḷ anvaya-râjadhâniyoḷ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Vanavâśi-pura-varâdhiśvara ..... labdha-vara-prasâdaṃ Kâdamba-kuḷa-kamaḷa-mârttaṇḍan enisida Kirtti-Dêvana vaṃśa-viṟyya-prabhâvam ent endaḍe ||

vinut-Ânanda-Jina-vratîndra-bhaginî ..... |
vana-Jainâṅghri-sarôja-bhṛiṅgan adhikâbhyastâstra-śâstraṃ .... |
.. nutôrvvîja-taḷa-prasûti-vara-vânaprastha-tad-yôgi-pû- |
jana-śîḷaṃ vanavâsiyâgi ..... Indrôttamaṃ ||
śâsana.dêviyiṃ kuḍisi râjyaman â ... tad-vanaṃ |
dêśam adâgi nirmisi nosaḷg iḍe paṭṭaṃ id endu pîliyaṃ |
bâs .... baḷikk â-vibhuviṅg ave nâmam âduv ud- |
bhâsi May .. varmman abhivandya-Kadamba-kuḷam Triḷôchanaṃ ||
nayad â-Mayûravarmmâ- | nvaya..... alarchchidaṃ kuvaḷayamaṃ |
jaya-lakshmî-ramaṇaṃ ... | jaya-bhuja-baḷan amaḷa-kîrtti Kîrtti-nṛipâḷa ||
asama-vitaraṇa..... |.. sa-Bhîmaṃ Kirtti-Dêvan emb î-pesaraṃ |
vasudhe kuḍe paḍedan eṇṭuṃ-| desey-ânege kîrtti kîrtti-mukhav âdudaṟiṃ ||
kiṃ Karnnaḥ kiṃ .. .. vija-patish kiṃ Smaraḥ kiṃ Vidhâtâ
dânî nûnaṃ pratâpî pṛithu .. ra-vibhavaś châru-rûpash kaḷâ-vit |
ya .. yasyêti nityaṃ vitaraṇa-vijaya ....ndaryya-vidyâ- |
vârddhis saṃstûyatê'sau sakaḷa-ripu-kuḷo .... naḥ Kîrtti-Dêvaḥ ||
chaladiṃ sâdhisi sapta-Koṅkaṇaman âṭandikki vidvishṭa-maṇ- |
..... uvvarâ-vaḷayamaṇ kêyûramaṃ pettavol |
taḷe .. dakshiṇa-bâhu-daṇḍadoḷ udâttaṃ Kîrtti-Dêvaṃ yaśô'- |
maḷa-muktâ-phaḷ..... ṇôchita-lasad-dik-kâminî-saṅkuḷaṃ ||

â-Kîrtti-Dêvan-agramahishi ||

parivâra-surabhi Jina-mata- | śaradhi-sudhâkiraṇa-lêkhe su-chari... |
bharaṇey ene negaḷda nṛipa-saun- | dari Mâḷala-Dêviy-eṇege râṇiyar eṇeye |
puru-Jina-pati kula-deyvam | guru beṭṭada .. ... muni Kîrtti-nṛipêśvaran |
âtma-kântan ene bâ- | ppure Mâḷala-Dêvi-râṇiy-eṇey âr ssatiyar ||
Siri Girijâte Sîte Rati Bhâ .. .. Rukmiṇi-Dêvi rûpa-saun- |
daratege permmeg udgha ..... k adhikaṃ subagiṅge sat-kaḷâ- |
karateg aṇam Jinêndra-pada-bhaktige pâsaṭi ..... |
sari kali-Kirtti-Dêvana kuḷâṅgane Mâḷala-Dêvi-râṇiyoḷ ||
miḷirva patâkegaḷ makara-tôraṇa-maṇḍaḷi mâna-gambam ag- |
gaḷi- ire ..... chaitya-gṛihâvali lekkipaṅge saṅ- |
galipaḍe lakkegaṃ migil aśêsha-janaṃ taṇivantu koḷva pû- |
maḷeyoḷe nômpa nômpi satakôṭiye Mâḷala ..... ||

va ‖ â-Banavâse-nâḍoḷu ‖

baḷeda sugandhi-śâḷi-vana lind oḷag oppuva nârikêḷ-kâ- |
daḷ-nava-pûga-nâgalatikâ-vanadim pari.. ...ḷadim |
vaḷayitam âgi vipra-sura-chitra-nikêtana-mâḷeyinde kaṇ- |
goḷipudu Kuppaṭûr ssakaḷ-vidyege tân ene janma-bhûtaḷam ‖
neg ḷd akhiḷa ..... ti-purâṇa-kaḷâ-bahu-tarkka-tantra pâ- |
ragar uchitâdhvarâvabhṛitha-saṃsnapanâtipavitra-gâtrar a- |
tyagaṇita-satya-śaucha ... .. tithi-pûjana-dêva-pûjeyim |
sogayipa Kuppaṭûra vibhu-viprar id êm bhuvana-prasiddharô ‖
dharege chatus-samaya-samu | ..... śaraṇâgataika-rakshâmanigaḷ |
niravadya-charitar âjñâ- | dharar âr î-Kuppaṭûra sâsirvvaravol ‖
Brahmaikaś chaturâ .. .. tha vibudhâ dêvâḥ kavir bBhârggavô
yêshâm agrata êva nânya iti yê prastutya-vidyârṇṇavâḥ |
uttuṅgâḥ kuḷaśailavat taraṇivat têjasvinô vârddhivat
gambhîrâ bhuvi Kuppaṭûr-vvibhu-varâ viprâ jayanti sthiram ‖
praṇutaṃ Bandaṇikâ-su ... kṛita-sambandham jagakk eyde bhû- |
śaṇam î-Brahma-Jinâlayaṃ dal ene pêḷd î-Kuppaṭûroḷ guṇô- |
lvane muṃ mâ .... d î-sthaḷakk ad Eḷe-nâḍoḷ chalvu-vetirdda Siḍ- |
ḍaṇiyaṃ Mâḷala-Dêvi tâṃ biḍisidaḷ śrî-Kîrtti-bhûpâḷaniṃ ‖

ant â-Bandaṇikâ-tîrthâdi-sakaḷa-chaityâlayakk âchâryyaruṃ maṇḍaḷâchâryyarum enisida Padmanandi-siddhânta-dêvara guru-ku .... nvaya-prabhâvam ent endoḍe ‖

durita-kuḷântakam charama-Tîrthakaraṃ vibhu Viranâthan î- |
dhare tiḷiv-antu hêyam id a ..... samasta-tatvamaṃ |
pariv ḍiyinde pêḷdu janamaṃ vara-môksha-pathakke tirddi bit- |
tarisida mukti-kânteya latâṅgaman appidan Indra-vandi .. ‖
â-negaḷd-antya-Kaśyapanin âdudu Kâśyapa-gôtram î-janaṃ |
jñâna-nidhânan â-Jinana sad-gaṇa-nâyakar agrimâvadhi- |
jnânigaḷ appa Gautama-muni .... mu . rê S'rutakêvaḷa-prabhâ- |
bhânugaḷ appa Vishṇu-muni-mukhyarum â pathamaṃ nimirchchidar ‖
yatigaḷ avarinde palabaruv | atîtav â .... baḷikkam avatarisi bahu- |
śrutan âgiyuṃ valaṃ vi- | śrutan âdam Bhadrabâhu-yatiy idu chitraṃ ‖

avariṃ baḷikke ‖

śruta-pâragar anavadyar | chatur-aṅguḷa-châraṇarddhi-sampannar ssaṃ- |
hṛita-ku-mata-tatvar enisidar | atarkkya-guṇa-jaḷadhi Kuṇḍakundâchâryyar ‖

â-Koṇḍakundânvayadoḷu ‖

śrî-Kuṇḍakundânvaya-Mûla-saṅghê Krâṇûr-gaṇê gachchha-su-Tintriṇikê(y) |
ambhônidhâv indur ivôdapâdi siddhânti-chakrêśvara-Padmanandî ‖
śânta-rasaṃ ponal-varidu śaṃyamav alli maḍaltu parbbi tô- |
.. .. charâchara-vrajaman âtma-vachô'mṛitadiṃ vinêyara |
svânta-rajô-maḷaṃ toḷedu pôyt ene pêḷ budha-Padmanandi-si- |
ddhântika-chakravarttiyan ad âr pogaḷar gguṇa-śîla-mûrttiyaṃ ‖

â-pratishṭhâchâryyar enisida śrî-Padmanandi-siddhânti-dêvariṃ su-pratishṭhitam âda Kuppaṭûra śrî-Pârśvadêvara chaityâlayamaṃ paṭṭa-mâ-dêvi Mâḷala-Dêvi neṛeye maḍisi svasti yama-niyama-svâ-

dhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa śrîmad-anâdiy-agrahâraṃ Kuppaṭûr-aśêsha-mahâjanaṅgaḷaṃ yathôkta-vidhiyiṃ pûjisiy avariṃ Brahma-Jinâlayam endu pesariṭṭuy alliya Kôṭî vara-mûlasthâna-pramukha-padineṇṭu-sthânad âchâryyaruṃ berasu Banavaseya Madhukêśvara-dêvar-âchâryyaraṃ barisi pûjeyaṃ koṭṭu jôga-vaṭṭ geyan ikkisiy â-mahâ-janaṅgaḷigey aynûṟu-honnaṃ koṭṭu staḷa-vṛitti (*following 3 lines contain details of grant*) Saka-nṛipa-varshada 997 ya Piṅgaḷa-saṃvatsarad Akshaya-tadigey-amâvâsye-Âdityavâra-saṅkramaṇa-vyatî-pâtav ondida dinadoḷu dêvara nitya-naimitta-pûjegaṃ ṛishiyar-âhâra-dânakkav endu Padmaṇandi-siddhânti-chakravarttigaḷa kâlaṃ toḷedu dhârâ-pûrvvakaṃ mâḍi koṭṭaḷu (*usual final phrases*) âṟu-vaṇava namasyavâgi biṭṭaru ‖ (*usual final verses*) Bammara-Hariyaṇṇa hêḷda śâsana maṅgaḷa mahâ śrî ‖

263

At the same place, on a 4th stone.

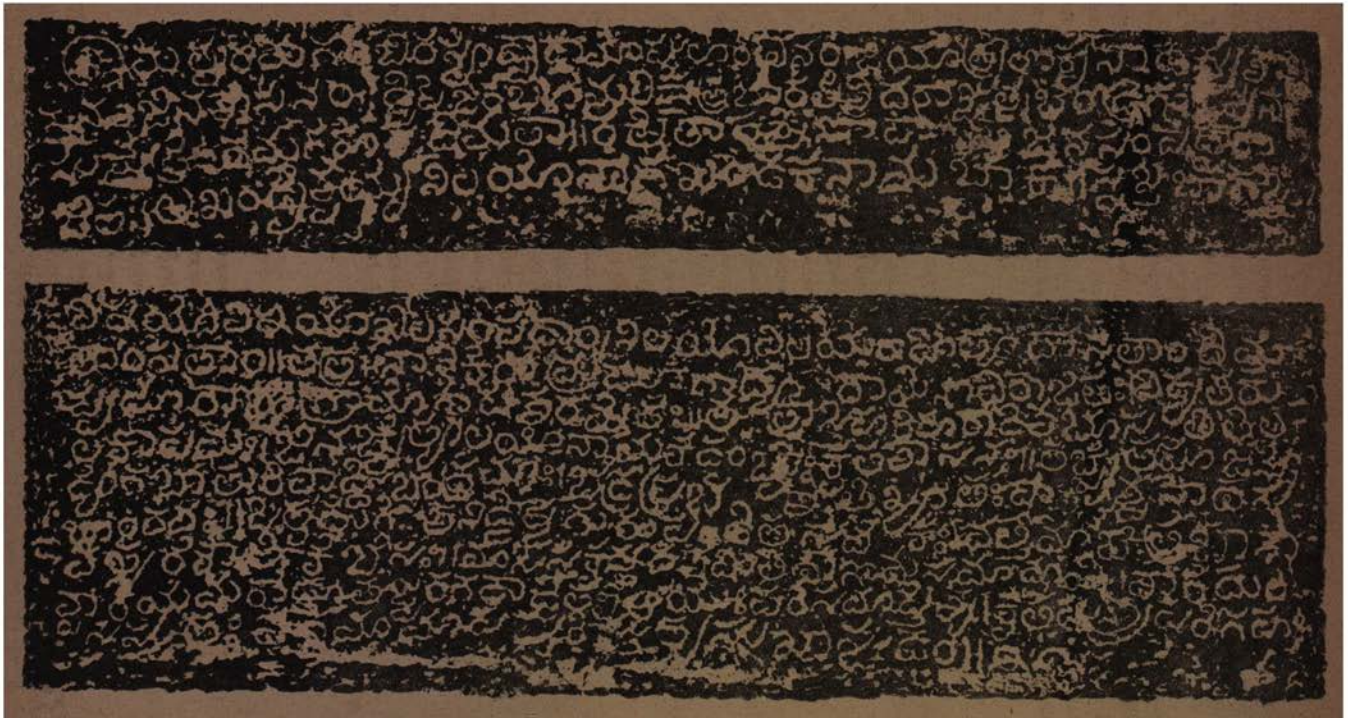
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖
dvîpê jambûmati kshêtrê Bhâratê S'rî lharânvitê ।
Chandraguptêna su-Kshatra-dharmma-gêhêna dhîmatâ ‖
rakshitô dakshiṇâ-pâ . . -jana-sampad-virâjitaḥ ।
akhaṇḍaiśvaryya-nilayô Nâgakhaṇḍaka-nâma-bhâk ‖
svasti-bhâg asti vishayô vishayô' khila-sampadâṃ ।
nilayô laya-râhityâd âsatâṃ dhîmatâṃ satâṃ ‖
tatra ‖ nâḷikêrâmra-pûgâ [. .]dy-ârâmêṇa virâjitaḥ ।
vidyatê Kuppaṭûr-âkhyô grâmô Gôpêśa-rakshitaḥ ‖
tatrâsti Hariharâdhîśa-bhû-satî-tilakôpamaḥ ।
Jina-chaityâlayô nâma Kadambaiḥ kṛita-śâsanaḥ ‖
tach-chaitya-pûjanôdyôga-châturî-vârddhi-chandramâḥ ।
Chandraprabha iti khyâtaḥ Pârśvanâthasya bândhavaḥ ‖
pitṛi-Durggêśa-nirddishṭa-guru-paṇḍita-sêvakaḥ ।
varttamânê Chitrabhânau vatsarê Kârttikê cha saḥ ‖
mâsê sa krishṇa-daśamî-tithau Sôma-samâhvayê ।
vârê durvvâra-Yama-râḍ-dûta-jvara-gadârdditaḥ ‖
âyuḥ-parisamâptêś cha kṛita-puṇya-parigrahaḥ ।
sa-sutaḥ . . . . . nitya-sukhâspadaṃ ‖
śrî śrî

264

At the same place, on a broken stone.

. . . . . manôrathârthamaṃ ।
koḍuvan ad âru bandhanadin irddaran aśrama-linda bêgadiṃ ।
biḍisuvar illa bandhugaḷa pâlane pôdudu Gôpinâtha hâ ।
maḍidan enutta kaṇ-baniya tandudu kundade dhâriṇî-janaṃ ‖ 11 ‖
vapuvaṃ Gôpati uḷiyal । vipuḷatara-parôksha-nutiyaṃ pêḷdaṃ Vajraṃ ।
tapana-sasiy irppinaṃ var- । ttipa-teradiṃ sad-budhâḷi pogaḷal kṛitiyaṃ ‖ 12 ‖

svasti śrî S'aka-varsha 1315 neya S'rîmukha-saṃvatsarada Âśvayuja-ba 4 Saumyavâradalu śrîmann-âḷva-mahâ-prabhu Kuppaṭûra Gôpa-Gaûḍaru svârggasthar âdarû ‖



STONE AT KUPPAṬŪR (Sb 263)

Śrîmukha vatsara mâsaṃ | bhûmiyo[Âsvayija bahuḷa-chaûtiyu vâraṃ |
Sômasuta târe liôhuṃ | tâm eseyalu Gôpinâtha gatiyaṃ paḍedaṃ ||

265

On a copper plate at the same village.

(*Nâgarî characters*).

śrî śrî-Umâ-Kaiṭabhêśvara-dêvaru śrî

namas tuṅga-&c. ||

śrî svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1291 neya sanda êshya parivartamânakke saluva Vyaya-saṃvatsarada Magha-su 14 Ravivâradallu ashṭâ-shashṭi-mahâ-liṅga-dêvatâ-sârvabhauma | śrîman-mahâ-Virûpâksha-dêvaru Tuṅgabhadrâ-tirada Pampâ-kshêtra-sthita-padmapîṭha-maṇḍita-pâdâravinda-sêvya-vaibhavakke nija-bhaktar âgi sva-kshêtra pannir-chchhâsanada Vidyânagarada râja-piṭhada śrî nann-âḷva narapatigaḷu | śrîman-mahârâjâdhirâja paramêśvara Achyuta-Râya-Narasimha-Râya-Kṛishṇa-Râyaru Vidyânagaradalu simhâsanârûḍhar âgi sakala-râjyamaṃ satya-nîti-sadharma-sukha-sat-kathâ-vinôdadi pratipâḷi[su]va kâladallu tat-pâda-padmôpajîviga[âda teṅkalunâḍa Banavâse-[pa]nnir-chchhâ*sanada Chandragut-vêṇṭhake saluva Nâgarakhaṇḍada Maḷu-nâḍa Kuputûra shaḍ-viṃśa-sta[lakke modal âda Piṭhamanê-grâmake bâḷuva mukharu vobba Chândrâyaṇi-sampradâyad i-nâḍa prabhu Saṅkâṇṇage âjñâpisida nirûpu i stha[a-grâma-agrahâra-muntâdakke pramukha-paṭṭada ..... anta sarvaralu prârambhêṇa madhya-bhâgântyav âda divi-râtrâ-yâmârddha-ghaṭikâ-sandhiga[allu parikshâ-paṇḍita-pratishṭhâpita an-udgha-vijaya-prathama-sêvê prathama-prasâda-prathama-tâmbûla-anuguṇa-svakîya-[ya]jamâna-mudrâ-vichârârtha i-Kuputûra-nâḍa modal-âda || dharmmaka nigamâgama-tantrôkta-kriyâdi-nitya-kaṭṭa[e-utsâha-pañcha-parva-manvâdi-jayanti-modal-âda naimittikada â li-madhyâhna-satrâdi-dharmma-visêsha-kaṭṭa[e-upâdhivantaru Saivanissavana-yôga-bhôga-vaibhavakke saluva haṭṭa[e-kandâchâra-vargakkaû vêtrâṅkita-svatantrakartuga[âgi i-nâḍa grâmado[age biṭṭa dêvasva-brahmadâya-puravarga-muntâda nânâ-dharmmaga[o]u mêlu-biḍu-nyûna-pûrṇa-vihita-vichâraṇa nâḍa praje[inda saluva terege siddhâya arevasa migite mêluvaṇa sîmega[allu suṅka-charâdâya-sistu-kaṭṭa[ega[a prahara-pramâṇa-vichâra-mêlu-vîsa-koḍavîsa saha vartakarige saluva mânya-maryâd-ga[annu naḍasikoṭṭu saluva[ita sadâ Bîlikâra-sîma-stha[akke mâtrâbhimânar âgi nâḍa dêśa-prabhuga[u vyavahârıga[u modalâdavarinda pûrvârabhya naḍasikoṇḍu bâha mânyadal uchita-parivarttane-modalâddannu barasikoṇḍu ichchhâ-pûrṇa-mânya-mariyâd-ga[i .. mi kâryasthan âgi vâhatyâsana-ratha-vâhanan isikoṇḍu iḍabâhabagye ibanagi koṭṭidu (*here follow details of grant*) bhû-

(*back*) ‡śrî śrî-Chintâmaṇi-Nârasimha-pṛithivi-uddhâra-Varâha-dêvara sâkshi-mudre ‡ miyallu silâsthâpanavannu mâḍisi ninu nimma vaṃśakke svêchchhâdi-dâna-krayakke upabhôgisikoṇḍu ayâchita-abhyâgata-mârgastharâgi banda prâṇiga[ige anna-vastra-muntâdannu śaktyânusâra dharmmavannu naḍasikôbâhadu yendu tâvu Koṅkaṇake ari-kaṭaka-vija[ya]kke tera[uvâga namisal âgi appanêpramâṇa âṇḍô[ika-sattige-sûrepâna-muntâgi śastra-padâti-sahita śauryôdâra-parâkramadi dhîran âgi âbadu yendu baradu pâlisida śâsanake †śrî-Virûpâksha (*usual final verse*) ..... .

svasti śrî Kamaṭhakshêtrada Kuntala-durgâdhishṭhita-pûrva-praktha i-Vaisâkha-sudha-paurṇamî-chandrôparâga-puṇya-kâladalu śrî || dêvarige dêśika-pavamâna-sahasra-nâma-nandâdîpa-naivêdya-saparvake koṭadu Brahma-Nârâ .. puravadake chokka 4 nu va | nârâ | viśvâ | Daṇakânârige vṛitti saha i-puṇye-kâladalu Kṛishṇârpaṇadi kaṭṭa dharmma maṅgaḷa mahâ †śrî śrî-Virûpâksha ..... chû 4 śa 18 êkatrî sa 100 śakrasaidaseka ..... Sidhâdi-matadavaru puṇya-kulanû paṅgârakiraka .... samabâhas hrage kâhokovekâ âla muve (*rest contains details of gift*).

* *The orthography of this, here and in many other places is very bad.* ‡ *This matter is inscribed at the top.* † *In kannarese.*

266

At the same village, on a 2nd copper plate.

(In Nâgari characters).

śrî-Madhukêśa śrî-Kaiṭabhêśvara śrî śrî

namas tuṅga-&c. ‖

śrî jayâbhyudaya-S'âlivâhana-śaka-varshâ 1551 neya S'ukla-saṃvatsarada Mârgaśira-dvâdaśî-Âdityavâradalu ‖ śrîmat-Keḷadi-Veṅkaṭapa-Nâyakaru Silavanta-Basava-Liṅgapana maga Basavayana maga Bhairapage baradu pâlisida Kupaṭûra sime[yo]ḷagaṇa kasabe Kupaṭûra-grâmada gauḍike mûla-sâdhana-kramav ent endare î-Kupaṭûra Vîraṇa-Gauḍanu vidêśa-sthan âgi Sire-prântige hôgi .. ma aramane-râjârtha bârada sambandhâ â-simê-gauḍugaḷu sênabôvaru hujûr-arikemâḍikoṇḍadu Hosahaḷi-hôbaḷi doḍa-kere-Pâlêrige Halagaṇa kasabe .. talûra Bhadrayya (*some others named*) saha hêḷikoṇḍa vivara ‖ î-Kupaṭûra simege Mogalara bage haṇa simege nagadi mâḍidu (*here follow details*) Bâlûra Vîraya Gauḍara Hokaṇada Dêvapu .. ru mukhântara âtana bavase sannidhânadalu karesi kêḷidalli grâma sâgasada mûla-sâdhanavanu koṭan endu hêḷisida sâdhana-mariyâdi 325 varaha koṭa grâmada gauḍi-korâṇav illav endu mâḍisêv endu huzûr-arike-mâḍikkoṇḍalli pradhâni-Guru-Basavaiya-modalâda samasta-sâmâjakara munditṭu S'ilavanta-Bhadraiyana kayyalu simeyavarige Mogaliyi-sarâphage ga 11000 ‖ varaha ‖ bhaṇḍârake kâṇike tegadukkoṇḍadu ga 475 ‖ varaha ‖ sâdhana-mariyâde bavavagi Vîraṇage simeyavaru koḍsidalu ga 325 varahana S'ilavanta-Bhadrayyana kaiyinda simeyavarige hinde barada prakâra koḍasi simeyavaru sênabôvara sammatav âgi dêvara kaṭṭale kandâchâra-dêva-sva-brahmâdâya ... naḍadu banda nâḍa-gauḍike dêśa pêṇṭhe paṭṭaṇada haṭṭige-mariyâde .. (*4 lines contain details of grant*) pura-varga gauḍike mânya pêṭhe padike umbalisid ddhâya dâya kâraka kaṇṭavaṇa modala vidhya .. nuṇṭidanu na mâḍisikoṇḍdal â-Kupaṭûra grâmadalu santâna-pârampary avâgi âḷi anubhavisikoṇḍu ayâchitâbhyâgata-mârgasthar âgi banda prâṇigaḷige śakty-anusâra dharma-dâsôhavanu naḍasikôbâhudu yendu â-mûla-sâdhanavannu śrî-Vîrabhadraiyage simeyavara kaiyinda koḍasi baradu pâlisida mûla-sâdhana-paṭṭe śrî (*usual final verse and details of grant*).

268

At Dêvasthâna-hakkalu (same hobli), on a pillar in the raṅga-maṇṭapa of the Kaiṭabhêśvara temple.

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-parâyaṇa-japa-samâdhi-śîlâdy-anêka-guṇa-sampannarum | vibudha-prasannarum Ahichhatra-purî-lalanâ-lalâṭa-tilakaru | śrî-vîra-Nârâyaṇa-bhagavati-dêvî-labdha-vara-prasâdânanda-gaṇḍa-sthaḷa-pulakarum | Châḷukya-vaṃśâbhyudaya-karaṇa-paramâśirvvâda-śata-sahasra-vachanôdyôga-prapañcharum | śâpânugraha-samarttha-Viriñcharum | svargâpavargga-durgga-mârgga-sâdhanânushṭhâna-parâyaṇarum | yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-śaṭu-karmma-niyatarum | Rug-Yajus-Sâmâtharvaṇa-chatur-vvêda-vêdârtha-pramâṇa-pravîṇarum | tarkka-byâkaraṇa-chhandasu-nighaṇṭu-Bharatav-âdiyâgi-anêka-śâstra-pramâṇa-pravîṇarum | vâdi-kula-kôḷâhaḷarum | avupâsanâgnihôtra-dvija-guru-pûjâ tatpararum | vidvâṃsa-kadamba-hṛtu-padumini-râjahaṃsarum | Bhârati-karṇâvataṃsarum | śâstra-tarkka-kañ a-mañjarî-puñja-rañjita-bâla-divâkararum | brahma-vaṃśa-vârdhini-varddhana-sudhâkararum | Hari-Hara-Hiraṇyagarbbha-mâlim-bhôsa-chañchach-chañcharikarum | Hara-hâsa-(k)kâsa-Gaṅgâ-jaḷa-dhavaḷa-taraṅ-taraṅga-nîhâra-hâra-târa-Târâchala-târâdhiśa-divija-uddaṇḍa-puṇḍarîka-dugdhârṇava-ḍiṇḍîra-piṇḍa-pâṇḍura-Himavad-achaḷa-vichakila-Pâñchajanyôpamâna-nirmmaḷa-kîrtti-patâkarum | aśiṭi-bhâsa-pramâṇa-kibya-nâṭaka-nânâ'dalâ-chamatkâra-bhaṅgi bhâshaṇa-kavi-gamaka-vâdi-vâgmi-hṛdaya-vâkrishṭa-mantrâksharum | prati-panna-śilâksharar um | dvâtriṃsatu-sahasra-vipra-chûḍâmaṇigaḷum | parôpakâra-chintâmaṇigaḷum |

chatus-sameya-nistârakarum | Vîra-Baṇañju-sameya-samuddharaṇarum | Uddaṇḍa-sameya-kedaḷikod aṇḍaua-kuṭhârarum | para-sameya-gaja-kêsarigaḷum | sva-dêśa-para-dêśa-sva-sthâna-para-sthâna-dharmmâdharmma-nirṇṇaya-sûkshma-vichâra-pararum | arâti-baḷa-kañja-kuñjararum | śaraṇâgata-vajra-pañjararum | mârttaṇḍa-jôjvaḷa-kîrtti-yutarum | śvêta-chchhatra-châmarâdy-anêka-râjya-lakshaṇâ-lakshitarum | râja-griha-pûjitarum | svasti-samasta-vastu-vistîrṇṇa-ghûrṇṇitârṇṇava-praṇûtânûta-bhuvana-vikhyâta-pañcha-śata-vîra-śâsana-labdhâ nêka-guṇa-gaṇâḷaṅkṛita--satya-śauchâchâra-châritra naya-vinaya-vijñâna-vîra-virâvatâra-Vîra-Baṇañju-sameya-dharmma-pratipâlakarum | naya-vinaya-viśuddha-gaḍḍa-Garuḍa-dhvajarum | virâjita-mânâñûna-vîra-lakshmî-paḷakita-harsha-sadânandanarum | sâhasa-sata-baḷa-tri-bhuvana-parâkramônnatarum | Baladêva-Vâsudêva-Khaṇḍaḷi-Mûḷabhadra-vaṃśôdbhavarum | balu-kidaṇḍa-hastarum | tammoḷ êka-hastarum | êkaika-vîrarum | lôkaika-mânyarum | nuḍidante gaṇḍarum | gaṇḍaroḷu gaṇḍarum | kalana-prachaṇḍarum | bhaya-lôbha-durlabharum | satya-Râdhêyarum | śaucha-Gâṅgêyarum | â-hettum yaḍe-vaṛivade sôladarum | neredaḍe nañju gaḷum | haradaḍe maṃ .. gaḷum | hog-valli hullan ikkuvarum | âḷikâṛarum | baṇḍâṛa-kâṛarum | kolvadake Javanannarum | baladalli Baliyannarum | chhaladalu Duryôdhanarum | tyâgadalu Karṇṇanannarum | bhôgadalu Indranannarum | guṇpinalu mahâ-samudramaṃ pôluvarum | dushṭa-chatushṭayara laṭe-hoṭe-niṭelu-gônâḷiyaṃ muṛidu têdu bûdi-kombarum | Brahmarâkshasaṅge horag-oḍḍan oḍḍuvarum | kesaṛa kichchiḍuvarum | desege bobbiṛivarum | hôha Mâriya challav-âḍuvarum | nana Mâriyan idirggombarum | bârada Mârige baliyan aṭṭuvarum | yidda Mârige biddan ikkuvarum | beṭ-êṛi mittuva karevarum | Javana miseyan olad uyyal-âḍuvarum | mittuvaṃ totta-mâḍiy âḷuvarum | araḷiya hûtaraḷiya tiguḍa rakkasana dâḍeya beḷudiṅgaḷa noreya hebbuliya guṇu âsaṛeya gôsaney .. bidi baichaḍavaṃ piḍidu pâla-mârgga-ja'a-mârgga li nânâ-paṭṭaṇavaṃ pokku chakravarttiya mâṇikya-bhaṇḍâravaṃ tivi mikka-drabyaman âhâ âbhaya-baiśajya-śâstra-dâna-vinôdigaḷum | kastûrikâmôda-rum | haya-Vatsa-Râjarum | râja-griha-pûjitarum | âśrita-jana-kalpa-vṛiksharum | gôtra-pavitra-chintâmaṇigaḷum | kanaka-kañchuḷike-Kâma-dêvarum | chêḷâbharaṇa-bhûśitarum | śrîmatu Kanaka-Dêvana karumâḍidalu Honamba tettisida agaṇita-pratâpa-Laṅkêsvararum | śrî-vîra-lakshmî-nandana-vanâbhîshṭa-Vasantarum | Chôḷa-kuḷântakarum | nâmâdi-samasta-praśasti-sahitam | chaturu-yugabatâ-râbhidhâna-paramparâya nânamappa śrîmad-anâdy-agrahâram Baṇañjud-âdi-vaṭṭaṇaṃ Jambûdvîpa-śirômaṇi śrîmatu Bhagavati-dêvî-labdha-vara-prasâdonnatarum appa Ayyâvaḷeya aynûrvva-svâmigaḷu | eppatta-êḷu-kôṭi-ghaṭika-.. nakke âchâryyara pratishṭhisuvalli samasta-praśasti-sahita dakshiṇa-Ayyâvaḷe .. . ha Kôṭiśvarada śrîmad-râja-guru-mahâ-vâdi-Rudraśakti-dêvargge koṭṭa śâsana-kra.. v ent endaḍe â-Kôṭiśvara-dêvara yaṅga-bhôga-raṅga-bhôgakke naḍab î-prathama-staḷa | yâ-haḷḷi-gaḷa ... vṛitti-vaḷita-vaṛttanegeya dharmanakke | sakaḷa-sâmyav ellavay â-chandrârkka-târam baraṃ dharmma stirav âgali yendu | dharmmava pratishṭhisidaru yâ staḷakkeyum | yâ-dharmmakkeyum | yâchâryya-Rudraśakti-dêvarggeyum | yâvanânû vobbanu râja-gâmitva mâḍidaḍa | chôra-gâmitva mâḍidaḍe | dujanatvav um mâḍidaḍe | purushatvêshava mâḍidade | vikarmmaya kartabyagatya gama-nava mâḍidavanu Brâhmaṇa | Kshatriya | Vaiśya | Sûdra yî-nâlku-jâtiyolage y âvavana kondaḍum jâti-vijâtiyâtiy endu hiḍidu ḍidu -ḷ-yeti nuḍ vavanu yashṭiṅga-drôhanum yay ûrvvarigeyû | êḷa-vare-hannondu-varigeyû | nâlku nâḍigeyû | hadinentu-sameyakeyû | kûḍe drôhi nâḍ aḷakaiyya sâyasâluva-nu yavageyaṭṭi sirisalilla | maṭṭi baisalilla | âvan oḍḍ da hatahariyite haṇida | biddudê koraḍu | yiṛ lavanê biravaṇga samudramata | yihaṅge mâḍuta yiralu Ayyâvaḷeya yaynûrvvaru koṭṭakolasa | kaṇḍavarê naṛ varu | yiridavanê Biravaṇiga-vijaya | yî-maryyâdeyanu seṭṭ-gatta minḍa saudarê bira-vaṇiga birikaru- mukhavagi sa nasta-sameya-vâdigaḷu koṭṭadu | drôhi ṛ siyâra kondaḍum Rudraśakti-dêvara pṇvakke vaḷagu | i-pipakke horagu | sameya-vâdigaḷê mâḍilavanu Kôṭiśvarav embudu dakshiṇa-Ayyâvaḷ â-bâla-brahmachâry âdiyâgi âru mata-goṭṭadaṃ aynûrvvaru mukhyavâgi samu-dra-matavâgi koṭṭadu | maṅgaḷa mahâ śrî śrî

269

On a virakal in the yard of the same temple.

svasti śrîmatu Yâdava-Nârâyaṇam bhuja-baḷa-pratâpa-chakravartti śrî-Siṅghaṇa-Dêva-varushada Manmatha-saṃvatsarada Âśâḍa-ba 8 Â | dandu śrîmanu mahâ-maṇḍaḷêśvaraṃ husivara śûla gaṇḍara dâvaṇi nigaḷaṅka-malla chalad-aṅka-Râma Bandaṇikeya Sôyi-Dêvarasaru Vukhkhaḍiyoḷ irddu Sântaḷigeyavara kûḍe kâduvalli ma . ya Basavanu halav-âḷu-kudureyaṃ taḷt iridu mere .... sura-lôka-prâptan âdanu || (*usual final verse*) śrî maṅgaḷa mahâ śrî

270

On a 2nd pillar to the right of the east door of the same temple.

jâṇa-jana-sêby a satu-kavi- |
vâṇî-stuti-pâtra sakaḷa-saukhya-nidhânaṃ |
kshôṇi-taḷadoḷu chelvina |
gauṇôttarav eniku Vâṇakhêḍa-su-dêsaṃ ||
â-nâḍa Dêṇagâveya |
mânônnata Sôma-Dêva-Vâṇeyan adhikaṃ |
dînânâtha-su-mitraṃ |
nânâ-guṇa-bhûśaṇaṃ jitâhita-gôtraṃ ||

satu-putran appa Ravi-Dêva-Vâṇeyana pratâpônnatiy ent endaḍe ||

vara-mûrtti-Kâma-dêvaṃ |
para-nâri-sahôdaraṃ pratâpa-nidhânaṃ |
dhare mechche satya-sâgara |
ari-nṛipa-kâḷâgni-Rudran i-Ravi-Dêvaṃ ||
Sarbbêśvara-sachchhishyaṃ |
sarbbârtthi-brâta-kalpa-kujan ati-têjaṃ |
parbbida kirttig adhisaṃ |
saibba-kaḷâ kuśalan ûrjitaṃ Ravi-Dêvaṃ ||
vandi-jana-kalpa-vṛikshaṃ |
sandaṇi-siṃhâdi-biruda-bhûśita-sauryyaṃ |
Nandisa-nâtha-bhaktaṃ |
kundêndu-viḷâsa-kirttiy i-Ravi-Dêvaṃ ||

antu negaḷda Ravi-Dêvana paṭṭa-mahâ-dêviy appa Mallu-bâyiyara guṇagaḷônnatiy ent endaḍe ||

pati-[h]ite sâdhu sad-guṇi yasôvati(m)unnata-dharmma-mûrtti ûrj- |
jita-nija gôtra-bhûshaṇe jana-stute yâchaka-kâmadhênu san- |
nuta-mahaniya-vaibhava-guṇâ-pade Mallu-bâyiy end |
ati-mudadinde(ṁ)baṇṇisuvud i-Ravi-Dêvana kânte[yaṃ]janaṃ ||

antu negaḷda Ravi-Dêva-Vâṇeyagaṃ Mallu-bâyigaṃ janiyisida su-putra-kula-dîpaka end enisida Sôyi-Dêvana pratâpav ent endaḍe ||

jaḷa-nidhi-vêshṭita-vasudhâ- |
vaḷeya-nutaṃ chhalada balada vikrama-guṇad u- |
jvaḷa-kîrtti Sôyi-Dêvaṃ |
phalita-sura-kshâ .. vandi-janatânanda ||
dhareyoḷu mâṛimp adatara |
yiruḷu hagal agasi toḷaldu kâṇade Sôyaṃ |

sura-lôkadoḷage kaligaḷan ।
aṟasuva teṟadinda Yindra-puramaṃ pokkaṃ ॥

â-Sôyi-Dêvaniṃ kiṟiya Ekkama-Dêvana pratâpav ent endaḍe ॥

ari-biruda-sûṟe-kâṟaṃ ।
para-hita-nirata vrita-pratâpa-sahâyaṃ ।
sphurad-uru-kîrtti-viḷâsaṃ ।
vara-putraṃ Mallu-bâyi-Ekkama-Dêvaṃ ॥

tad-anujan apa Vikrama-Dêvana pratâpav ent endaḍe ॥

vîradoḷu Vikramâṅkan u- ।
dârada Ravisûnu dhairyya-sâgaran amaḷaṃ ।
chârutara-charita guṇa-gaṇa- ।
râjita-nija-kuḷâbdhi Vikrama-Dêvaṃ ॥
Kâḷâmukha-chûḍâmaṇi ।
Bhâḷêkshaṇa-mûrtti Ru .. sakti-yatipaṃ ।
pâḷita-vibudha-brâta nṛi- ।
pâḷaka-Siṃhaṇa-vinûta-châru-charitran ॥
jayati vitata-kîrttiḥ saj-janânanda-mûrttiḥ
śrita-jana-paripûrttir dharmma-kârî kṛitârtthi ।
nata-jana-gata bhîtir vairiṇâm datta-bhîtiḥ
śruti-nikara-su-nîtir bbhûtalê Rudrasaktiḥ ॥

..... Sarbbêśvara-dêvana guṇônnatiy ent endaḍe ॥

sô'yaṃ Sarbbêśvarô bhâti jita-kalpa-drumônnatiḥ ।
brahmâṇḍa-maṇḍaḷî chitrâ ya .. m ntaḥpurâyatê ॥

antu negaḷda Vikrama-Dêvanu Saka-varushada ॥ 1172 Saumya-saṃvatsarada Srâvaṇada paurnamî-Sômavâra-byatîpâtad andu śrî-Kôṭiśvara-dêvara sannidhânadalli tanna puṇya-sati Ellaha-Dêvî-sahita śrîmad-râja-guru-mahâ-vâdi-ekkôṭi-chakravartti-Rudrasakti-dêvara kayyalu Sarbbêśvara-dêvara mundiṭṭu mû .... yalu gadyâṇada bhatta koṭṭu matta .... ṟeya keḷage Sirada gaddeyana koṇḍu tanna tande Ravi-Dêva-Vâṇeya Mallu-bâyi Sôyi-Dêva Ekka-Dêva yint ivaru sahita tandeyu deseyali ippattondu tâya deseyoḷu ippattondu kulavanu salisalu vêḍi devasa hattu-mânisa-brâhmaṇa-bhôjanakke chhatra-dharmmavanu mâḍi Rudraśakti-dêvara kaiyalu eḍa-gaiyanu koṭṭu â-Rudraśakti-dêvaru tamma santâna-gâmiy âgi chandrâditya Kôṭinâthan uḷḷanaka naḍasi pâlisuvaru (*usual final phrases and verses*) yî-dharmmavanu mâḍida Ekka-Dêva Ellaha-Dêvi â-chandrârkka-târam-bara stira-jîvi maṅgaḷa mahâ śrî śrî

271

On the east side of the same pillar.

śrîmatu Sandhâṇa-sihva Vikka-Dêva-Vâṇeyanu mâḍida chhatrada dharmmaû

272

On a 2nd pillar at the east door of the raṅgamaṇṭapa of the same temple.

(*Lines* 1 *to* 24 *are the same as lines* 1 *to* 25 *in No.* 270 *of this taluq*).

antu negaḷda Vikrama-Dêvanu Saka-varsha 1163 neya Plava-saṃvatsarada Srâvaṇad amâvâse-Sômavâra-byatîpâtadandu śrî-Kôṭiśvara-dêvara stânâchâryya Sarbbêśvara-dêvara satu-putra Rudraśakti-dêvara pâda-prakshâḷanaṃ mâḍi śrî-Kôṭiśvara-dêvara ghaḷiyâravaṃ mâḍisal endu râya-ga 125 koṭṭa mattaṃ śrî-Kôṭiśvara-dêvara 1 hottina upahâra nandâvaḷakk-endu ga 100 koṭṭu kṛitârthan âdanu maṅgaḷa mahâ śrî śrî

273

On the same pillar to east.

śrîmatu sâvanta-Sadâṇa-sihva Vikka-Dêva ghaḷiyârake koṭṭa 1126 matta upâra nandâvaḷake ga 100 koṭṭa barasida śâsanama ||

274

On a pillar of the same raṅgamaṇṭapa.

Bêṇṭeya Nâga-Dêva Kôṭinâtha-dêvarali i-Nandiya pratishṭheya mâḍida maṅgaḷa mahâ śrî śrî śrî

275

On a slab on the raised ground near the southern entrance of the same raṅgamaṇṭapa.

namas tuṅga-&c. ||
śrîmatê Kôṭinâthâya paramânanda-mûrttayê |
sarvva-bhûta-hitârtthâya jagat-kâraṇa-kirttayê ||
śrîmad-Gaṅgâ-taraṅgôchchaḷ ta-kaṇa-lavan-mauktikôdbhûsha-jûṭaṃ |
vyômâtmêndûgrarôchi-pṛithuvi-hutavahaṃ mârutâmbhôshṭa-mûrttaṃ |
Vâmas Sadyôdbhav-Îsâny atha Tatpurushâghôra-sat-pañcha-vaktraṃ |
śrîmat-Kôṭiśan Îśaṃ sakaḷa-jana-manôbhîshṭamaṃ mâḍug enduṃ ||
ka || oppuva Nâgarakhaṇḍadoḷ |
irppudu tân agrahâra vasudhâ-ramaṇî- |
darppa-stanâgrahâraṃ |
tarppad enal Kuppaṭûru ramaṇîyateyiṃ ||
taradind oppuva dêvatâ-bhavanadiṃ poṅ-gôṇṭeyiṃ chelvan âḷd |
re saudha-grahadiṃ lasad-vipaṇi-vidhî-mârggadiṃ khâtikâ- |
parivêshṭy-antaradiṃ chaḷat-sa . . . . . haṅgaḷiṃ vêśya-man- |
diradindaṃ neṟe Kuppatûr kkaram ad êṃ kaṇg êṃ beḍaṅg âdudô ||
êḷisit Aḷakâ-puramaṃ |
châḷisit Amarâvatî-lasat-pura-varamaṃ |
mêḷisitu Bhôgavatig ene |
pôlipu . . . . . n abhirâmateyaṃ ||
ant â-grâmântaradoḷu ||
Kaiḷâsâdriyan êḷisi |
pâḷisuvem bhakuta-janaman emb î-bharadiṃ |
S'ûli bhavâni-samêtaṃ |
lileyin eḷtandu ninda Kôṭînâthaṃ ||
. . . . driya Viśvakarmmane Bhavaṅg end oldu sad-bhaktiyoḷ |
bharadiṃ kaṇḍarisiṭṭan embineg anêka-Drâviḍaṃ bhûmijaṃ |
piridum Nâgaram emba bahuvidhada bhadrôpêtadiṃ kaṇge vand- |
ire Kôṭiśa-Bhavâlayaṃ su-lalitaṃ saumyaṃ karaṃ saushṭavaṃ ||
taḷirind oppuva śâke paṇ-bharadin imb âgirdda rambhâ-vanaṃ |
tiḷi-nîraṃ taḷedirppa kây-duṟugalaṃ pêṟirdda chen-deṅgu kat- |
taleyaṃ sandipa nâga-vaḷḷi koneyiṃ chelv âda pûga-drumaṃ |
kaḷikâ-brâtaman ânta chûtav eseguṃ Kôṭiśa-paurântyadoḷ ||
ka || pâḍuva tumbigaḷiṃ kaḍu- |
gôḍuva puḷiliṃ taḷirtta vana-râjige band- |

âḍuva naviliṃ virahige |
sûḍaṃ mâḍuva latâ-vanaṃ paura-vanaṃ ||
tâmarasa-kumuda-kuṭmaḷa- |
hêma-sarôjaṃ rathâṅga-kuravaka-ninadaṃ |
kômaḷa-bharitaṃ chalitaṃ |
sâmaja-nivahaṃ taṭâka paura-taṭâkaṃ ||

va || antu virâjisuv Ananta-Kôṭîśvara-tribhuvanaika-rakshâ-maṇiyan âśrayis irdda || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-tapa-samâdhi-śila-guṇa-saṃpannaruṃ sakaḷa-vidvaj-jana-prasannaruṃ Rug-Yajus-SâmÂtharvvaṇa-chatur-vvêda-vêdârththa-praviṇaruṃ (y)ati-chatu-ra-kṛiti-kârakaruṃ | pratipaksha-tarkkika-manôgarvva-parvvata-chchhêdana-vajra-daṇḍaruṃ upanyâsa-gîrvvâṇa-vâṇî-tarat-taraṅgaruṃ S'ivâgama-vârddhi-varddhana-sudhâkararuṃ vâdi-gaja-mastaka-śûla-ruṃ chaturddaśa-pramâṇânvita-prasiddha-pratipaty-anavadya-hṛidya-nitya-jñânânanda-para-S'iva-svarûpâvaḷôkana-tat-svarûparuṃ yati-sârvvabhaumaruṃ yekkôṭi-samaya-chakravartti-saptâhattari-sthâ-nâchâryyaruṃ śrî-svayambhu-Kôṭinâtha-dibya-śrî-pâda-padmârâdhakaruṃ duḥ-karmma-bâdhakarum appa Rudraśakti-dêvara tapa-prabhâvam ent endaḍe ||

vṛi || kâmavan ervvi krôdhaman aḍarppisi lôbhaman eyde tûḷdi mat- |
taṃ muḷisinde môhad aḷavaṃ per uṅgisiy unmadaṅgaḷaṃ |
sâmadi nûṅki mâtsariyanaṃ biḍe pâṛisid and enalke matt |
â-muni-puṅgavaṅge Hara-mûrttigey âr ddore Rudraśaktiyoḷ ||
Girijeya saṅgam illada Marunnadiyoḷ samasallad âvagaṃ |
maruḷa gaṇaṅgaḷoḷ berasiy âḍa ..... kapâḷa hastadoḷ |
dharisida ruṇḍa-mâḷe koraḷall inis illada S'ambhuv embud î- |
śvara-vara-mûrttiy embudu yatîndran-atandrana Rudraśaktiyaṃ ||

va || ant enisirdda yatîśvaraṃ Rudraśakti-mahâ-mahimara prêmânujaṃ vinêya-jana-kalpa-bhûjan êkaika-vâkyan ubhaya-bhava-sâphalya tri-karaṇa-śuddha chatur-vvidha-tantra-sâra Pañchabâṇa-vidhvaṃsana ari-shaḍ-vargga-vichchhêdana sapta-bya -varjjita ashṭa-mada-nivâraṇa nava-nidhi-sanâtha daśa-diśâ-dhavaḷita-kîrttiy êkâdaśa-Rudrâvatâra dvâdaśâditya-pratâpan enisida Chikka-Sarvvêśvaraśakti-dêvara mahâ-mahimey ent endaḍe ||

vṛi || vanamaṃ pokka Vasantakaṃ bhayade puttaṃ pokkan û-chandramaṃ |
jinuguttuṃ biḍe pâṛidatt aḷi-kuḷaṃ teṅ-gâḷi meyyokkuv inn |
enag ârum nerav illa matte gel inn ên ârppen end Aṅgajaṃ |
tanuvaṃ bi[..] si bhîtigoṇḍan enal inn ên embe Sarvvêśanâ ||
Kâḷâmukha-bratânvaya- |
śîḷa-guṇaṃ S'iva-kathâdy-anêka-smṛity-ar- |
tthâḷaṅkâra-sâra-vâkyaṃ |
pâlita-saj-jana-vinûta-yati Sarvvêśaṃ ||
koraloḷu kaṛe śiraḍoḷu pere |
piridum jaḍeyalli Gaṅge toḍeyoḷu S'ive matt |
uraḍoḷu karôṭi tolagida |
Haran embudu yati-varêṇya-Sarvvêśvaranâ ||

vṛi || jaḍeyind oppuva Purpachâpa-sita-bhasmôddhûḷitâṅgakke nêr- |
ppaḍed irdd aṅgaja-mitra-chârutara-kâśâ-prachchha a-chchhâditak |
eḍegoṭṭ ippa śaśâṅkan emba nuḍiyaṃ lôkakke niśchayisidaṃ |
gaḍa tân endoḍ ad ô-vogaḷdapudo pêḷ Sarvvêśa-yôgîndranâ ||
ugra-tapa-charaṇadi lô- |
kâgraṇiyaṃ raḷ eida b radim M anaṃ |

nigrahadinde sa-yôga-sa- |
magrateyim nindan enisuvam S'arvvêśam ||
S'ûliya nosal-uri-gann ene |
bâḷêndu-prabhana kôpad urutara-śikhiy ene |
Kâḷâgnirudran end ene |
sâlvam Sarvvêśa-munipa dorvvaḷa-vijayam ||

vṛi || bharadindam baḷa-villu dibya-śarav ettânum karam kaige vand |
irad att âdode pôḷal ên ariyen ettam bandu sannaddhan âg |
ire nind irddode vugra-kôpa-śikhiyindam bhasmam ên-âgadê |
dharaṇi-maṇḍaḷamum Haram Tripuramam suttante Sarvvêśanâ ||
śiḍila podarppuv ugratara-Mâriya mâmasakam gajâriyo[ḷ] |
todarda parâkramam taraṇi-maṇḍaḷad êḷgeya têja-râśi nôr- |
ppade laya-kâla-Rudran-uru-mûrttate Bhairavan-ânta-raudra nêr- |
ppadid ire Chikka-dêva-yatipâgraṇiyo[ḷ] nelegondu nindudô ||

ka || nachchina billu Pinâkam |
urchchi karam pâyva bâṇa Pâśupatâstram |
hechchida kôpânaḷa nosa- |
l-achchiy enalu Kali-kâla-Rudran î-Sarvvêśam ||

va || antu negaḷte-vetta Rudraśakti-dêvarum Sarvvêśvaraśakti-dêvarum tad-agrajânujaru śrîmad. Ananta-Kôṭinâtha-dibya-śrî-pâda-padma-sêvanôpajîvanadim sakaḷa-sêbya-janamam pratipâḷisuttum ire || svasti samadhigata-pañcha-mahâ-śabdam Dvârâvatî-pura-varâdhîśvaram Vishṇu-vamsôdbhavam Yâdava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaram ari-râya-jagajhmpa Mâḷava-Râya-Madana-Tripêtra Gûrjjara-Râya-bhayaṅkaram Teluṅga-Râya-sthâpanâchâryya ityâdi-nâmâvaḷi-samâḷaṅkṛita śrîmat-praudha-pratâpa-chakravartti śri-Sêvuṇa-vîra-Simhaṇa-Râyam sukhdim râjyam geyyuttum irddu śrîmad-Ananta-Kôṭinâthana mahâtmeyam kêḷdu vikasita-hṛidayan âgi ||

Vâsugi-Nâyakag endam |
Vâsugi-bhûshaṇan enippa Kôṭîśvara-lô- |
kêśaṅge nôdi dakshiṇa- |
dêśado[ḷ] ond ûran ivud atyunnatamam ||

va || endu Simhaṇa-Râyam nirûpise svasti śri S'aka-varshada 1153 Khara-saṃvatsarada Chaitrad amavâse-Âdityavâra-byatipâta-uttarâyaṇa-saṅkramaṇado[ḷ]u śrî-Kôṭinâthaṅge dhârâ-pûrvvakadim Simhaṇa-Dêvana pratihastadim Bâsûra-nâḍa Kâgeneleya Taḍasamam sarvvanamaśyadim koṭṭu viśêshataram appa puṇyamam sâdhisid-anantaram ||

vṛi || bâgilo[ḷ] irddu . . . . . m embavanâr ggaḷa jîya bhaṭṭ.n int |
îg ivanam pugal godisidam nere Mâriyan eyde tandan inn |
êguven âva-buddhi-gaḷivem paḷig añjidoḍ-âga nûnku pô |
pôgaliy emba lôbhigaḷa . . . . . davo Honna-Râyanam ||

va || antu negaḷte-vett âdi-gaṇâvatâram Honna-Bommi-Setṭiyaru śrî-śvayambhu-Kôṭinâthaṅgey aṅga-raṅga-bhôgakkam pâtra-pâvuḷakkam Sattuga-nâḍa Bannihaḷḷiyam sarvvâbhyantarav âgi dhârâ-pûrvvakadim koṭṭu yaśô-vṛiddhiyam puṇya-vṛiddhiyam sâdhisidan allim baḷikke ||

Yâdava-Râya-Simhaṇa-daḷa-pramukham nija-vikrama-pratâ- |
pôdaya-mûrtti kirtti-vanitâ-mukha-maṇḍana gaṇḍa-tirttha sam- |
pâdita-sach-charitra su-bhaṭṭâgraṇi vidvisha-garbba-parvvata- |
chchhêdana-śamban endu pogaḷgum bhuvanam kali-Vaṅka-Dêvanam ||

va || antu negaḷte-vetta Vaṅka-Dêvam śrîmad-anâdi-svayambhu-Kôṭîśvara-mahâtmeyam kêḷdu ||

ka ‖ Nâgarakhaṇḍadoḷ irppudu ।
nâga-vibhûshaṇan Ananta-Kôṭîsage tân ।
âgaḷey ekkaṭiyaṃ mada- ।
nâga-baḷaṃ koṭṭa Vaṅka-Dêva guṇâḍhyaṃ ‖

va ‖ antu dhârâ-pûrvvakadiṃ yekkaṭiyaṃ Vaṅka-Dêvaṃ koṭṭu visêsham appa phaḷamaṃ paḍedanu ।

vara-Kôṭîśvara-dharmmamaṃ bharadin âvaṃ pâlisutt irddavaṃ ।
piriduṃ kôṭi-sahasra-dhênuva sa-vatsâṅkaṃ Kurukshêtradoḷ ।
nirutaṃ viprarig itta puṇyad anit akkuṃ matte tat-kshêtradoḷ ।
.... tad-dhênuvan eyde konda phaḷav akk .... idaṃ pâtakaṃ ।

(*usual final verses.*) Sarvvêśvaraḥ sthiraṃ jîyât ‖ .. Bâgaḍage-nâḍa Kabbina-sirivûra Siddhanâtha-dêvara sthânaṃ Kôṭîśvarada pratibaddha ‖ ekkôṭi-samaya-chakravartti-baḷige chatur-yyugada paṭṭaṇaṃ Kallamuḷugundada Svayambhu-dêvara sthânaṃ Kôṭîśvarada pratibaddha ‖ ..... ‖ E .. nûra Râmanâtha-dêvara sthânaṃ Kôṭîśvara-sammandha ‖ Kiṛivaḍeya Râmanâtha-dêvara sthânaṃ Kôṭîśvara-pratibaddha ‖ Abbalûra Grâmêśvara-sthaḷaṃ Kôṭîśvara-pratibaddha ‖ Tiḷuvaḷḷiya mûla-sthâna .... vantêśvaraṃ Kôṭîśvara-pratibaddha ‖ Dêvaṅgeriya Jaitâpuram Kôṭîśvara-sammandha ‖ Hânugalla mûla-sthânaṃ Kôṭîśvara-pratibaddha ‖ Kuppaṭûra Râmanâtha-dêvara sthânaṃ Kôṭîśvara-pratibaddha ‖ (*usual final verse*) maṅgaḷa mahâ śrî śri śrî svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa pratâpa-chakravartti-śrî-Râma-Dêva-râya-vijaya-râjyôdayada 12 neraḍaneya Vikrama-saṃvatsarada Kârttika-ba 10 Âdivâradalu svasti śrîmatu ekkôṭi-chakravartti śrî-Kôṭinâtha-dêva-śrî-pâda-padmârâdhakarum appa Sarbbêsvaraśakti-dêvara .... ley â-Kupaṭûray âriya-Saṅkaṇṇa Nêgiligeya Sivapa-Gauḍa â-Kâḷa-Gavuḍa Mûvaḍiya Lakha-Gavuḍa Nêgiligeya Râmanâtha-dêvara Mâde-jîya kavi-jana-pûjya Râmaṇṇa yint ivara munde ..... gereya Sôva-Gavuḍanu tanna vumbaḷiyanu śrî-Kôṭinâthana nandâ-vaḷake koṭṭanu ‖

śrîmat-traiḷôkya-nâthaṃ sura-nara-mauḷi-sampûjya-pâdaṃ Bhavânyâ- ।
prêma-sthânaṃ su-vidyâ-nikara-viḷasitaṃ Kôṭinâthaṅge bhaktyô- ।
ddâma-prâ .... Tembanag. rey-adhipaṃ Bhâva-Gauḍâtma [ja]taṃ] ।
Sômaṃ nandâ-vaḷakk umbaḷiyuman anitaṃ koṭṭa ..... ‖

276

At the same entrance, on a stone in the inner pial.

namas tuṅga-&c. ‖

śrîmad-dêvâdhidêvaṃ sura-nara-bhujagârâdhya .. .. ।
Kâmôddâma-pratâpa-prabaḷa-ghana-samiraṃ trilôkaika-nâthaṃ ।
śrîmat-Sarvvêśvara-śri-guru-hṛit[u]-kamaḷântra-sthitaṃ Kôṭinâthaṃ ।
prêmaṃ kai ..... ânandamaṃ mâḍut irkuṃ ‖
udadhi-prâvṛita-Jambu-divadolu tôrpp i-Mandara-kshmâdharên- ।
drada dig-dakshiṇa-bhâgadalli Bharata-kshêtraṃ karaṃ rañjisikk ।
adaroḷ ..... esegum tad-dêśadol santatam ।
padapiṃ Nâgarakhaṇḍam embudu karaṃ chelvâytu nâḍ âdiyiṃ ‖
ka ‖ â-nâḍa grâmâgraṇi । nânâ-budha-jana-vinuta ..... taḍiṃ ।
tân esevud agrahâraṃ । sânandade Kuppaṭûra nâmâvaḷiyiṃ ‖
aḷi-giḷi-vinḍinind uliva nandanadiṃ kaḷahaṃsa-matta-kô- ।
kiḷa-kaḷa-nâdadind esev alar-gaḷaniṃ beḷad oppi tôrppa key- ।
volanoḷ anêka-ratna-maṇi-kûṭadin oppuva dêvatâlayañ- ।
gaḷi nere Kuppaṭûr kkarame rañjisuguṃ dharaṇi-taḷâgradoḷ ‖
mattaṃ â-grâmad Aindri-bhâgadoḷu ।

padapiṃ śri-Girijeśvaraṃ sakaḷa-dharmmâdharmmaṃ pâḷisalk ।
idu tâṃ sêbyaṃ ḷâ-taḷâgradol enuttuṃ nôḍi Kaḷâsadiṃ ।
tridasar-ssaṃyutan âgi Pârvvatiyoḷaṃ nêrppaṭṭu band âvagaṃ ।
sadayaṃ bhâktika-maṅgaḷaṃ nilesidaṃ Kôṭiśvaraṃ pritiyiṃ ॥
ke ॥ âdiya Kṛita-yugadoḷu [..] । bhêdisi Bâṇâsuraṃ pratishṭhâ-vidhiyind ।
âdarade rachisidaṃ tri-ja- । gôdaranaṃ paḍed Ananta-Kôṭiśvaranaṃ ॥
bharadindaṃ Viśvakarmmaṃ pudida bhakutiyiṃ mâḍidaṃ tân enalkaṃ ।
pirnduṃ vaichitra-chitraṅgaḷole vividha-bhadra-prakâraṅgaḷindaṃ ।
varam udyat-kâñcha-nânâvidha-maṇi-kaḷaśânikadiṃ kûḍe chelv-â- ।
gire tôrkkuṃ Kôṭinâthâhvaya-Bhava-bhavanaṃ mêghamaṃ chumbisuttuṃ ॥
kendaḷiriṃ .. kalligaḷi । nandanadiṃ tiḷi-goḷaṅgaḷind aḷi-kuḷadiṃ ।
band eḷe-mâvina puduviṃ । chhandaṃ ..... âḷayaṃ parivṛitadiṃ ॥

va ॥ ant asadaḷaṃ esev Ananta-Kôṭiśvara-tribhuvanaika-rakshâ-maṇiya charaṇa-sarasîruha-smaraṇa-paripatâutaḥkaraṇa S'aivâgama-pathâcharaṇa ..... samaya-samuddharaṇan akhaṇḍita-pratâpa-divâkara-kiraṇa para-mata-vâdi-mada-nirâkaraṇanum enisida śrîmat-Sarvvêśvara-dêvara tapaḥ-prabhâvam ent endaḍe ॥

vṛi ॥ enag inn âr ssama mû-jagaṅgaḷoḷag end .... ṛpâstran-aṅ- ।
ganey-ambaṃ muri .... dhanuvaṃ ..... otti minâṅkamaṃ ।
manadiṃ muṃ paṛid ikki gelgud atuḷa gellaṃ-goṇḍan end endoḍêṃ ।
muni-Sarvvêśvaraśakti-dêvaru ..... ê-vaṇṇipaṃ baṇṇipaṃ ॥
..... daśa-Rudrarinde baḷikaṃ ..... ।
..... puṭṭidan end enalke balupuṃ sâmartthyamuṃ têjamuṃ ।
mige kîrtti-prabheyuṃ sa-vatsaḷateyuṃ sarvvajña-saṃ .... . ॥
bage .... yôgîndra-Sarvv ..... ॥

..... râja-guru yekkôṭi-samaya-chakravartti-saptâhattari-sthânâchâryyar appa Sarvvêśvara-śakti-dêvaru śrimad-an ..... vargg anêka-pûjârchchanô ..... sukhadiṃ tapô-râjyaṃ geyvuttum ire ॥ svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ para ..... bhaṭṭâra-kaṃ Satyâsra ..... naika-malla-Sômêśvara-Dêva-vijaya-râjyam uttarôttarâbhi-vṛiddhi-pravar ldhamânam â-chandrârkka-târaṃ-baraṃ ..... । tad-pâda-padmôpajîvi ..... saṃpanna sakaḷa-vidvaj-jana-prasanna mahâmâtya-śikhâmaṇi châturyyada kaṇi bhuja-baḷa-pratâpa-chatura ..... chîpan ity-âdi-nâm'ivaḷi ..... pura-neleviḍinoḷ Laṅkêśvaranante negaḷda Banavâse-nâḍaṃ biṛkadoḷ âḷuvan â-niś-śaṅka-vijayâṅga ..... Udayâditya..... âḷutt irppalli ॥
... . dhâraṇa-maunânushṭhâna-japa-samâdhi-śila-guṇa-saṃpannaruṃ anpâsanâgnihôtra-dvija-guru-dêvatâ-pûjâ-tatpara ..... yâjana-adhyayana ..... Rig-Yajus-Sâm Atharvvaṇa-chatur-vvêda-vêdârttha-tatva-jñaruṃ Sarasvati-karṇṇâvatamsaruṃ nirmmaḷa-vâchâ-prachaṇḍaruṃ ..... bâla-divâkararuṃ ... .. nâṭaka-itihâsa-mîmâṃsâ-Bharata-gaṇita-Vâtsyâyanâdi-sakaḷa-śâstra-praviṇaruṃ śrimad-anâdi ..... Bâṇâsura-pratishṭhâ-liṅgaṃ śrîmad ..... pâda-padmârâdhakarum appa śrimad-anâdiy-agrahâraṃ Kuppaṭûra sâsirvvaruṃ dêśâdhipatigaḷuṃ manneyaruṃ .... tammoḷ êkastarâgi..... koṭṭa sthaḷa-vṛittiya sîmâ-saîjñey ent endaḍe (*here follow details of gift*).

manedere suṅka gâṇa-vaṇa maidere manneya tippe-suṅka saṃ- ।
manisuva bûragûḷ baḷ-ivaṇaṃ paḍiverer ssale.. pâtikâya matt ।
enisa ..... nava-putrikav-âdiy âḷuvaṃ ।
jana .... manneyar ssahita biṭṭaru tat-puradalli santatam ॥

va ॥ antu śrîmad-Ananta-Kôṭinâthaṅgey â-puramaṃ staḷa-vṛittiyumaṃ sarvvâbhyantarav âgi ..... dayâditya-daṇḍanâyakaru koṭṭa ..... kêḷu sâsirvvarumaṃ tadiya-stânâchâryyarumaṃ karasi Sômêśvara-chakravarttiya saṃpakke vandu kara-kamaḷa-mukuḷita ..... ॥

vṛi ‖ Kṛita-yugad âdi-liṅga .... Kuppaṭûrano‖ ।
satatav Ananta-Kôṭi-Girijêśvaranuṃ nelasirppan âvagaṃ ।
kshitiyo‖ udagra-puṇya-niḷayaṃ nere dṛishṭa ..... ।
.. tišayam appa dharmma ..... bhûpati ‖

va ‖ endu binnapaṃ geyyal adane manade goṇḍu svasti śrî S'aka-varśada 993 Sâdhâraṇa-saṃvatsarada Chaitrad amâvâse-Âdityavâra.. ... .. ttarâyaṇa-saṅkramâṇada pûṇya-tithiyo‖u dhârâ-pûrvvakadiṃ ‖

vṛi ‖ dharaṇivallabha-Sôma-Dêva-nṛipa-chakrêśaṃ manôrâgadiṃ ।
parama-śrîmad-Ananta-Kôṭi-bhuvanêśaṅg aṅga raṅgakke vi- ।
stara .. dâvaḷa-pâtra-pâṭi‖a-mahâ-prâsâda-kûṭakke bi- ।
ttaradindaṃ Kereha‖iyuṃ berasu Puṇḍa-grâmamaṃ koṭṭapaṃ ‖

va ‖ antu dhârâ-pûrvvakadiṃ Puṇḍa-varddhanamaṃ Kereha‖iyu ..... dharmmamaṃ sâsirvvarggaṃ Udeyâdityaṅgaṃ pratipâḷisuvud endu niyâmisi yaśô-vṛiddhiyaṃ puṇya-vṛiddhiyumaṃ sâdhisi kṛitârtthan âda ..... ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Jayantî-Madhukêśvara-dêvara labdhavara-prasâda sâhasôttuṅga satya-Râdhêya ..... gata-vajra-pañjara Kâdamba-kuḷa-kamaḷamârttaṇḍa kadana-prachaṇḍan uddaṇḍa-maṇḍaḷika-gaṇḍa-garvva-śuṇḍâḷa-mastaka-piṇḍa-khaṇḍanakaṇṭhîrava ity-âdy-anêka-nâmâ ..... ‖

.... Kâdamba-chakrêśvara-Hara ..... bhâḷa-nêtrô- ।
ddâmas sad-vaṃśa-Râmaṃ nija-bhuja-baḷavad-vikramaṃ Vikramâṅkaṃ ।
sôma-pradyôta-kîrtti-prakaṭita-daśa-dig-bhitti ..... ।
..... Kâma-Dêva-kshitipati gaṇanâtîta-têjaḥ-pratâpaṃ ‖

va ‖ antu pogaḷtegaṃ negaḷtegaṃ neleyâda Kâdamba-chakrêśvara-Kâma-Dêva-mahîbhujaṃ Guttiyo‖.. .. tad-pâda-padmôpajîvi samasta-vastu-vistîrṇṇa-ghûrṇṇitârṇṇava-gambhîra châtur-vvidha-purushârthasâra mantri-mâṇikya nîti-Châṇikya niyôga-Yôgandharaṃ pati-kâryya-dhurandha ....niyôgâdhipati sakaḷa-lakshmî-pati vividha-sâhitya-vidyâdharan akhiḷa-budha-janâdhâra bhûdêvatâ-kuḷa-pavitra .. agaṇita-puṇya-gâtran enisida Sôvi-Dêva-daṇḍâdhiśvara .. prabhâvônnatiy ent endoḍe ‖

mâḷinî ‖ agaḷita-guṇa-dâmâ vipra-vaṃśê lalâmaḥ
mṛigadhara-nibha-kîrttiḥ yâchakâdhâra-mûrttiḥ ।
su.. rita-kṛita-puṇyaḥ saj-janânâṃ varêṇyaḥ
mugu..... .. bhâvaḥ bhâsatê Sôyi-Dêvaḥ ‖
kula-dêyvaṃ Girijêśan âdi-Kṛita-liṅgaṃ Kôṭinâthâhvayaṃ ।
sale tann iśvara Kâva-Dêva-mahipaṃ Kâdamba-chakrêśvaraṃ ।
kulav aty-unnata-vipra-vaṃśam enal int î-Svâmi-daṇḍêśanaṃ ।
gelevandar peṛar âro bhûtaladoḷaṃ nân-geṭṭa durmmantriga‖ ‖

vṛi ‖ pala-kâlaṃ paṛipaṭṭu pôdud idu jîrṇṇôdhâramaṃ mâḍi bhû- ।
taḷado‖ kîrttiyum ond anûna-vara..... sâdhipeṃ ।
palavarkk endu tadiya-dêva-bhavanaṃ ..... bandad î- ।
palavuṃ chitra-vichitradiṃ rachisidaṃ Svâmîśan uddâmanû ‖

va ‖ antu Svâmi-Dêva-daṇḍâdhipaṃ śrîmad-Ananta-Kôṭiśvara-dêvara jîrṇṇôddhâramaṃ mâḍi suvarṇṇa-kalaśa-pratiṣṭhâ ..... dêvar-aṅga-raṅga-bhôgakkaṃ nandâvuḷa-pâtra-pâṭi‖akkaṃ naivêdyakkaṃ jîrṇṇôddhârakkav î-dharmmav â-chandrârkka-târam-baraṃ saluvantu tanna Svâmi-Dêvachakrêśvaran-anumatyadi ‖

śrî-Sarvvêśvaraśakti-dêvara padâmbhôjaṅgaḷaṃ karchchiy and ।
â-sâsirvva negaḷtey embinega dhârâ-pûrvvakaṃ koṭṭa dhar- ।

mmâsâraṃ kali-Sôyi-Dêva.... daṇḍâdhîśvaraṃ niśchaḷaṃ ।
bhû-sâraṃ Benavûran urvvi-vanitâ-śṛiṅgâra-hârâṅkamaṃ ॥

va ॥ antu tanna kula-svâmiy app Ananta-Kôṭinâthaṅge jîrṇṇôddhâramaṃ mâḍi Benavûra sarvvâbhyantaravâgi Kâva-dêvargge biḍsiy anûna-dharmmamaṃ sâdhisi kṛitârtthan âdan allim baḷikke ॥

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ śaraṇâgata-vajra-pañjaraṃ para-ba[la]-Bhîma gaṇḍaroḷu gaṇḍa gaṇḍa-mârttaṇḍa Jaṅgaḷi-manneyara gaṇḍan akhaṇḍita-pratâpan enisida ॥

ka ॥ Jaṅguḷi-manneya-gaṇḍaṃ । saṅgaradoḷu mârânta-vairi-manneyar entôṃ ।
nuṅguvan adaṭaṃ jagadaḷa- । siṅgaṃ sale Boppa-Dêvan î-Vala-dêvaṃ ॥

va ॥ ant enisida Sattaḷige-nâḍa manneyaṃ jagadâḷa Boppa-Dêvarsaru tanna nâḍa Muḷugundadoḷ sukhadiṃ râjyaṃ geyyuttum irddu ॥

Bâṇâsura-pratishṭhâ- ।
Sthâṇuvin-âlayavam âdi-liṅgaṃ nere pau- ।
râṇôktam endu kêḷd a- ।
kshûṇa-baḷaṃ bhakti-bharadi nirad eḷtandaṃ ॥

antu bandu ॥

vṛi ॥ Kaiḷâsaṃ.... n ollad illige Bhavaṃ bandaṃ gaḍaṃ rayya .. ।
lîlâ-sthânam id altu nandana- vana-brâtaṃ sarôjâkaraṃ ।
kêḷi-nâda-maraḷa-kôkiḷa-śukânikaṃ latâ-maṇḍapaṃ ।
bâḷâbdâvaḷiy ondu nôḍi ..... ânandadiṃ S'ûliyaṃ ॥

va ॥ antu nôḍi tanna Sattaḷigeya-nâḍa Aḷahûra śrîy-Ananta-Kôṭinâthan-aṅga-raṅga-bhôgakkaṃ pâtra-pâṭṭaḷakkaṃ jîrṇṇôddhârakkaṃ dhârâ-pûrvvakadin koṭṭu kṛita-kṛityan âdanu ॥

svasty anavarata-vinaya-vinamita-vandi-sandôha-santushya-nânânûna-dâna-mânasôdâranuṃ paranârî-sahôdaranuṃ Sindhu-kuḷânvaya-vârddhi-varddhana-sudhâkaranuṃ parama-Vaishṇavaṃ Vishṇupada-padmâmanda-makaranda-sugandha-bandhura-śiḷimukhaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Îśvara-Dêvarasara pratâpam ent endaḍe ॥

vṛi ॥ chaladiṃ Chôraha-manneyarkkaḷa mahâ-durggaṅgaḷaṃ tanna dôr- ।
vvaladiṃ sâdhisi banda Yâdavara daṇḍaṃ duṇḍuvâydikki Beḷ- ।
vala vîrâ ..... eyde têjada poḍarppiṃ kappamaṃ koṇḍu niś- ।
chaḷam app î-Malaparkkaḷ âḷ-vesasuvand ên Îśvaraṃ śûranô ॥

va ॥ antu pratâpamaṃ perchchisi kîrtti-lateyaṃ nimirchchisi Koppale taḷavidâgi śrîman-mahâmaṇḍaḷêśvaraṃ Îśvara-Dêvarsaru râjyaṃ geyyuttam irddu ॥

ka ॥ nâḍâḍiy altu sitakara- । chûḍan enipp amaḷa-Kôṭinâtha-sthânaṃ ।
rûḍhiyoḷ â-chandrârkkaṃ । kêḍ illa ..... êḷkum emb î-bharadiṃ ॥

antu taṛisandu tann Eḷavaṭṭu-nâḍa Mâsûraṃ dhârâ-pûrvvakadiṃ Îśvara-Dêvaṃ puṇya-tithiyoḷu koṭṭu dṛishṭâdṛishṭamaṃ sâdhisi kṛitârtthan âdanu ॥

svasti samadhigata-pañcha-mahâ-śabdaṃ Dvârâvatî-pura-varâdhîśvaraṃ Vishṇu-vaṃśôdbhavaṃ Yâdava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaraṃ ari-râya-jagajhampa Mâḷava-Râya-Madana-Triṇêtra Gurjjara-Râya-bhayaṅkaraṃ Teluṅga-Râya-sthâpanâchâryya ity-âdi-nâmâvaḷi-samâḷaṅkṛita śrîmat-prauḍha-pratâpa-chakravartti ॥

ka ॥ Vellugi-Dêva-tanûjaṃ । Bhillaman â-Bhillamaṅge puṭṭidan adaṭaṃ ।
ballida Jaitugiy avaniṃ । sallalitaṃ janisi negaḷda Siṃhaṇa-bhûpaṃ ॥

ant-â-Siṃhaṇana pratâpam ent endoḍe ॥

vṛi ॥ cheladiṃ dhâtriyoḷ uḷḷa bhûbhujarumaṃ dôr-vvikramôdyat-sikhô- ।
jvaḷanindam nere suṭṭu vairi-lalanâ-vaidhavyamaṃ mâḍi kun- ।

da-latântôjvaḷa-kîrttiyaṃ meṛedu pârâvâra-paryyanta mâr- ।
ttaley ill emba negaḷte-vettan atuḷaṃ śrî-Siṃhaṇôrvvîśvaraṃ ॥
giri-durggaṃ vana-durggam âyda jala-durggânêka-durggaṅgaḷaṃ ।
bharadiṃ suttalu-muttaluṃ suḍalu kâdalk illam embante nir- ।
bbharadiṃ sâdhisi mûṛu-râyar-adaṭaṃ kiḷt ikki râjyâṅganâ- ।
taraḷâpâṅga-sukhâvaḷôkanadin irppaṃ Siṃhaṇôrvvîśvaraṃ ॥

va ॥ mattam â-pratâpa-Laṅkêśvaran Îśvara-samârâdhanôpachâra-châru-charita guṇa-gaṇa-gaṇanâtita bhuja-baḷa-parâkrama krama-kamaḷa-yugaḷa-vinamitâkhiḷa-râja râja-vidyâdhara dharaṇîpâḷa-kuḷa-kamaḷa-mârttaṇḍan enisi vijaya-râjyyam uttarôttarâbhivṛiddhiyiṃ saluttum ire ॥ tad-pâda-padmôpajîvi ॥
saṅgaradol atuḷa-bhuja-baḷa- । tuṅgaṅg eney âro parama-viśvâsiyoḷaṃ ।
bhaṅga-virahitanu birudara । kaṅgaḷa muḷḷ enisi negaḷdan Âhira-Jaitaṃ ॥

va ॥ antu negaḷd Âhira-Jaitugi-Dêva Hiriya-Baḷḷigâveya nelavîḍinoḷ irddu Jiḍḍuḷige-mukhyav-âda dakshiṇa-liśvaraṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ pâḷisuttum irddu ॥

paurâṇôktadoḷ âdi-liṅgav idu divya-kshêtrav î-dharmmamaṃ ।
(sâraṃ) sâraṃ-mâḍisi puṇyavaṃ nerapuvem pô mâṇbud ill endu gam- ।
bhîrâ..... y âgaḷante parama-śrî-Kôṭinâthaṅge tâṃ ।
dhârâ-pûrvvakadinde Chikka-Sakuna-sva-grâmamaṃ koṭṭapaṃ ॥

va ॥ antu Chikka-S'akunamaṃ śrî-Kôṭinâthaṅgey Âhira-Jaitugi-Dêvaṃ koṭṭu viśêshataram appaganya-puṇyamaṃ sâdhisidan â-mahâpurushana dharmmamaṃ kêḷdu ॥
ari-biruda-mada-nivâraṇa । para-baḷa-vijayaṃ nijêśa-Siṃhaṇa-bhûmî- ।
śvarana parama-viśvâsiye । nirupama-Pôtâra-Nâyakaṃ bhuja-vîryyaṃ ॥

va ॥ ant enisida Pôtâra-Nâykaṃ vairi-maṇḍaḷamaṃ Daṇḍadharaṇ; agrâsanaman ittu bhuja-[ba]ḷa-parâkramaṃ Tiḷuvaḷḷiya nelavîḍinoḷu Nâgarakhaṇḍamaṃ pratipâḷisutt irddu ॥

ka ॥ Kṛita-yugad âdiya liṅgaṃ । śruti-dûraṃ Kôṭinâtha-Pârvvati-ramaṇa ।
stuti-vett âśrayav end â- । mativantaṃ dharmma-buddhiyiṃ chintisidaṃ ॥
antu nenadu ॥
dhârâ-pûrvvakadindaṃ । kâruṇya .... Kôṭinâtha-Mahêśaṅg ।
ôrantir Âlahaḷḷiya । sârataraṃ koṭṭu dharmmamaṃ nirmmisidaṃ ॥

va ॥ antu Pôtâra-Nâykaṃ Âlahaḷḷiyaṃ bṭṭu yiratreya sukhamaṃ paratreya gatiyaṃ paḍeda..... ॥
svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ para-nârî-sahôdaran uddaṇḍa-maṇḍaḷika-vêśyâ-bhujaṅga saṅgrâma-dhîra bhuja-baḷa-parâkraman ativishama-hayârûḍha rêkhâ-Rêvanta-num para-baḷa-Kṛitânta śaraṇâgata-vajra-pañjaran enisida Drôṇapâḷana pratâpam ent endoḍe ॥
jîragey okkilg eney ene । vairigaḷaṃ tuḷidu kolve bhuja-baḷa .... ।
..... enal । dhâriṇiyoḷ Drôṇapâḷan urvvîpâḷaṃ ॥
ant-â-Drôṇapâḷaṃ ॥
jaḷanidhi-parivṛita-vasudhâ- । taḷadoḷ śrî-Kôṭinâtha-dêvasthânakk ।
uḷid Îśa-bhavanav entuṃ । gelev enal..... ॥

va ॥ antu smṛity-artthadiṃ kêḷl adṛishṭa-sâdhanôtsukaṃ śrîmat-Kôṭinâthaṅge uttarâyaṇa-saṅkrânti-vyatîpâtadoḷu dhârâ-pûrvvakadiṃ jîrnnôddhârakk endu taḷa .....paḍedan allim baḷikke ॥

sakaḷôrvvîpati-Siṃhaṇa-kshitipa-râjyâmbhôdhi-pûrṇṇêndu sand ।
akaḷaṅkaṃ bhuja-vikrama-prabaḷa-vikhyâtaṃ sadânânvitaṃ ।
su-kaḷâdhâra dharâdharôṇnata ..... ।
bukutîśaṃ S'iva-Nây[a]kaṃ S'iva-padâmbhôja-dvirêphâhvayaṃ ॥

va ॥ antu negaḷte-vetta S'iva-Nâykan Ananta-Kôṭi-S'iva-nâykaṅge Jiḍḍuḷige-nâḍa Kummûraṃ dhârâ-..... taravâgi âge koṭṭu kṛitârtthan âdanu ॥

svasti samasta-praśasti-sahitaṃ śrîmat- sarvvâdhikâri sakaḷa-jana-manôhâri râya-śrêshṭhi-sarôjinî-râjahaṃsa vidagdha-yuvati-... ...mâlaṅkṛitan enisida ‖

vṛi ‖ âdi-gaṇâvatâran uditôdita-kirtti-latâ-vitâna-puṇ- ।
yôdaya-mûrtti bandhu-jana-kaḷpa-kujaṃ bhuja-vikramaṃ pari- ।
chchhêdi ..... payôruha-matta-bhṛiṅgan î- ।
mêdininâtha-Siṃhaṇana mantri-śikhâmaṇi Honna Bommigaṃ ‖

va ‖ ant enisida Honna-Râyaṃ śrî-svayambhu-Kôṭinâthaṅgeü ..... puṇya-tithiyoḷu jîrṇṇôddhârakke Kabbilavaḷiyaṃ dhârâ-pûrvvakadiṃ koṭṭu kṛitârtthan âdan anantaraṃ ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ ..... kuḷa-tiḷakaṃ ari-râya-gajâṅkusaṃ śrîmach-Chandâvurada Bira-Dêvarasaru ‖

ka ‖ pûrvva-Kṛita-Kôṭinâthaṃ ।
Pârvvati-ramaṇaṅge Bira-Dêvaṃ dhâirâ- ।
pûrvvakadind osed i .. ।
..... geṛeyaṃ ‖

antu Bira-Dêvaṃ biṭṭu śaktiyaṃ bhaktiyumaṃ paḍedanu ।
sva-dattâṃ para-dattâṃ &c. ‖

(*details of boundaries and usual final verse*).

277

In the same raṅga-maṇṭapa, on a stone near the north door.

Abbalûra Grâmêsvarada śâsana
namas tuṅga-&c. ‖

śrî-vadhu vakshadoḷ vijaya-kâmini dôr-vvaladoḷ lasad-yaśaḥ- ।
śrî-vadhu dhâtṛiyuṃ nirdajâṇḍa *taraṃ baravaṃ .... mbaraṃ ।
tivire kûrttu rakshisutav irkk Agajêsvaran Îśvaraṃ Mahâ- ।
dêva-chamûpanaṃ prabaḷa-châpanan apratima-pratâpanaṃ ‖
S'rî-vallabhan-atuḷa-jaya- ।
śrî-vallabhan-amaḷa-nâbhi-padmôdbhava-Vâk- ।
śrî-vallabha-bhuja-saṃbhavar ।
î-vasudheyoḷ esedar akhiḷa-Châḷukyêśar ‖
avaroḷ vikrânta-lakshmî-nidhi vitata-bhujâṭôpadiṃ Lâḷanaṃ Mâ- ।
ḷavanaṃ Chêrammanaṃ Gûrjjaranan aledu Châḷukya-sâmrâjya-lakshmî-
dhavan udyad-dhvajadiṃ nimirdd amarda yaśô-râśiyiṃ lileyindaṃ ।
bhuvana-prastutya-Taila-kshitipati taḷedaṃ vîra-Châḷukya-Râyaṃ ‖
âtana tanujaṃ dhairyyô- ।
pêtaṃ Satyâśraya-kshitiśaṃ bhuvana- ।
khyâtaṃ negaḷdaṃ *dattama- ।
jâtaṃ vikrama-hitan apratirûpaṃ ‖
atibaḷan âtana tammaṃ ।
kshitipati-Daśavarman-âtma.. bhû- ।
nuta-Jayasiṃha-nṛipaṃ tat- ।
sutan apratimallan enipan Âhavamallaṃ ‖
Âhavamalla-Dêvana tanûbhavan â-Bhuvanaikamallan u- ।
dyô... vikramaṃ vibhava-S'akran udagra-payôdhi-vêshṭitô- ।

*So in the original.

rvvi-hita-kâryyan âtan-anujaṃ samaraṅga[a-Bhîman ugra-vi- |
drôhi-vimardi vîra-para-mardi-viśâ[a-bhu .. .. hibujaṃ ||
Javano[sauryyakke dhâtridhara-nikarado[tuṅga-dhairyyakke Kumbhô- |
dbhavano[binpiṅge vârânnidhiyo[eseva guṇpiṅge mâṛâmpa.... |
.... naṅ-gaiyva .. . emba ... n atiśayaṃ pûrttiyaṃ tôrppin atyud- |
bhava-têjaś-chakran udyan-nija-guṇa-gaṇadiṃ vîra-Hemmâḍi-Râyaṃ ||
vikramadiṃ tanage diśâ- |
cha..... keyva Vikramâdityaṃ bhû- |
chakraman âḷdaṃ nata-ripu- |
chakraṃ durllaṅghyam enisal âjñâ-chakraṃ ||
Bhûlôkamallan urbbî- |
pâ[akan asuhṛin-nṛipâ[a-ku[a]-vikrama-saṃ .. |
.. .. tanayaṃ |
pâ[isidaṃ saka[am enipa viśvambhareyaṃ ||
dhareyaṃ tâ[dal Ahiśvaraṃ nija-bhujâ-sâhasramaṃ tâ[di dik- |
kariyaṃ porde kaṭhôra-piṭha-ka..... śramâ .... -tat- |
paran end ikshise lileyiṃ nija-bhuja-prasphûrttiyaṃ tâ[didaṃ |
dhareyaṃ tuṅga-kubhṛit-payôdhareyan î-Sômêśvaraṃ râgadiṃ ||
a..... ge |
nallaṃ nirmmita-ja[a-ripu-vanitâ-da(r)mm- |
ellaṃ bhûpâ[a-ku[akk |
ellaṃ Jagadêkamallan ajratimallaṃ ||
ari-dhâtṛ îpati-Chô[a-Gûṛjara-chamûpâ .. ...bâhu-Man- |
dara-mantha-kriyeyinde puṭṭida ka.. ndrâ . niyaṃ Lakshmiyaṃ |
turagânikaman aide koṇḍu jagado[vikshâtiyaṃ tâ[di.... |
.... gadêkamalla-vesariṃ Châ[ukya-chakrêśvaraṃ ||

vachana || tad-anantaraṃ tad-anujana pratâpam ent endoḍe ||

yimmaḍi Daśakaṇṭhaṅge pad- |
irmmaḍi.. ..... |
..... g âtaṃ |
nûrmmaḍi Tailapa-mahîpan ûṛijitan âdaṃ ||
dhareyaṃ vistîṛṇa-lakshmi-dhareyan anudinôpârjitâgaṇya-puṇyô- |
dhareyaṃ sâ..... da-sampatti-nissîma-kê[i- |
dhareyaṃ nânâvidhâsîr-dhareyan atiśayaṃ svachchha-sat-kîrtti-vallî- |
dhareyaṃ Trai[ôkyamalla-kshitipati ta[edaṃ vîra-lakshmî-vi[âsaṃ ||
..... |
natiy âda[enalke vijaya-lakshmî-[îṭhâ- |
nata-bâhu.... aprati- |
hata-têjaṃ vairi-hṛdaya-sellaṃ Tailaṃ ||

va || svasti śri bhuvanâśrayaṃ prithvi ..... jâdh râja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-ku[a-ti[akaṃ Châ[ukyâbharaṇaṃ śrîmach-chakravarti-Trai[ôkyamalla-Dêvaṃ nirupama.....geyiyuttam ire tat-kâlado[u || svasti samadhigata-pañcha mahâ-śabda mahâ-maṇḍa[êśvaraṃ Kâ[âñjarapura-varâdhiśvaraṃ suvarṇṇa-vṛusha ..... tûryya-nirghôshaṇaṃ Ka[achûryya-ku[a-kama[a-mârttaṇḍaṃ kadana-prachaṇḍaṃ mâna-Kanakâcha[aṃ subhaṭar-âdityaṃ kaliga[-aṅkusaṃ gajasâmanta.....jra-pañjaraṃ pratâpa-Laṅkêśvaraṃ para-nâri-sahôdaraṃ Sanivâra-siddhi Giri-durgga-

83101

mallaṃ chalad-aṅka-Râmaṃ vairîbha-kaṇṭhiravaṃ nissaṅka-mallaṃ nâmâdi-samasta-praśasti..... ..n-mahâ-maṇḍalêśvaraṃ Bijjaṇa-Dêvarasara nirbbhara-bhara-pratâpam ent endoḍe ||

vṛi || muḷisaṃ Chôḷaṅge jihvâgrada tudi-beḷagaṃ tôṛi Lâṭaṅge tat-ka- |
..... daḷḷisi nimirdu nija-jvâḷeyim nîḷi vidviṭ- |
kuḷa-vitrastântaraṅgaṃ chimichimisa .. vikrânta-visphûrtiy and a- |
skhaḷitaṃ śrî-Bijjaṇêśa-kshitipati vitatâṭôpa-têjô ..... ||
.... dhairyyaṃ dhairyyadindaṃ nereva nija-mâ ...ryya[.....]dind â- |
ṛijita-kâryyaṃ kâryyadind aggaḷipa nija-mahâ-sauryyam â sauryya.... |
.....dânadim dik-taṭa-ghaṭita-lasat-kîrtti[....] yend un- |
natan enduṃ vairi-bhûpa-pratati-mata-bhujaṃ Bijjaṇa-kshmâtaḷêśaṃ ||

va || ant apratima ... sama.....ripu-pratâpanuṃ daritrî-chakraman â-kramadim râjyaṃ geyyuttam irdd ondu-devasaṃ śrîmad-Banavase-dêśaṃ sudhâsâram âge vipuḷa-lakshmî-nivâsa mâḷpa . agaṇya-puṇyan appa..... kshaman uḷâ-vichâra-chaturan appuduṃ tad-abhiprâyaman aṛi..... re gatijñanum atisamprajñanum enisi || svasti śrîman-mahâ-pradhânaṃ sakaḷa-jana-nidhânaṃ Pârvatîpriya-pâdâravinda-bhṛiṅga | nirmmita.... kuḷa-manôbhaṅga jagaj-jana-chintâmaṇiyuṃ | subhaṭa-chûḍâmaṇiyuṃ | nikhiḷârthi-prârthana-prapûrtti-samullasita..... yaśas-sachandra-chandrikâ-dhavaḷîkṛita-jagad-vaḷayanuṃ | paripâḷita-mahî-vaḷayanum enipa śrîman-Mahâdêva-daṇḍanâyaka vairibhaya-dâyakanum enisi ||

vṛi || śriyaṃ vistirṇṇa-vakshasthaḷa-vaḷayadoḷ â-chandra-târâ-saha[..]- |
śrîyaṃ saṃpanna-dîrghâyuvan atiśayadim tâḷdi dôr-daṇḍa-vîra- |
śrîyaṃ . âkrânta-dhâtri-taḷav akhiḷa-payôrâsi-vêḷântav enduṃ |
jîy end embannam atyûrjjita-vijaya-Mahâdêva-daṇḍâdhinâthaṃ ||

vachana || â-chamûpatiya nirmmaḷânvayam ent endoḍe ||

vṛi || janapaṃ Mâḷava-Râjan âtana sati prôtphulla-paṅkêruhâ- |
nane Padmâmbike mâte nirmmaḷatarâṅga-stôka-sad-gôtra-saṅ- |
janitaṃ taj-janakânujaṃ jita-ripu śrî-Kâḷidâsaṃ tad-aṅ- |
gane tân Ekkala-Dêvi tat-tanayan î-Mâdêva-daṇḍâdhipaṃ ||

â-Kâḷidâ[sa]-chamûpatiya prabhâvam ent endoḍe |
nuḍidoḍe tâmra-patra-likhitâksharam ittaḍe poyda ..... chalaṃ |
biḍidane vajra-lêpav ahitâvanipâḷaran âji-raṅgadoḷ |
toḍardage kondan embud idu bhêriya ghôsane ninna mechchu mêṇ |
nuḍiyisu biḍum oppi ..... todaḷ âdudo Kâḷidâsanoḷ ||

va || int enisida mahâ-pradhânaṃ Kâḷidâsa-chamûpatiya priya-putra Mâdêva-daṇḍêśvarana pratâpam ent endoḍe ||

vṛi || ari-pâdâghâtadim bikkane birid achaḷa-brâtam uttuṅgam âḷi- |
bhaṭa-jâḷa-chchhanna-dîṅ-maṇḍaḷam aruṇa-*rasônvanta-saṅgrâma-dhâtrî- |
dhara-bhûtôdbhûtan îtaṃ mṛiga-nikara-samâvishṭa gêham..... |
nirutaṃ pêḷalke sâmânyame subhaṭa-Mahâdêva-bhûri-pratâpa ||
chalad abhirâman aṃmina tavarmmane chennara chakravartti bhû- |
vaḷayada bhûshaṇaṃ chadura-râjan udâran udâtta-mûrtti nir- |
mmaḷateya jalma-bhûmi sujanatvada suggi viḷâsad âgaraṃ |
kaliga[ḷa] dêvan embudu*-niśaṃ Mahadêvan[an] î-jagaj-javaṃ ||

vachana || antu [ne]gaḷtegaṃ pogaḷtegaṃ tâne neley enisi śrîmadu Bijjaṇêśvara manôratha-samârûḍhan âgi Banavase-dêsavan âḷutiralu tad-dêśa-viḷâsam ent endoḍe ||

*So in the original.

vṛitta ‖ phaḷa-bharadiṃ manaṅgoḷipa pûga-vanaṃ vanadoḷ sarô-jaḷaṃ ‖
jaḷada ponalgaḷiṃ beḷadu kattalisipp ele-vaḷḷi baḷḷigoṇḍ- ‖
uliva pikaṃ pika-dhvanigaḷiṃ nalidâḍuv Anaṅgan aṅganâ- ‖
kuḷam ade Lakshmi lakshmige samṛiddhikaraṃ Banavâse-dêśadoḷ ‖

vachana ‖ â-Banavâse-dêśakke tiḷakam ippant ippa mahâ-paṭṭaṇa vinirjjita-Purandara-puraṃ Ballipuram adara viḷâsam ent endode ‖

ka ‖ kaḷahaṃsa-gatiya mṛidu-kô- ‖
kiḷa-nâdada niḷa-kachada tanu-madhyada man- ‖
gaḷa-kaḷasa-kuchada sogayipa ‖
lalita-manôjanam ad ettaluṃ Ballipuradoḷ ‖

va ‖ mattaṃ Dhanadôpar enipa nagaraṅgaḷiṃ Tripurârige lilâ-nivâsam enipa mûruṃ puraṅgaḷiṃ sva-daruśanânusâri-sadâchârâcharaṇadiṃ nissâṭhyam enipa Pañchamaṭhaṅgaḷiṃ dharmma-pravarddhanak endu mûruṃ .. .. gaḷaṃ ‖ mane kaṭṭidandic oppuva mûruṃ Brahmapurigaḷiṃ ‖ vividhanânâ-ramya-harmmyaṅgaḷiṃ ‖ atisaundaryyam enipa Balipuradoḷu dushṭa-nigraha-viśishṭa-pratipâḷanadiṃ śrîman-mahâ-pradhânaṃ kari-tureya-paṭṭasahani-sênâdhipati Huligere-Banavase-nâḍa sarvvâdhikâri śrîmanu-Mahâdêva-daṇḍanâyakaṃ suka-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irdd ondu-devasaṃ ‖

vri ‖ keḷadoḷ nîḷâḷakâḷaṅkṛite sasi-mukhi Niḷâ .. ti-Dêvi mattaṃ ‖
keladoḷ lâvaṇya-lakshmî-nidhi nija-vadhu Padmâvatî-Dêviy intî ‖
keladoḷ porddi .. lakshmî-dvayâḷaṅkritaṃ nava .... ‖

(*stops here*).

278

On a beam at the same temple.

..... namaḥ svasti śri jayâbhyudaya-S'aka-varusha 1440 neya Bahudhânya-saṃvatsarada Jyêshṭha-śuddha 15 Sômavâra-sômôparâga-puṇya-kâladalu śrimad-râjâdhirâja-râja-paramêśvara śri-vîra-pratâpa-śri-Kṛishṇa-Râya-mahârâyarû Kôṭinâtha-dêvar-aṅga-bhôga-vaibhavake saluva grâmagaḷu khiḷav âgi yidare â-Kṛishṇa-Râya-mahârâyaru Vidyânagarada bîḍinalu sukha-râjyaṃ gaiûtiha sameyadali Kôṭinâtha-dêvarige pûrvvada grâmagaḷoḷage jîrṇôdhârava mâḍi S'aka-varusha 1440 neya Bahudhânya-saṃvatsarada Jyêshṭha-śu 15 Sômavâra-sômôparâga-puṇya-kâladalu Pampâ-kshêtradali Tuṅgabhadrâ-tira-Virûpâksha-liṅga-sannidhiyali â-Kṛishṇa-Râya-mahârayaru Kôṭinâthadêvarige biṭṭa grâma Kôṭiśvara Anevaṭṭi Abyanakere Asaganahaḷi Lokkuvaḷi î-ayidu-grâmavanû âchandrârka-sthâyiyâgi naḍava mariyâdeyali Kôṭinâtha-dêvara śrî-pâdakkê samarpisidanu (*usual final verses*) śubham astu maṅgaḷa mahâ śrî śrî śri śrî śrî

279

At the same temple, on another beam.

śubham astu Upamanyu-gôtrada Kaṭha-śâkheya Siddhara Nâraṇa-bhaṭṭara makkaḷu Hêmaṇabhaṭṭaru â-Dêva-Nâyakara mukhadindalû Kṛishṇa-Râyara kaiyyalû Kôṭinâtha-dêvarige grâmagaḷa biḍisikoṇḍu bandaru ‖ śubham astu

283

At Kallûru (same hobli), on a stone in front of the Râmês'varu temple.

svasti Saka-nṛipa-kâlâtîta-saṃvatsara-sathaṅgaḷ 945 Rudirôdgâri-saṃvatsaradandu svasti samastaprasasti-sahita śrîmat-Jagadêkamalla-Jayasiṅga-Dêva-pṛithuvi-vallabha pṛithuvi-râjyaṃ geyye

Kundayya Banavâse-pannirchchhâsiraman âḷutt ire ma.... Sântayya..... ḍiṅge. geyu..... .....ḷiruvudum geye | svasti yama-nêma-guṇa-gaṇita.. dhêsa..... daraṇandâ.... svasti śrî.... liṅgada pratishṭhe geydu..... nam koṭu..... ..... tra-mitra-kaḷatram..... yaḷabam .. m akku | î-darmma..... mitra-kaḷatra..... udu vaṇa.....

284

At the same temple, on a vîrakal.

jitêna labhyatê &c. ‖

svasti śrîmatu Yâdava-Nârâyaṇam bhuja-baḷa-pratâpa-chakravartti śri-Râmachandra-Râya-vijaya-râjyôdayada 14 neya Svabhânu-saṃvatsarada Jyêshṭha-suddha 1 S'ukravâradandu Chenna-Bommi-Dêvanu Kuppaṭûr-agrahâravan iridu sere-danava koṇḍu hohalli śrîman-nâḷ-prabhu-ghaṭa-sarppa Haḍavaḷa-Birayyanu huyyalam haridu kàdidalli â-Haḍavaḷana râvuta Siva-Dêvanu kâdi ta .....ptan âdanu

285

On a 2nd virakal in the same place.

namas tuṅga-&c. ‖

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti Mahadêva-Râya[ra]varusada neya ..... saṃvatsarada Vaisâkha-bahuḷa 5 Sômavâradandu svasti sa .... gata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaram Banavâse-pu .... dhîsvaram Jayanti-Madhukêsvara-dêvara la..... ..... kaligaḷ-aṅkusa vira-Kâva-Dêvarasara..... sana mêle etti naḍuvalli Sorabada kâḷaga..... sarpa Haḍavaḷa-Kâmayana mayda..... Billayya kudareya kûḍe..... dêva-dundubhiga.....

286

On a stone near the same temple.

namas tuṅga-&c. ‖

(*usual final verse*) svasti śrîmatu Kaḷachuryya-chakravartti-râya-Murâri-Sôyi-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire ‖

vṛi ‖ sâgara-vâri-vêshṭita-samasta-dharâ-ramaṇî-ghana-stanâ- |
bhôgav id embinam vidita-vistṛita-sâratarâgrahâradim |
Nâgarakhaṇḍa patra-parivêshṭanadim jana-nêtra-putrikâ- |
râgaman ittu mâṇḍude manas-sukhadam Banavâse-maṇḍaḷam ‖
adan âḷvan akhiḷa-ripu-nṛipa- |
mada-marddanan arthig arthamam paded ivam |
pada-natara rakshe-dakshan |
vidita-yaśam Sôyi-Dêva-bhûtaḷa-nâthan ‖

â-nṛipati dushṭa-nigraha-śishṭa-pratipâlanam geydu sukhadim râjyam geyyuttirey ire ‖

â-nâḍoḷu raũjipud int |
î-nâḍ ene sakaḷa-kôvida-kuśala..... |
rûḍhivaḍed irdd inal .. ud |
.. î-neleḍe nâḍ adu tâm .. ... . raũjisugum ‖

Eḍenâḍoḷu rañjisuvudu |
naḍe nôḍalu Divijarâjag Amarâvati .. |
.... rayyav âgi tôrkkum |
poḍavige tâm tiḷakadante Tarevura nirutam ||
âpa ..... enipa |
châpada.... yage Kusumachâpam negaḷdam |
..... nipa guṇadi |
.... pati-bhaku .. Kâḷa-Gavuḍa mahâtma ||
â-vibhuvina sati Lakshmî- |
dêvige Pârvvatige Ratige Rambhege migil end |
âvaga baṇṇisugum dhare |
bhû-viditeya Kañchi-Gauḍiyam padapindam ||

va || ant â-Gâvaṇiga-kula-pradîpakam śrîman-nâḷ-prabhu-Kâḷa-Gavuṇḍaṅgam parivâra-chintâmaṇiy enisida Kañchiyabbe-Gâvuṇḍigam su-putra kuḷa-dîpakan enisi ||

â-dampatigaḷg agrajan |
âdam guṇa-niḷaya Bamma-Gavuṇḍaṅg anujam |
mêdini baṇṇise Târakan |
âdam su-janaika-bandhu vinaya-nidhânam ||
âtana priyânujam tâm |
bhûtaḷadoḷu sarvva-śâstra-kuśaḷan enal vi- |
khyâta-yaśam sale negaḷdam |
mât êm gaḷa Jôma-Gauṇḍan âhava-śauṇḍam ||

va || ant â-mûvarum châgada chalada nanniy-oḷpin .... diṃ prajeyam pâḷisi ¡Tareyûru-panneraḍak-kam nâḷ-prabhugaḷ enisi sukhadin ire ||

S'iva-pâda-śêkharam nava- |
yuvati-manôramaṇa nanniyoḷu Dinapasutam |
bhuvana-jana-prastutyam |
kavi-jana-surabhûja .... pa Târaka-Gauṇḍam ||
osedire vibudha-janaṅgaḷu |
jasad eseva yuvati-nivaha .... vad eḍeyoḷ |
kusidire virôdhi-varggam |
pasarisidam kîrtti-lateyan â-chandrârkkam ||

antu negaḷda Târaka-Gauṇḍan-agra-mahisiya guṇa-prabhâvav ent ene ||

nuta-śaubhâgyadoḷ Avanije |
satatam châritradind Arundhatiy enipaḷ |
pati-bhakte Kâmiyakkam |
kshitiyoḷu Pârvvatiya permmeyam sale taḷedaḷ ||
Târaka-Gauṇḍaṅg oppuva |
nîraja-daḷa-nayane Kâmiyakkaṅg olaviṃ |
dhâriṇi baṇṇisal ogedam |
châru-kaḷâdhâra .... Kâḷa-Gavuṇḍam ||
Udayâdriyinde dinakaran |
udadhiyin amṛitâṃśu vudayipant udayisidam |
madavad-ari-marddanam bhû- |
vidita-yaśam Kâḷa-Gauḍa Bhava-pada-bhaktam ||

para-hita Khacharêśvaranoḷe |
yerada budhâvaḷige Dinapasutanoḷ mârkkoṇḍ |
ari-samitige Marutajanoḷ |
dorey enipaṃ Kâḷa-Gauḍan î-vasumatiyoḷ ||
â-vibhuvin-aṇuga-dammaṃ |
bhû-vaḷayadoḷ adaṭin ârppin eḷtaradindaṃ |
pâvana-suganḍa-tirttaṃ |
Bhîvaṇanaṃ pôlva puṇyavâsigaḷ oḷarê ||
vinaya-nidhi-Kâḷa-Gauṇḍana |
jana-nuta-Bhîvaṇana tamma Kalla-Gavuṇḍaṃ |
Manu-charita sujana-yutan enal |
anavarataṃ nachchi mechchi pogaḷadar oḷarê ||

va || antu chatura-kaḷâ-nidhigaḷ enisida mahânubhâvar ttanage mûvar nnija-putrar enise âhârâbhaya-bhaisajya-śâstra-dâna-vinôdaṃ Bhava-pâda-paṅkaja-bhramaraṃ śrîman-nâḷ-prabhu-Târaka-Gauṇḍa putra-mitra-kaḷatra-samanvitaṃ sukhadin iruttaṃ ||

ettisidaṃ S'iva-gṛihamaṃ |
suttisidaṃ kîrtti-latikeyaṃ daśa-diseyaṃ |
matt enisade prajeyaṃ meyi- |
vattisidaṃ satyadinde Târaka-Gauṇḍaṃ||
nâkadin iḷitandudo phaṇi- |
lôkadin ogetandudo vasundhareg âg î- |
lôkaṃ baṇṇise Târaka |
S'rîkaṇṭha .... man esevinaṃ mâḍisidaṃ ||

svasti śrî S'aka-varisha 1090 neya Sarvvadhâri-saṃvatsarada Vaiśâkha-suddha 14 Â-vyatîpâta-saṅkramaṇa-puṇya-dinadoḷu śrîman-nâḷ-prabhu Târaka-Gâvuḍaṃ Kâḷa-Gâvuṇḍaṅgaḷu tâvu mâḍisida śrî-mûlasthâna-śrî-Kali-dêvara nitya-naivêdya-saṇje-soḍaru-Chaitra-pavitrakkaṃ tapôdhanar-âhâra-dânakkaṃ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-saṃpannar appa |Kalimêśvara-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi sarbba-namasya-sarbbâbâdha-parihârav âgi (*here follow details of gift and usual final phrases and verses*).

287

On a vîrakal by the side of a road behind the same temple.

svasti śrîmatu Kaḷatûryya-bhuja-baḷa-chakravarṭṭi-Tribhuvanamalla-Bijjaṇa-Dêva-varśada 8 neya Subhânu-saṃvatsarada Chaitra-bahuḷa 5 Adivâradandu Tarevûra Haṇḍiya Sôva-varmma Huliya-jaṅguḷiya ..... Guttiya kôṭege Bijjaṇa-Dêvanu palara ..... ḍaḷikaraṃ besase dhâḷiyiṭṭu mutti lagge mu..... ḍaḷika Barmmaṇaṃ besase palaroḷu..... Saṅkaṇṇaṃ sura-lôka-prâptan âda śrî Kaliyugaṃ pravarttise 4365 neya Subhânu-saṃvatsarada Chaitra-bahuḷa 5 Adivâradandu |

mârvvaḷadavargaḷu pogaḷalu |
tâgiva nissaṅka-Saṅka kudurê-daḷamaṃ |
vôgaḍisadechchu keḍapidan |
î-jagaḍoḷu vîran enisi Saṅkaṃ bidda ||

Jôma-Gâvuṇḍaṃ baredaṃ || Banavâseya kôṭeya Madhukêśvara-lêvara pâdârâdhaka Bammôja kallaṃ besageyda śrî śrî śrî

289

On a 3rd virakal in the same place.

namas tuṅga-&c. ‖

svasti śrîmach-Châlukya-Bûlôka-varshada Kâḷayukta-saṃvatsa...Kârtti[ka]-sudha-pañchami-Brêshpativâradandu Banavâseya kôṭeya ...teppava yiṛidu turuvaṃ koṇḍu hôhalli Taḍeyûra Kaggajjana maga Doḍḍa-Bêḷaya haridu Hasaveya bayalalu tâgi taḷt iṛidu palaraṃ kondu turuvaṃ pintikki sura-lôkake sanda .... mârvvalava .. ṇṇam â-taḷavâra-Puṇṇa nettara .. nela sâle yiṛiyalu Bêḷaṇṇane balla bhuvanadalu ‖ Jôma-Gâvuṇḍa barada Taḷeveya Dâsôja besageyda ‖

290

On a 4th virakal in the same place.

svasti śrîmatu Châḷukya-chakravartti-Trailôkyamalla-varshada 9 neya.. ra-saṃvatsarada Bhâdrapada-suddha 5 Brihaspativâradandu Padmaṇa .. yaka turuvaṃ koḷvalli Herariya Kêtanahaḷiya Mâḷaha kudureyoḷu tâgi taḷt iṛidu sura.....

kudureya kura-puṭa-gâtadi ।
.... irddudu ..... ।
..... Mâḷan orvvana ।
kudareya keṇad iṛidu sattu sugatige sanda ‖

291

On a 5th virakal in the same place.

1239 neya Naḷa-saṃvatsarada Mârggasira-ba 14 Gu śrîman-ma .....Gôvinda sitagara gaṇḍa pâtâḷa-chakravartti Bhôgâvati-pura-vara ..... sarppa âḷam âḷ iṛivan iṛidu ..... nûrmmaḍi-râvuttara.....kôvida śaraṇâgata-vajra-pañjara..... turuvaṃ koṇḍu mara (2 *lines gone*) sûregoṇḍanu

293

On a 7th virakal in the same place.

svasti śrîmatu Siṃhaṇa-Dêva-varushada 16 neya Târaṇa-saṃvatsarada Bhâdrapada-bahuḷa 5 Sômavâradalu Talevûra kôṭeya Kâḷeyanu śrî-Kale-dêvara śrî-padava kûḍidanu

295

At the same village, on a 4th virakal in front of Nâgarahoṇḍa.

namas tuṅga-&c. ‖

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti-śrî-vîra-Râ .. Dêva-varshada 6 neya Paridhâvi-saṃvatsarada Jyêshṭha-ba 11 Bu ... svasti śrîmatu Sinda-Gôvinda sitagara gaṇḍa pâtâḷa-chakravartti Bhujaṅgêndra-vaṃśôdbhavaṃ râya-padavâḷa Sâvasigara .... śriman-nâḷprabhu-ghaṭa-sarppa Haḍavaḷa-Kâmayya Sâteyanahaḷige dhâḷiya haridu suṭṭu sûregoṇḍu tegadu bahalli âtaṅka-paḍalu Bommayya ... tâgidalliy â-Kâmayya-Haḍavaḷana bâva Hareseya Bommeya Haḍavaḷanu palav âḷu-kudureyaṃ taḷt iṛidu meṛedu sura-lôkakke sanda ‖ .....

296

On a 5th virakal in the same place.

namas tuṅga-&c. ‖

..... râya-padavâḷa śrîman-nâḷ-prabhu-ghaṭa-sarppa vîra-ha-..... sâdaridu-gauḍanu śrîman-mahâ-pradhâ..... ri-Seṭṭiya Sâti-Seṭṭarannu.. ..... sûregoṇḍu hôhalli aḍḍaha tâgi kâduvalli Kêti-Gauḍana maga Goṇṭeya Kêtayanaṃ ko .. pandoḷ kudureya kaṇate taḷt iṛidu meṛedu sura-lôka-prâptan âda (*usual final verse*).

297

On a 6th virakal in the same place.

svasti śrîmatu Kadamba-chakravartti-Kâḷa-Dêva-varushada 11 neya Naḷa-saṃvatsarada Vaiyiśâkha-su 4 Sô ..... vanu Hânuṅgala (3 *lines gone*) halambaroḷe tâgi taḷt iṛidu sura-lôka-prâptan âda ‖ .....

298

On a 7th virakal in the same place.

..... Yâdava-Nârâyaṇaṃ bhuja-baḷa-praudha-pra..... śri-Râma-Dêva-râyâdhirâya-râjyôdaya.... tsarada Âshâḍha-śu 11 Sô ¦ svasti śrîmatu bhuja ..... gaṇḍa pâtâḷa-chakravartti Bhujagêndra-vaṃśôdbhava .... nâḷ-prabhu-vairi-ghaṭa-sarppa Kâmeya-Haḍavaḷa.. Sôyi-Dêvaru...Saṅga-Gauḍanu Yaḍenâḍa ..... mâḍi dâḷiya kaṭṭi kolluva..... Yeḍeya-nâ...palaroḷu taḷut iṛidu.... lôka-prâptan âdanu maṅgaḷa mahâ śri śri (*usual final verse*).

.....

299

At Toravanda (same hobli), on a 2nd stone near the Bayala Basava temple.

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvi-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-rakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhuvanaykamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire Vaṅkâpurada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjaṃ geyye tatu-pâda-padmôpajîvi ‖ svasti samadhigata-pañcha-mahâ-śabda-mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakan âsthâna-vastu-nâyaka niyôga-Yôgandharâyaṇaṃ chatura-pârâyaṇaṃ vivêka-vidyâdharaṃ sakaḷa-kaḷâ-dharaṃ vikramôttuṅgan asahâya-siṅgaṃ śrîmad-Bhuvanaykamalla-Dêva-pâdâravinda-shaṭcharaṇaṃ śrîman-mahâ-pradhâna hiri-sandhi-vigrahi maneverggaḍe-daṇḍanâyakan Udayâdityaṃ ‖

jagam êka-chchhatram âyat urkkida dharaṇidhara-drôhar akkâḍidar bhû- ¦
nagaraṃ sindhûra-mudrâṅkitam enisidud anyâvanîpâḷakar kai- ¦
mugid ettaṃ tettu.. nyâvaśa.... âgirddu ... cha- ¦
krige tanninda..... vîrano negard Udayâditya-daṇḍâdhinâthaṃ ‖
idiroḷ Râvaṇa.... mârmmaledoḍaṃ gelgum jagaṃ bêḍi band ¦
idiroḷ nindadam îgum int iv eradarkk and innam ittaṃ kaṛutt ¦
idir âgiṃ kavitandu bêḍim iṛiguṃ pûṇd îgum end andu bârpp ¦
Udayâdityanoḷ aṇmin-ârppin-esekaṃ meyvattu kaṇg oppuguṃ ‖

int Udayâditya-daṇḍâdhipati Banavâse-pannirchchhâsiramumaṃ S'âṇtalige-sâyiramumaṃ padineṇṭu-bhatta-grâmaṅgaḷaṃ Mêlvaṭṭiya vaḍḍaravuḷada suṅkamumaṃ sukha-saṅkathâ-vinôdadind âḷdu râjyaṃ geyvuttam ire Banavâse-pannirchhâsirada baḷiya kampaṇa Nâgarakhaṇḍav-erppattar-oḷagaṇa Tore-

varddhanada Dâsa-Gâuvuṇḍa-daṇḍanâyakan Udayâdityana besadim mûlasthânada Gaṅgêśvarada Svayambu-dêvargge Saka-varsha 995 neya Pramâdîcha-saṃvatsara-Paushya-suda-ashṭami-Âdityavâram uttarâyaṇa-saṅkrânti-vyatîpâtam kûḍida puṇya-dinadandu Pâlaya-maṭad anvayada Tatpurusha-paṇḍitara śishyar svasti yama-niyama-svâdhyâya-dhyâna-maunânushṭhâna-japa-samâdhi-silasampannar appa śrîmat-Sômêśvara-paṇḍitargge tamm-ayya Kâsannara Kappa-Gâvu.... tâyi Araseyabbe-Gâvuṇḍigam parôksha-vinayam endu Dâsa-Gâûṇḍam kâlgarchchi dêvargge khaṇḍa-sphuṭitar dhûpa-dîpa-nivêdyakkam .... ṅgereya (*here follow details of gift and usual final phrases and verses*) śrîmad-Uchchaṅgiya kôṭeya Châvuṇḍayyam baredam | śrîmatu Tiḷivaḷḷiya Bîrôjana magam Kâḷôja śâsanamam mâḍida besakke Sômêśvara-paṇḍitar varsham-prati avalakkige khaṇḍuga-bhattava koṭṭar maṅgaḷa mahâ śrî ||

300

On a 3rd stone near the same temple.

(*upper part is illegible*) ... Dâsi-Râjana suta Kâmanam pogaḷi .. ḍuvam ..... ballanam ||
kereyam kaṭṭisi tumban ikki negaḷd â-jîrṇṇô ..... |
..... âdhâravan ..... Kalinâthaṅg .... imbinal |
Kaṟekaṇṭhaṅg atibhakti mâḍi ..... |
.. rivam mâḍisi tanna perggaḍatanam Kâmaṅg ad ên oppitô ||
ant â-sônabûva-Malaiyyana guṇônnatiy ent endaḍe ||
vinaya-nidhi-Dêva-Râjana |
tanayam Mallayya niti-Châṇikyane tâm |
ghanam enipa Vatsa-Râjana |
vinayada mantriy ..... chadura-viḷâsam ||

ant enisida ... Śrîdhara-paṇḍita dharmma-kathâ-.. va Liṅgapurâṇamam kêḷdu śrî-Râmanâtha-dêvara jîrṇṇôddhâravam mâḍisi â-dharmmakk aravaṇavam biṭṭa || Gaṅgâdhâra-nâmada Gâḍêya-jîya Kâmayyan-enipam stânikarigam tuṅga-bhuja-Śrîdharâryyam magam ... dhâreyam salsi koṭṭam || svasti Sakavaruśa *1174 neya Virôdhi-saṃvatsarada Phâlguṇa-bahuḷa 15 Â || sûrya-grahaṇadalu sarvvanamassivâyava mâḍi dhâreyam koṭṭa (*usual final verse*) yi-shâsanava barada Vâśudê[va]-Râja-paṇḍitaru binnâṇi Binayôja || ..... (*usual imprecatory phrases*).

301

At Siḍḍahalli (same hobli), on a stone on a large tank bund.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa sâviradaneya 1502 Pramâdi-saṃvacharada Puśya-sudha-davaśeyu Maṅgaḷavâra Arasappa-Nâyakara kâladali Saṅkhaṇa-Nâyakarigû Arasappa-Nâyakarigû jagaḷadalli Sorabada pârapatêgâra Virûpâkshayyanu Mandi-Kûdûra Hêmâjiya .. ṅgaḷavanu mutti sûreyâgi koṇḍu Siḍahaḷḷiya-grâmavanu muta.. kaṅṅgina Kumuruhaḷḷiya staḷava koḍade Mallina-Gauḍara maga Chikaṇa-Gauḍanu bhâgi ..... koṇḍu tanna grâmada ..... takoṇḍu datti-jalavanu biṭṭa ... tupaka ke ..... nâya anal âgi Arasappa-Nâyakaru ...harusadinda Kuppuṭhura pârapattêgâra Liṅgappayana maga..... (*on a side*) saṇṇa .. makkaḷige svasti nettara goḍege koṭṭa lu Tumborehaḷḷiya hola Veṅgaṇagereya Durugi-Nâyakarige Siḍahaḷḷiya umbaḷiya koṭṭam.. kala

302

On a virakal on the same bund.

svasti samasta-praśasti-sahitam śrî-pṛithvî-vallabha mahârâ[jâ]dhirâjam râja-paramêśvaram paramabhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Kâdamba-vaṃśôdbhavam kaligaḷ-aṅkuśan appa śrî.. .. -Kîva-

*1174 = Virôdhikṛit ; Virôdhi = 1151

Dêva-varshada 29 Pramôde-saṃvatsarada Mârggaśira-śu 5 Â-Kiṛumaḍivûra kaḷḷaru hâyd iṛivalli Kiriya-Mâguḍiya Kête-Seṭṭiya Kalleyaṃ taḷt iṛidu meṛedu sura-lôka-prâptan âda

304

At Hâya (same hobli), on a vîrakal in front of the Kallês'vara temple.

svasti śrîmatu Vikrama-varshada 15 Vikri .. saṃvatsarada Bhâdrapada-suddha-pañchamî-Budhavâradandu Eṛahi-Seṭṭiyara maga Tippaṇan aṇṇaṅge kalla niṛisida Kuppaṇa taḷt iṛidu sura-lôka-prâptan âda

jitêna labhyatê &c. ‖ .....

305

On a 2nd vîrakal in the same place.

svasti samasta-prasasti-sahitaṇ śrîmatu Ho[y]saṇa-Yâdava-chakravartti vîra-Ballâḷa pṛithuvî-râjyaṃ [ge]yyuttam iralu Vibhô-saṃvatsarada Chaitra-dasamî-Sômavâra svasti śrîmatu Kâ.. Dêva Hayava hâyidu tuṛuvaṃ koḷuvalli Haṅcheya Bijeyana maga Viṛaha taḷut iṛidu sura-lôka-prâpitan âda

306

On a 3rd vîrakal in the same place.

svasti samasta-prasasti-sahitaṃ śrîman mahâ-maṇḍaḷêsvaraṃ Banavâsi-pura-varâdhîsvaraṃ Jayantî-Madhukêsvara-dêva-labdha-vara-prasâdaṃ ..... Pârttivo-saṃvaścharada Mâgha-bahuḷa-ashṭamî-Budhavâradanduṃ Kaḍamba-kuḷa-tiḷakaṃ Kîrṭṭi-Dêvarasaruṃ maṇḍaḷika-Bammaṇṇanuṃ Giṇṇalaguṇḍiya kôṭeya mutti kâduvalli Chauvuḍi-Seṭṭiya magaṃ Hiriya rê.. ya Mâcheya taḷut iṛidu sura-lôka-prâptan âda Sivana kûḍi

307

On a 4th vîrakal in the same place.

svasti samasta-praśasti-sahitaṃ Yâdava-chakravartti śrî-Ho[y]saṇa-vira-Ballâḷa pṛitvî-râjyaṃ geyu-[ta]v iralu 19 tteneya Vibhô-saṃvachsarada Chaitra-mâśa-dasamî-Sômavâradandu śrîmatu Kâva-Dêvanavaru Hayavan iṛidu tuṛuvaṃ koḷuvalli Haṇḍiya-Sômaya taḷut iṛidu sura-lôka-prâpitan âda

jitêna labhyatê &c. ‖

308

On a 5th vîrakal in the same place.

svasti śrîmatu Yâdava-chakravartti Siṅgaṇa-Râya pṛitvî-râjyaṃ geyyuttam iralu Saka-kâla sâsirada nûṛa-nâluvattu-nâkaneya Chitrabhânu-saṃvatsarada Mâga-suddha-tadige-Sukravâradandu ‖ Hayama .. ... huyalu ..... baḷukade bâya ..... ride Javanante kaḷḷaraṃ ..... ṇadoḷu binavaṃ bila .. ... kondu divija-kanne u .....

309

At Dôravaḷḷi (same hobli), on a stone north of the Basava temple.

namas tâmra-jaṭâ-.... bâḷa-pallava-dhâriṇê ।
..... ḍapârambha-pûṛṇa-kumbhâya S'ambhavê ।

svasti sama ..... śrayaṃ śṛi-pṛithvî-vallabhaṃ ..... para ..... ya Aṅgirasa-saṃvatsarada Vaiśâkha-su 15 Sômavâradandu Siṅgaḷa-Dêvana d'ḷi Bandalikeya . duṃ jana-danavaṃ

koṇḍu haṅkaḷu . muchchuvalli Dôravaḷiya Maḍikaḷa-Gauḍana maga Chaunanu turuvaṃ maguḷchi palabaraṃ kondu sura-lôka-praptan âda âtana kaḷatre Kaṟiligeya mahâjanagaḷu âre-mattalu keya â-chandrârka-târaṃ-baraṃ salisuvaru maṅgaḷa mahâ śrî śrî ôṃ namaś S'ivâya śrî

310

At Mûgûru (same hobli), on a stone in front of the Râmês'vara temple.

śrîmatu Bhûlôkamalla-varshada 9 neya Saumya-saṃvatsara-Mâgha-ba-amâvâ .. sûryya-grahaṇadalu kali...taḷeda .. Râcheya-jiya.... bhaṭṭa agni-pravêsa mâḍi .... ka-prâptan âda avar-aṇṇa Nâ.. siṃha-Kâḷaya kala kaṭṭi

313

At Agasanahaḷḷi (same hobli), on a stone to the south of the Râmês'vara temple.

svasti śrîmach-Châḷukya-Vikrama-varisa Du ..... saṃvatsarada Chaitra-bahuḷa ....haḷudaḷasvara.. Paḷedarasa ..... nne Jâbakayyama mêlâḷke magniyadan aḷi .. tu Permmaḍi-Dêva-magaṃ Tailapa-Dêva ..... unmâḍimmadiyu śrîmatu agrahâraṃ Neṟilageyahaḷḷi Asaganahaḷḷiyaṃ dâḷi .... bandu turuva koṇḍuhôhalli Dâkaṅganu Mâli-abbeya putra Kâḷamoga .. .. mêlâḷe kudureya yiridu turuvaṃ magarchchi sura-lôka-prâptan âda śrîmatu âsêsada ..... Basava-Keḷema ..... tandale maga Anuma.. | int idan aḷidava Kurukshêtrada .....

314

At Lakkuvaḷḷi (same hobli), on a virakal near the Râmês'vara temple.

svasti samasta-bhuvanâśraya śri-pṛithvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâra..... bharaṇaṃ śrîmad-Bhuvanaikamalla-Dêvara râjyam uttarôtta .... saluttam ire | tat-pâda-padmôpajîvi ....varu Banavâsi-pannirchchhâsiramuṃ Sântalige..... mire | Saka-varsha .. 998 neya Râkshasa-saṃvatsarada .. .. agrahâraṃ Kuppuṭûra sâsirvvara magaṃ Gaṇḍara-Dêva ..... śvara Kâdambara Sântaya-Dêvan âkshapisi samasta-daḷamumaṃ pannirvvar-nnâyakaru .... ṇḍ âtana Lokkivaḷḷiya turuvaṃ koṇḍu peṇṇureyan urchchuvalli Gaṇḍara-Dêva . ya ..... (*usual final verse*) ..... Nâyaka kâdi palaraṃ kondu talegaḷa tôraṇaṅga..... . kalaṃ parayisi turuvaṃ magurchchi jayaṅ-goṇḍu dêvâṅganeya .... navan êri dêva-dundubhigaḷ eseye dêva-lôkakke sanda ||

sura-lôka .. .... |
..... naṅga Gaṇḍara-Dêvaṃ |
sura-vaniteya âdaradiṃ |
suripare pû-maḷeyani .... ||

... kilava barapa Cheṃvuḍôjana magaṃ Bammôjana besa maṅ .....

315

On a 2nd virakal in the same place.

Kuppuṭûra Sârakalla magaṃ Nâgage me..... ṭṭa vumbaḷi hâda ondu-mande svasti śrî pṛithvi-vallabha mahârâjâdhirâjaṃ para ..... ra parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmatu Bhuvanaikamalla-Dêva .. vijaya-râjyaṃ saluttam ire Saka-varsha 998 ya Râkshasa-saṃvatsarada Pâlguṇa-suddha 14 yandu turuvaṃ magurchchi palaraṃ kondu Sovara Nâga sura-lôkakke sandaṃ

316

At the same village, on a virakal in Jôgiyarakoppal.

śrî-Virûpâksha-dêvarê gati śrîmatu Ânanda-saṃvatsarada Bhâdrapada-ba-dasamiyalu śrîmatu Kupaṭûra Virapa-Gauḍana ba . . Lokuvaḷḷiya Mala-bôvana tamma Puṭa-bôvanu Hantikeya mâḍida vîrakalu Palahayana kelasa

317

At the same village, on a stone in Gejjéhaḷḷi Vîraṇṇa's wet land.

..... samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâ .. .. ja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇaṃ śrîmad-Bhuvanaikamalla-Dêvara .. ... uttarôttarâbhivṛiddhi-pravarddhamânam â-chanddrârkka-târaṃ-baraṃ saluttam ire samadh'gata-pañcha-mahâśabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Kâdamba-cha..... ...jja-dêvî-labdha-vara-prasâdaṃ Male-gaja-kêsari mûvaḍi . ra jûba nâmâdi-samasta-praśasti-sahitaṃ śrîma.. hâ-maṇḍaḷêśvaraṃ Kîrttivarmma-Dêva Banavâsiyalu râjyaṃ geye svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-pârâyaṇa-japa-samâdhi-samasta-guṇa-saṃpannar appa śrîmad-agrahâra-Kuppaṭûra sâsirvvaruṃ tri-vâchiyind êka-vâkyaṃ geydu samasta-guṇa-saṃpanna nuḍidu matt enna nâyad âchâryyan asahâya-sauryya .. śvarana putra gôtra-pavitra vairi-mada-bhañjanaṃ gaṇikâ-manô[ha]raṃ bari ... uja-kula-padmâkaraṃ satya-ratnâkara samaya-samuddharaṇaṃ samasta-guṇa-gaṇâbharaṇaṃ pisuṇa-mûgarivaṃ koṇḍeya-taḷa-prabhâri dharmmakke nalla Nodagere-malla marege vare kâva gaṇḍara dêva Seṭṭi kaṭṭisida Hosagereyuman â-kereya keḷagaṇa kâḍu-gaḍidu mâḍida hosagarddeyumaṃ sâsirvvaruṃ mechchi Saka-varsha 993 raneya Virôdhikṛit-saṃvatsarada Paushya-suddha-saptami-Âdityavâradandu Seṭṭige Seṭṭikereya keḷage chandrârkka-târaṃ-baraṃ biṭṭa gadde Kachchhaviya gaḷeyalu mattal ondu â-keyya tereyaṃ Seṭṭi Seṭṭikerege biṭṭan (*usual final phrases and verses*).

318

At the same village, on a stone in purôhita's wet land.

śubham astu Viśvara-saṃvatsarada Jyêshṭha-ba 30 S'ukravârada dinada sûryya-grahaṇa-puṇya-kâladalu Âdiyapa-Nâyaka-Nayanapa-Nâyakara sêvakaru Kuppaṭûra sîmeyan âḷuva Yajuś-śâkheya Maudgalya-gôtrada .....

319

At Tudiniru (same hobli), on a stone on the bund of a pond.

svasti śrî mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ ..... Madhukêśvara-dêva-pâda-padmârâdhanaṃ.. paya-Dêva-râjyada 4 neya Viṇambi-saṃvatsarada Phâlguṇa-su...Siṃhaṇa-Dêvana nâyaka ..... mukhyavâgi ..... mûvattu-sâvira-kudare ..... daḷav etti naḍadu bandu Guttiya durggava koṇḍu nâḍa suṭṭu sûre-gâṇuttaṃ barppalli Yiḍa-Gauḍa Heggaḍe-Ballayyana maga Haripayanu Yaḍanâḍa Tâḷaguppeyalu Kâḷeya-Haḍaḷana maga Hemmayyana kûḍe yiddu yâ-vûralu kâdi mârppaḍeyaṃ keḍsi halabaraṃ kondu sura-lôka-prâptan âdanu ‖ yâtana tamma Heggaḍe-Baichayya mâḍisida kalu ‖ (*usual final verse*).

321

At the same village, on a stone to the left of the Râmaliṅga temple.

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti Siṅghaṇa-Dêva-varshada S'ubhakṛitu-saṃvatsarada Bhâdrapada-suddha-dasami-Brihaspativâradalu Mata ..... yanavaru giḍugoṇḍu Tavarûrige tâ.. tana.... kalu Kâmeya-Haḍavaḷa dâḷ iṭṭu muttidalli Nâga-Gauḍana goṭṭa gadi-

yalabiya Ḳêta-bôvana maga Boppa-bôvan orvva baladoḷu kâdi sura-lôka-prâptan âda Dêvaṇage.. ya keḷage hûdôṇṭad .. ṛivalli Kâmeya-Haḍavaḷa nettaru-goḍegeya 5 koṭṭanu ||

322

On a stone to the right of the same temple.

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakravartti-śrî-Siṅgha-Dê[va]-varshada Krôdhi-saṃvatsarada Kârttika-bahuḷa 5 S'ukravâradandu Tavarûralu Kâmaya-Haḍavaḷan iddaḍa Bîrarasana dâḷi bandu â-vûra muttidaḍey â-Kâmayya kâdi geludaṃ hôhalliy âtana gandha-vâraṇa kumbara-Sômayyana maga Nâgeyanu halabaraṃ kondu sura-lôkava prâptan âdanu

jinêna labhyatê &c. ||

323

At Bhâraṅgi (same hobli), on a stone in front of the Hanumanta temple.

namas tuṅga-&c. ||

..... saṃvatsa[ra]-Bhâdrapada-śu 10 Sô-yalu śrîman-mahâ-nâyakâchâryya svâmi-drôhara gaṇḍa gaḍiy-aṅka ..... Yallappa-Voḍeyara pradhâna Kallaṇṇayya ..... Mallarasayyanu â-Kupputûra Bhâraṅgiya-sîmeya râjyavanu Yallappa-Voḍeyaru tamma râṇivâsa Chikkarasi-Bommarasammanavarige bhâgaṇeyâgi pâlisidalli avara pradhânanâgi yiddu yî-râjyada pârupatyavannu mâḍalikke bandalli grâmavanû grâmagaḷanû pokku vichârisênû yendu Beṇṇegeṛeya-grâmakke bandu yî-Nârâyaṇa-dêvara sthânakkâgi paḍitara nilsi â-dêvarige samprôkshaṇeyanû mâḍisi â-dêvarige pûje-punaskâraûṃ naḍava mar yâdeyâgi .... biṭṭa śâsana

324

At the same village, on a stone to the south-east of the Nârâyaṇa temple.

S'ivâya [nama]ḥ || svasti samasta-prasasti-sahitaṃ ..... rtti Traiḷôkyamalla-Dêva-varishada 12 neya Bahu .... tsarada S'râvaṇa-bahuḷa 11 Bṛihavâradandu ..... ḍa-Gâvuṇḍaṃ Hânuṅgalla-nâḍiṃ tanna heṇḍir-mma ..... halli baṭṭeyalu kaḷḷaru tâgidalli tanna .....

jinêna labhyatê &c. || (*usual final verse*).

325

On a stone to the south of the same temple.

namas tuṅga-&c. ||

nuta-Vidyâdhara-Kinnara-prakaradiṃ chandrârkka-jyôtishkariṃ |
satataṃ maṅgaḷa-kâyakâ-nivahadiṃ śrî-Rudran-âsthânadiṃ |
brati-saṅghâtadin â-suvarṇṇa-viḷasat-saṃvêdikâ-saṃvṛitâ- |
vṛitadind unnata-dêva-dampati-rata-srî-sundaraṃ Mandaraṃ ||
makara-brâtâbhighâtôchchaḷita-kamaṭha-saṅghaṭṭa-saṃsparddhi-mîna- |
prakara-prakshôbhitôdyat-taraḷatara-taraṅgôtkara-kshipta-muktâ- |
nikaraṃ kaṇg eyde chelvaṃ paḍedud aviraḷôttâḷa-kallôḷa-mâḷâ- |
dhika-sa[.....]rsha-prabaḷa-ghana-ghana-dhvâna-raudraṃ samudra ||
adu nânâ-nakra-chakra-krama-kari-makarôḍḍîna-pâṭhîna-puchchha- |
chchhada-vâtâghâta-bhîtâchaḷa-chaḷana-chaḷat-tuṅga-.... taraṅgau- |
gha-duranta-prântam ujjṛimbhita-bahaḷa-taḍij-jâḷa-lîḷâ-viniḷâm- |
buda-bimbâḍambaraṃ kaṇg esevudu lahari-lôḷa-bâḷa-pravâḷa ||

âvarisi jaḷadhi-taṭaman I- |
ḷâvṛitav alliṃ baḷikke teṅkalu sale sau- |
khyâvaha Harivarshaṃ dhâ- |
tri-vara Kimpurshav ante Bharata-kshêtra ||
ant â-Bharatâvaniyaṃ |
santânântaradin âḷdar urbbi-sêbyar |
Kantu-nibbar amaḷa-charitar a- |
nantar chChâḷukyar âḷdar alliṃ baḷika ||
Ṭhâṇeyak etti mummuriya goṇmuri-goṇḍa padakke Châra tann- |
âṇeyan iṭṭu Kâñchiya nirâkuḷadiṃ Polakêsi suṭṭa Ka- |
lyâṇava Chôḷa suṭṭan enal onde-gajêndradin eydi kondan a- |
kshûṇa-parâkramaṃ su-bhaṭa Chôḷanan Âhavamalla-bhûbhujaṃ ||

tat-sutaṃ ||

Chôḷika-Lâḷa-Gauḷa-Maleyâḷa-Teluṅga-Kaḷiṅga-Vaṅga-Pañ- |
châḷa-Turushka-Gûrjjara-Jajâhuti-Mâḷava-Koṅkaṇâdi-bhû- |
pâḷakar añji berchchi besakeyye dharitriyan êka-chakradiṃ |
pâḷisi Vikramâṅkan esedaṃ vibhu permmeya Permma-bhûbhujaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam-uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi ||

sârada-nîradaṃ pudidudô nabhamaṃ sutanaṃ sudhâṃśuvaṃ |
kshîra-gabhîra-nîradhi nirîkshisal end irad eyde vandu nind |
î-raseyiṃ nabhakk ogeyal irddudo pêḷ enip udgha-kîrtti-vi- |
stâraman eyde baṇṇipud Ananta-chamûpanan î-jagaj-janaṃ ||
ivara negaltey intuṭ ivar illige takka[va]r î-niyôgav int |
ivarg idu takkud endu paribhâvisi tat-patig eyde bandu bin- |
navisi niyôgadoḷ nilisi rakshisuvaṃ kaṭakakke tande-tây |
tavatavag endu baṇṇisuvar agra-chamûpan Anantapâḷana ||

tat-pâda-padmôpajîvi ||

Hari-putraṃ Hari-nandanaṃ Hari-sutaṃ bêḷpargge mâṛimpavargg |
aravindâsyeyarg endoḍ ârgg upaman atyaudâryyadiṃ śauryyadiṃ |
vara-rûpônnatiyiṃ navîna-purashargg end-endu viśvôrvviy â- |
daradiṃ baṇṇipud î-viśishṭa-jana-kaḷpârâma-Gôvindanaṃ ||

svasti samasta-prasasti-sahitaṃ śrîmad-daṇḍanâyakaṃ Gôvinda-Râjaṃ Banavase-pannirchchhâsiramaṃ dushṭa-nigraha-śishṭa-pratipâḷanadind âḷuttam ire Kâdamba-vaṃśa-varddhanaṃ śrîmat-Tlaiha-Dêvarasaru Hânuṅgall-aynûṛu Banavase-pannirchchhâsirakaṃ maṇḍaḷika-vṛittiyoḷ iral â-nâḍoḷu ||

chûta-vanaṅgaḷiṃ khaga-kuḷaṅgaḷin â-kadaḷî-vanaṅgaḷiṃ |
nûtana-champaka-prakara-chandana-pûgava-nâḷikêra-saṅ- |
ghâtadin oppi tôrppa posa-sâḷi-vanaṅ[ga]ḷim ettaluṃ rata- |
brâtadin oppi tôruvudu kaṇgoḷe Nâgarakhaṇḍa-kampaṇaṃ ||
â-nâḷge manneyaṃ la- |
kshamî-niḷayaṃ Boppa-Dêvan âtana sati sad- |
bhû-nute Siriyâ-Dêvig a- |
nûna-guṇaṃ Sôma-bhûpan udayaṅ-geydaṃ ||

mattav â-Nâgarakhaṇḍa-kampaṇadoḷ ||

bhava-vasathaṅgaḷin âgama- | ravadiṃ pramatharkkaḷinda viprâdi[ga]ḷind |
avanî-saṃstutarindaṃ | Sivapura Bhâraṅgiyûr ad asadaḷam eseguṃ ||

â-grâmâdhipatigaḷa prabhâvam ent endaḍe ||

beṭṭada kântiy-antir atidûradoḷ oḷḷidar eyde .. gemar . |
maṭṭanip anyar êno mahimônnatiyiṃ mige-vandan eyde Hom- |
beṭṭaman â-gabhîrateyoḷ ambudhiyaṃ gele-vandan embud â- |
Chaṭṭanan ugra-vidvisha-gharaṭṭanan anvaya-ratna-paṭṭana ||
Chaṭṭaṃ para-vaniteyaraṃ |
muṭṭaṃ vitaraṇaman amara-bhûruhadoḷu kôḍ- |
iṭṭaṃ pâpada pathamaṃ |
meṭṭaṃ sâśvata-padakke kaḷasaman iṭṭaṃ ||

tad-anvaya-prabhâvam appa Bichchara kulad unnatiy ent endoḍe ||

vinutaṃ nâḷ-prabhu S'aivan âtan-anujaṃ śrî-Gulgan atyûrjjitaṃ |
jana-saṃstutyan udâran âtana magaṃ Mallaṅg atipritiyiṃ |
dhana-dhânyâdhikan udgha-têjan amaḷaṃ darppâri-vidrâvaṇaṃ |
tanayaṃ puṭṭidan ante Chaṭṭan avanî-saṃsêvyan atyunnataṃ ||
Chaṭṭana sati Chaṭṭauvege |
neṭṭane puṭṭidan udâra-têjâdhikyaṃ |
maṭṭam irad arigaḷ ellaran |
oṭṭajiyiṃ kolugu Chauḍan î-vasumatiyoḷ ||

ant â-kâladoḷu ||

ûr-anubhavaṇeyoḷ ippaṃ |
Bhâraṅgiyoḷ adhika-rûpan ûrjjita-têjaṃ |
sâram ene Mallikârjjuna- |
dhîrâvâsamane śaiḷadiṃ mâḍisidaṃ ||

antu sênabôva-Bommaṇṇaṃ Mallikârjjuna-dêvara pratishṭheyaṃ mâḍisi tad-anantaraṃ dêvargge vritti-nimittam âgi Chaṭṭa-Gâvuṇḍaṅge ponnaṃ koṭṭu vṛittiya paḍedu || svasti S'aka-nṛipa-kâlâtitaṃ *10940 neya Hêvaḷambi-saṃvatsarada suddha-Phâlguṇa-trayôdasi-Sômavâra-saṅkramaṇa-vyatîpâtaṃ kûḷibanda puṇya-tithiyoḷu svasti yama-niyama-svâdhyâya-Dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śila . . . . . r appa Chikka-Keṟeyûra Grâmêśvara-dêvar-âchâryyar appa Kriyâśakti-paṇḍita-dêvara śishyar appa Kalyâ..... kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi śrî-Bhâraṅgiya Mallikârjjuna-dêvargge tamma kaṭṭisi ... ṟeya keḷage mattar ondu beddalu kammav aivattu Kauṭaliya keṟeya keḷag aḍakeya maran iunûṟaṟa sthaḷav int initumaṃ sarvvâbâdhâ-parihâram âgi biṭṭaru || mattaṃ Chaṭṭa-Gâvuṇḍaṃ Kalyâṇaśakti-paṇḍita-dêvara kâlaṃ karchchi dhâra-pûrvvakaṃ mâḍi Dêviṅgeṟeya keḷage dêvariṃ munde gardde mattar ondu beddal arivattar ondu gâṇadalli vomman-eṇṇe Kauṭaliya keṟeya keḷag innûṟa marada tôṭav int initumaṃ śrî-Mûlasthâna-dêvargg anâdi-saṃsiddham âguḷḷudaṃ punar-dattiyaṃ mâḍi sarvvâbâdha-parihâram âgi biṭṭaru | baṇṭa-Gâḍimayaṃ Gañjiya Chauḍaya (*some others named*) pramukhav aṟuvatt-okkaluṃ Chaṭṭa-Gâvuṇḍan dharmmavaṃ pratipaḷisuvaru (*usual final phrases and verse*)

326

At the same village, on a stone in front of the Banadêvate temple.

śrî Kannara-Dêva pṛithvî-râjyaṃ geye Sakha-nṛipa-kâlâtitake sanda eṇṭ[u]ûṟa-eḷpattombhattane Raudri emba saṃvatsara . . . . . Banavase-pannirchhâsiramuṃ .. abbindaranu . . . . . .

* So in the original. Hêvaḷambi = 1099.

tire Nâgarakaṇḍa-eḷpattakkaṃ eṟeyam ..... ṇḍu geye Bichchara Eṟega ..... regenu Baraṅgiya ûrggavuṇḍu geye baisarikarûvâ .. Muddaṇṇa-Kaṇṇa-.. geyya tuṟu Baraṅgiya pebba .. munda hariye îdir ântu ta(gi)ḷt iṟidu sarggakke san .... ṟega kalla nillisirdda

327

On a 2nd vîrakal in the same place.

śrî prithivî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇa śrî-Tribhuvanamalla-Permmâḍi-Dêvaru chandrârkka-târaṃ râjyaṃ geyuttire ‖ Nâgarakhaṇḍa-eḷpattaṟa manneyaṃ Bopparasaṃ manneyumau âḷut ire । śrîmanu-mahâ-prachaṇḍa-daṇḍanâyaka-Gôyindara ..... Banavâse-pannirchhâsiraman âḷutire Jagadêkamalla-Tribhuvanamalla-Dêvar .. Châḷukya-Vikrama-varshada 37 nê Nandana-saṃvatsarada Kâ .... suddha-puṇame-Maṅgaḷavâradandu Nâgarakhaṇḍa 70 ṟa prabhu ..... raṅgiya Borppa-Gâvuṇḍa Bandaṇikeya Borpparasana dâyiganaṃ .. ḍa teṟeya koḷalliyade kâdu sattu sarggakke sanda ‖ nâḍuma .. yanum irddu jayaviṭṭa koṭṭaru biṇṇaṇi Mârôjana baraha

328

At the same village, on a stone to the east of the Kallêśvara temple.

śrî namas-tuṅga-&c. ‖

..... kke deye.... nd ogetandudaṃ jarâ-maraṇa-vinâśi.. .....

.... dhaṃ nirṇṇidhanatvamaṃ taḷeda rôdô-madhyadoḷ nâḍe bhâ- ।
vise vaitrâsana-jhallarî-muraja-rûpakk eyde pakkâgi châ- ।
ru-samêta-traya-vêshṭanâ-viḷasitaṃ shaḍ-drabya-saṃpûrṇṇav ên ।
esakaṃ-bettudo kattu-kṛittima-vihînânitya-lôka-trayaṃ ‖

ka ‖ â-lôka-tr[it]ayadoḷaṃ ।
bhû-lôkaṃ rayyâv alli Jambû-dvîpaṃ ।
lîlâspadav adaṟoḷu śô- ।
bhâlambaṃ nâde nôḍe Bharata-kshêtra ‖

ka ‖ â-Bharata-kshêtradoḷaṃ ।
*śôbhâspadav âytu Kuntaḷôrvvi-taḷa-maṇḍaḷa-viḷasat- ।
prâbhavamaṃ tâḷdidar Chaḷukya-nripâḷar ‖

ant ananta-Châḷukya-chakrêśvara-pravarttanânantara ‖

vṛi ‖ dhareyaṃ tâḷdidar int anukramadin ant â-Tailapaṃ tat-sutaṃ ।
śaraṇâyâta-śaraṇyan ujvaḷa-yaśaṃ Satyâśrayaṃ tat-sahô- ।
dara-putraṃ vibhu Vikramâṅka-dharaṇînâthaṃ tad-urvvîśvarâ- ।
varajâtôdbhavan Ayyaṇayyan asuhṛit-kântâra-dâvânaḷaṃ ‖
âhava-dhîran âtan-anujaṃ Jayasiṃhan avaṅge sûnu sand ।
Âhavamallan â-nṛipa-sutaṃ dharaṇîpati Sôyi-Dêvan aty- ।
âhita-sauryyan âtan-anujâtan a êsha-jagad-vinûtan u- ।
grâhita-bhûmipâḷa-viḷaya-prathan â-Paramaddi-bhûbhujaṃ ‖
viśva-jaga-stutaṃ negaḷdan â-nṛipa-nandanan udgha-kîrtti Sô- ।
mêśvara-Dêvan â-dharaṇînâtha-sutaṃ Jagadêkamalla-bhû- ।
mîśvaran â-nṛipâḷan-anujaṃ tri-jagat-parivarttitollasach- ।
chhâśvata-kîrtti tân enisi nûrmmaḍi-Tailan atarkya-vikramaṃ ‖

tat-kâladoḷu ‖

jagamaṃ kaiyânis î-tôrpp-Amara-giri-saṃasparddhiy âdattu dhairyaṃ ।
mige-vandatt abdhiyaṃ guṇp aledudu Kaliyaṃ châru-châritram ugrâ- ।

* So in the original.

ri-gaṇa-prâṇâmbuvindaṃ taṇidud asi-latâ-yashṭi dig-danti-dantâ- ।
nugav âdatt udgha-kîrtti-prasaram enisidaṃ Bijjaḷa-kshôṇipâḷa ॥

tat-pâda-padmôpajîvi ॥

Manu-charitaṃ vimaḷa-yaśô- ।
dhanan uddhata-vairi-marddanaṃ satya-vachaṃ ।
ghanatara-vitaraṇa-lilâ- ।
bhinutaṃ Kasapayya-Nâyakaṃ pesarvettaṃ ॥

ant â-Kasapayya-Nâyakaru Banavâsi-pannirchhâsiramumaṃ dushṭa-nigraha-śishṭa-pratipâḷanadin âḷuttam iral â-dêśadoḷ ॥

pûga-vanaṅgaḷiṃ baḷeda śâḷi-vanaṅgaḷin opputippa pun- ।
nâga-vanaṅgaḷiṃ viḷasad-âmbra-vanaṅgaḷin âgaḷuṃ manô- ।
râgaman îva champaka-vanaṅgaḷin â-kadaḷî-vanaṅgaḷiṃ ।
Nâgarakhaṇḍa-kampaṇav iḷâ-maṇi-darppaṇam oppe tôṟuguṃ ॥

va ॥ antu sogayisuva Nâgarakaṇḍav-erppataṟa manneyakk adhipatiyuṃ Kâdamba-kuḷa-kumudinî-târâpatiyuv enisi ॥

vṛi ॥ pesarvettaṃ tôḷa kûrvâḷ ari-nṛipara kula-dhvaṃsamaṃ mâḍe vâkya- ।
prasaraṃ śrî-Râma-bâṇakk adhikateyan aṇaṃ tûḷde bhâśvad-vivêkaṃ ।
Bisajaprôdbhûtanaṃ dikkarise vitaraṇaṃ vandi-sandôhamaṃ ra- ।
kshise tann âchârav î-Kalkeyen aleye dharâdhiśvaraṃ Sôvi-Dêvaṃ ॥
nuta-Boppa-Dêva-bhûmî- ।
pati janakaṃ Siriya-Dêvi janani Kaḍambâ- ।
tata-vaṃśaṃ kulam emb un- ।
nnatiyaṃ kshitiyoḷage Sôma-bhûpane paḍedaṃ ॥

tat-pâda-padmôpajîvi ॥

arig abaḷâ-janakk erada vandige vîradin âtma-rûpa-sun- ।
darateyoḷ ârppiniṃ palavu kûrggaṇeyaṃ naneyambin ôḷiyaṃ ।
śuruchira-kâñchana-prakaramaṃ sale tannaya hasta-yugmadiṃ ।
suridapan endaḍ âr vvagedu baṇṇisar î-nuta-Biri-Seṭṭiya ॥

tad-anvaya-prabhâvam ent endaḍe ॥

siddha-rasôdadinda keṟeyaṃ neṟe kaṭṭisi kaḷpa-vṛiksha-saṃ- ।
siddha-samṛiddha-varddhanadin ârameyiṃ paruśâdi-sailadiṃ ।
paddhatiyinda mâḍi S'iva-liṅgaman â-phaḷadindav î-mahâ- ।
śuddha-guṇâtmanaṃ paḍedaḷ Ambike san-nuta-Taili-Seṭṭiya ॥
pati-hite Râjikauvegav aśêsha-guṇâgraṇi-Taili-Settig un- ।
natan atibhaktan Îśvara-padânatan anvaya-ratna-paṭṭan ud- ।
ḍḍhata-ripu-(. . . .) marddanaṃ vijaya-kâraṇan ûrjjita-puṇya-kâraṇaṃ ।
kshiti-taḷadaḷli puṭṭidan udâra-guṇânvitan appa Bîraṇa ॥
Bîrana satig Arasauveg u- ।
dâra-guṇaṃ Kêti-Seṭṭi puṭṭidan â-sura- ।
bhûruhad-ant iral anujar ।
ddhâriṇiyoḷ Châri-Seṭṭi Tailaṃ sahita ॥
anupama-lîleyind eseva Kêtaṇan îva suvarṇṇa-vṛiddhiyiṃ ।
janiyisi lîleyind ogeda kîrtti-latâṅgane dig-viḷâsinî- ।
janada diśârṇṇava-prakarad adri-nikâyada dig-gajaṅgaḷ êḷ ।
inana hayaṅgaḷ emb ivaṟa mêle manô-mudadinde mâḍuvaḷ ॥

Kêtan-udâra-lakshmig adhinâthe kulânvite Kâḷikauvegaṃ ‖
nûtan udâran urvvig atisêbyan anindyan avâryya-sauryya-vi- ‖
khyâta-parâyaṇaṃ negaḷda Bîrane puṭṭidan anvayâbdhi-chan- ‖
drâtapan Îśa-pâda-vara-paṅkaja-bhṛiṅgan iḷâ-taḷâgradoḷ ‖
Biraṃ S'iva-samayakk â- ‖
dhâraṃ (Bîraṃ) sujana-praharshan asatî-dûraṃ ‖
Biraṃ S'iva-pada-natan î- ‖
Biraṃ nija-kula-payôdhi-varddhana-chandraṃ ‖
vinayâmbhônidhi-Biri-Seṭṭi-vibhugaṃ Bîchauvegaṃ puṭṭidaṃ ‖
vinutaṃ śri-prabhu-Chauṇḍan ante mudadiṃ Gaurauve viśvôrvviyoḷ
jana-saṃstutyar umâ-padastar amaḷar ggôtrâbdhi-chandrâtapar ‖
vvinatar śrî-Tripurârig endaḍ avarind âr unnatar mmânavar ‖
Bîra-Seṭṭiy-oḍavuṭṭida ‖
unnata-vaṃśan ûrjita-bhujâ-baḷan udgha-parâkramaṃ jagat- ‖
sannuta-śauryyan apratima-dhairyyan apâsta-samasta-lôbhan u- ‖
dyan-nava-mauktikôjvaḷa-yaśaṃ paripâḷita-S'aiva-dharmman â- ‖
sanna-budhaṃ parârt:tha-charitaṃ jagadoḷ sale Mûḍan oppuvaṃ ‖

ant â-Bîra-Seṭṭiyaru Nâgarakhaṇḍav-eppa[tta]ra baḷiya-bâḍaṃ Bhârańgi-puradoḷu śrî-Kêdârêśvara-dêvara pratishṭheyaṃ mâḍal â-dêvargge vṛittiyaṃ biḍal anukûlarâd â-grâmâdhipatigaḷ-anvayâvatâram ent endaḍe ‖

Chaṭṭaṃ para-vaniteyaraṃ ‖
muṭṭaṃ vitaraṇaman amara-bhûruhadoḷ kôḷ- ‖
iṭṭaṃ pâpada pathamaṃ ‖
meṭṭam śâśvata-padakke kaḷaśaman iṭṭaṃ ‖
at-putraṃ ‖
vinutaṃ nâḷ-prabhu Chauḍa-Gauḍan avanî-saṃsêvyan atyunnataṃ ‖
jana-saṃstutyan udâra-têjan adhikaṃ sâhitya-vidyâdharaṃ ‖
ghanatârâti-ghanâghana-praharaṇaṃ tân embinaṃ nichchaluṃ ‖
dhana-kâmyârtthigaḷ eyde koṇḍu konevaṃ chandrarkkar uḷḷannegaṃ ‖
tat-taneya ‖
kamanîya-kâminî-mukha- ‖
kamaḷa-daḷa-sphuṭita-bhânu lakshmî-lalanâ- ‖
ramaṇiya-stana-hâraṃ ‖
saman enipaṃ Kêtan iyal â-sura-kujadoḷ ‖

ant â-Bîri-Seṭṭiyaru svasti samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Sôvi-Dêvarasarumaṃ Chauḍa-Gâvuṇḍa-Kêta-Gâvuṇḍa-pramukhav aṛavattokkaluman oḍambaḍisi śrî-Kêdârêśvara-dêvar-aṅga-bhôga-raṅga-bhôgakkaṃ nitya-nivêdyakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkav allirppa sthânika-tapôdhana.. grâsakkav.. .. biṭṭa dharmma ‖ .... deneya Bahudhânya-saṃvatsara-Phâlguṇa-śuddha-êkâdaśî-Sômavâra-byatipâta-saṅkramaṇaṃ kûḍibanda puṇya-tithiyoḷ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mauṇânushṭhâna-japa-samâdhi-śîḷa-guṇa-saṃpannar appa Chikka-Kereyûra śrî-Grâmêśvara-dêvar-âchâryyar appa Kriyâśakti-paṇḍita-dêvara śishya Kalyâṇaśkti-paṇḍita-dêvara kâḷaṃ kachchi dhârâ-pûrvvakaṃ mâḍi Dêviṅgereya keḷage (6 *lines contain details of gift*) svasti samasta-praśasti-sahitaṃ śrîmad-daṇḍanâyakaṃ mahâ-pradhânaṃ Saṅkada Mâyi-Dêvarasaru Banavase-pannirchhâsirada saṅkaman êkâdhishṭhitadind âḷuttirdda Bhârańgiya śrî-Kêdârêśvara-dêvara nitya-nivêdyakaṃ aṅga-bhôgakkav endu biṭṭa ett-ippattakaṃ Bhârańgiya sthaḷadalli âva baḷa-ñjigar irddu hêridaḍa(v)alli okkalu dera mûle-saṅkaṃ maḍidaḷe tâna.. gaṃ naḍedaḍe hoḷeya biyaṃ yand int initumaṃ sarvvâbâdha-parihârav âgi biṭṭaru ‖ śrîman-mahâ-maṇḍaḷêśvaraṃ Sôvi-Dêvarasaru Kêdârêśvara-dêvara naṇḍâdivigege (*here follow details of gift and usual final verse*).

329

At the same village, on a stone in the same basti.

..... khaṇḍitânaṅga-râjas
stuta-hita-Jina-râjaḥ prâpta-sat-pâda-pûjaḥ |
dhṛita-suguṇa-samâjô vâdinâṃ vâdi .....
.... râjô'bhûn natâśêsha-râjaḥ ||
sarasi cha sita-sarasijam iva
gaganê vidhur iva Harir iva Hara-hasanam |
iva Haladhara-ruchir iva vilasa...
..... muni-pati-vara-viśada-yaśaḥ ||
tachchhishyô Jayakîrtti-nâma-munipas tat-pâda-sêvâ-rataḥ
Siddhânta-vratipô natâkhila-nṛipas siddhânta-pâraṅgataḥ |
tachchhishyôttama-Bu[ḷ]la-Gauḍa-tanujaḥ śrî-Gôpinâthô'bhavat
tachchhishyaḥ svayam apy abhût sva-jananî śrî-Mâḷi-Gâvuṇḍy api ||
kramadind iy-ellara guṇa-stutiy ent endode ||

Śêshô'py astu sahasra-ramya-rasanas stôtrê samarthô hi yô
bhûyô yâ dhishaṇâ [.. .....] śrî-S'âradâpy astu sâ |
sô'py astv atra Gurur ggurus sura-tatêr yyaś śuddha-buddhyâ gurur
vvaktuṃ śrî-Jayakîrtti-vṛittam aśakan nânyaḥ kathaṃ mâdṛiśaḥ ||
yama-niyama-samêtô dhyâna-dagdhâgha-jâtô
japa-śata-vidhi-tushṭô'bhûd anushṭhâna-nishṭhaḥ |
anugata-guṇa-jâlô varddhitâtmîya-śîlô
bhuvi kila Jayakîrttiś châru-mûrttis su-kîrttiḥ ||
dîkshâ-svikâra-kâlâgata-jana-nivahê jâta-tôshât prabhûtât
kîrttiṃ kurvvaty anûnâṃ jaya-jaya-vachasâ yasya nunnâkhilârttiṃ |
sâ nâmâsyaiva nâmâbhavad iti bhuvanê khyâtir âsîd itidaṃ
jânê vaktuṃ tadiyân apagata-gaṇanân naiva jânê guṇaughân ||
tachchhishyaḥ śruta-vârddhi-varddhana-vidhus siddhânta-pâraṅgataḥ
siddhântâbhidha-śuddha-nâma-sahitô'bhûchchhuddha-vidyôdyamaḥ |
Bauddhâdy-uddhata-vâ[ḍ]i-baddha-namanaḥ siddha-stutau tatparas
siddhêśaś cha viśuddha-buddhi-sahitô hṛidyô'navadyô bhuvi ||
yad-vâṇîmaya-darppaṇê śuchi-guṇê dhî-bhasma-sandîpana-
prakshîṇâvaraṇâdi-kalmasha-gaṇê satyaṃ jagad-darppaṇê |
Bhavyâ vikshya nija-svarûpam amalaṃ ratna-trayâkalpakaṃ
svikṛityâmṛita kâminîṃ nija-vaśê kurvvanti śîghraṃ kila ||
Siddhânta-dêva-munipasya yaśô vidhâya
hṛidyâvaśishṭa-paramâṇu-gaṇair vVidhâtrâ |
nîhâra-hâra-Hara-hâsa-Harî a-târâ-
târâdhirâja-kiraṇâdi kṛitaṃ vadanti ||
indîvaraṃ kimu kṛipâ-sarasî-samutthaṃ
piñchchhâtapatram uta saṃyama-bhûpatêr vvâ |
kiṃ vâgha-vârddhi-parimanthana-mantha-daṇḍaṃ
Siddhânta-dêva-kara-piñchchham itîva bhâti ||
kiṃ karṇṇâbharaṇais suvarṇṇa-rachitaiḥ kiṃ mauktikair nnirmmitaiḥ
kiṃ nânâ-maṇi-nirmmitair api varair mmatvêti muktvâ punaḥ |

Siddhânta-vartipasya mânasahitâm vâṇîm suvarṇṇôjvalâm
karṇṇâkalpa itîva śâśvat imâm kurvvanti sarvvê janâḥ ||
Sâṅkhyâḥ kiṅkaratâm itâḥ kila punar yYaugâ niyôgam kila
Châryvâkâś cha varâkatâm kila gatâ Bauddhâś cha durbbuddhitâm ||
Bhâṭṭô bhrashṭa-matiḥ kilâbhavad imam Prâbhâkaram vêtti kaḥ
tasmât kô madam âtanôti p ratas Siddhânta-vâdîśinaḥ ||
syâd-vâda-vâr-âkara-śitabhânôḥ
Siddhânta-dêvasya manôjña-śishyaḥ |
abhûd asau Buḷḷapa-Gauḍa-nâmâ
châritra-vâr-âkara-śitarôchiḥ ||
Jinêndra-gandhôdaka-pûta-gâtrô
Jinârchchanâ-pushpa-nivâsa-mûrddhâ |
Jinârchchanâ-chandana-kânta bhâlô
Jinêndra-mantrâlaya-mânasâbjaḥ ||
nityam viśuddhyâ kṛita-dharmma-chakrô
nityam lalâṭê kṛita-dharmma-chakraḥ |
nityam mudâ pâlita-dêhi-chakrô
nityam yaśaḥ-pûrita-bhûmi-chakraḥ ||
dinêdinê sambhṛita-dharmma-vṛiddhir
ddinêdinê varddhita-dâna-vṛiddhiḥ |
dinêdinê vṛitta dayâbhivṛiddhir
ddinêdinê vṛitta-hiraṇya-vṛiddhiḥ ||
amî guṇâs santy akhilê janê'pi
samyaktva-ratnâkaratâ tu naiva |
sâ Buḷḷa-Gauḍê khalu satyam asti
kô vâ tatô varṇṇayati prabhum tam ||
tat-putras tata-sad-guṇa-stuta-Jinas Siddhânta-nâmnô munês
siddhântôddhata-vârddhi-varddhana-vidhôś śishyaḥ supushyad-dayaḥ |
satyâbjâkara-bhâskaraḥ priya-karaś châritra-vâr-âkaraḥ
śrî-pûrṇṇô bhuvi Gôpaṇa-prabhur abhût samyaktva-ratnâkaraḥ ||
Siddhânta-dêva-guru-pâda-payôja-bhaktaḥ
śrî-Buḷḷa-Gauḍa-hṛidayâmbuja-bhânu-bimbaḥ |
san-Malli-Gauḍi-kara-paṅkaja-bâla-bhṛiṅgaḥ
śrî-Gôpaṇô nikhiḷa-bandhu-maṇishṭa-sindhuḥ ||
kîrttir ddik-kâminînâm śirasi vitanutê mallikâ-pushpa-śôbhâm
têjas sîmantinînâm vilasati vimalê kânta-sîmanta-bhûmau |
sindûra-śrîr ivâśâ-paravaśa-vidushâm prîti-kṛid dâna-sampad
vâṇî piyûsha-sâmyâ sakala-guṇa-nidhêr gGôpinâtha-prabhôḥ syât ||

śrîmad-râya-râja-guru-maṇḍalâchâryya mahâ-vâda-vâdîśvara-râya vâdi-pitâmaha sakal a-vidvaj-jana chakravarttigaḷ appa śrimad-Abhayachandra-Siddhânta-dêvara priyâgra-śishyan aha Buḷḷa-Gauḍana maga Gôpa-Gauḍan âva-parakk adhipatiy endoḍe ||

dvîpaṅgaḷ-oḷage Jambû- |
dvîpam dêśaṅgaḷ-oḷage Kannaḍa-dêśam |
rûpu-vibhavadali satyâ- |
lâpadi sogayisutam irppav atimudadindam ||

ant â-Jambû-dvîpad-oḷagaṇa Karṇṇâṭa-vishayad-oḷage ||

phala-bharav âda śâli taḷil êṛida chûta-kujâli teṅgu kaṇ- |
goḷisuva kauṅgu pûta late pû-giḍu pû-maradôḷi pallavaṅ- |
gaḷa poḷap ondi tâṃ nimirva śâka-kujaṃ tiḷi-nîr-ggoḷaṅgaḷiṃ |
sulalitav âgi raũjipudu Nâgarakhaṇḍam ad etta nôḷpaḍaṃ ||
â-nâḍiṅge śirô-vibhûshaṇav enal Bhâraṅgi chelvâgi su- |
jñâna-vyâpakar appa Bhavya-janadiṃ vidvaj-janânikadiṃ |
nânâ-nîti-vidagdhariṃ dhanîkariṃ tiv irddu lakshmî-mahâ- |
sthânaṃ tannoḷag irppud emba bage-dôṛutt irppud ellâgaḷuṃ ||

â-purada madhya-pradêśadoḷu ||

oḷakoṇḍ abhraman eyde chumbip Udaya-śri-śalav â-bhânu-maṇ- |
ḍalavôy embavol unnatônnatadoḷ â-chaityâlayaṃ chenna poṇ- |
gaḷaśaṃ raãjise bhittigaḷ poḷapu-dôṛalg â-mahâ-sadmadoḷ |
vilasat-pârśva-Jinêśan irppan adaṛoḷ dêvâdhidêvêśvaraṃ ||
ant â-purad adhipati bhû- |
chintâmaṇi Gôpa-Gauḍa-suta-Buḷḷappaṅg |
int udayisi Gôpaṇṇaṃ |
Kantu-samâkṛitiyoḷ oppuvaṃ vasumatiyoḷ ||
Jina-sad-dharmmaman ellamaṃ tiḷipi matt â-mûla-san-mantramaṃ |
nenevutt irppud enuttal ecbcharisidaṃ Siddhânta-yôgîndran â- |
tana kâruṇyaman appukeydu mudadiṃ sarvvajña-pâdâbja-van- |
daneyaṃ mâḍuta dharmmadinda naḍevaṃ Gôpaṇṇa-Bhavyôttamaṃ ||
Gôpativâhana-prabheyan êḷisi Gôpati-vâhanâṃśumaṃ |
rûpu-giḍalke jaṛedu Gôpati-vâhana-kântiyaṃ mahâ- |
ṭôpade tâne nindisi manôharad êḷgeyoḷ opputaṃ bahu- |
dvîpaman eyde parvvidudu Gôpaṇan-aggaḍa-kîrtti pâṇḍuraṃ ||

punaḥ ||

akhaṇḍatara-pâṇḍitya-maṇḍitânana-maṇḍalaḥ |
Paṇḍitâchâryya-varyyô syâkhaṇḍa-śri-kâraṇaṃ kila ||
yat-kâruṇya-kaṭâksha-vikshîta-pumân lakshmî-patis syât kila
yat-pâdânati-mânitâmala-manâs satyaṃ Mahêśaḥ kila |
tachchhrî-Paṇḍita-dêva saṃyata-kṛipâvâsaḥ kilâsau prabhus
tasmâd asya su-Gôpaṇasya sukṛitaṃ tat kêna vâ kathyatê ||
êkô nivarttayati durggati-mârggatô yam
anyô hi darśayati nirvṛiti-vartma yasya |
yau Paṇḍita-S'ruta-munî munipau tayôs tat
tad-Gôpaṇasya bhuvi puṇyam agaṇyam atra ||

matte ||

Jina-pada-sarôja-bhṛiṅgaṃ |
Jina-vâṇi-vâri-dhauta-kaliła-malaughaṃ |
Jina-muni-jana-pada-bhaktaṃ |
vinayâḍhyaṃ Gôpa-Gauḍan akhiła-guṇâḍhyaṃ ||

intu kîrttig âvâsav âgirddu || punaḥ ||

anyadâ guṇa-mâṇikya-bhûshaṇô Gôpaṇa-prabhuḥ |
martya-lôkôdbhavaṃ saukhyaṃ sâdhitaṃ bhuktam uttamaṃ ||

tasmâd anêna bhuktêna sukhênâlam ataḥ paraṃ |
svargga-lôkôdbhavaṃ saukhyaṃ bhôktavyam adhikaṃ mayâ ||
itthaṃ svântê vichintyêva Gôpaṇô vâsarê śubhê |
Purandara-puraṃ śighraṃ hanta gantu-manâ abhût ||

śubha-vâsarav ad âvud endoḍe ||

sapta-triṃsat-samêta-tri-śata-daśa-śatê'bdê S'akê Manmathâbdê
mâsê ch Âshâḍha-saṃjñê vara-Guru-divasê sat-trayôdaśy-upêtê |
kṛishṇê pakshê manôjñê nikhila-guṇa-gaṇô Gôpaṇô bhûshaṇâttô
bhôktuṃ vâ svargga-saukhyaṃ sura-puram agamad divyam avyâhata-śrîḥ ||

âtana samâḍhi-vidhânam ent endoḍe ||

parama-Jinêndra-mûrttiyane jânisutaṃ hṛidayâmbujâtadoḷ |
parama-Jinêndra-mantramane jihveyoḷ uchcharisutta nishṭheyim |
beraḷgaḷol oyyanoyyan eṇisutta japâvadhiy âge dêhamaṃ |
tvaritadi biṭṭu mukti-vaḍedaṃ kali-Gôpaṇan êṃ kṛitârthanô ||

bhadram astu ||

pûrvvasmin S'aka-vatsarê śubhatarê pakshê cha kṛishṇê'dhikê
mâsê Bhâdrapadê'shṭamî-tithi-yutê śrî-Bhaumavârê varê |
â-târâpati-bhânu-bhûdhara-dharâ-târâmbaraṃ tishṭatu
śrî-Gôpîśa-parôksha-śâsanam idaṃ sat-karmmaṇâ sthâpitaṃ ||

330

At the same basti, on a 2nd stone.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
svasti śrîmati Mûla-saṅgha-tilakê śrî-Nandi-saṅghôdbhavê
svachhê Pustaka-gachchha-śâlini śubhê Dêśî-gaṇê yas sukhî |
syâd-vâdâri-nagâśanir gguṇa-maṇi-śrêṇî-mahîyaḥ-khaniḥ
śrîmân êsha jayaty alaṃ S'ruta-muniḥ kaivalya-janmâvaniḥ ||
śishyas tasya munês tiraskṛita-tamas-stômaḥ samudyaṃś chirât
syâd-vâdâchalataś chid-ambara-talê dêdîpyamanas sadâ |
dînaṃ viśvam idaṃ kṛipâmṛita-bharair ujjîvayan pâvanaḥ
chihnâtîta-kalânidhir vvijayatê śrî-Dêvachandrô muniḥ ||
tach-chhishyô'bhayachandra-rundra-karuṇâ-saudhôllasan-nirjjharî-
sampûrṇṇâmala-mânasaḥ Kali-yugê śrêyâṃś cha Gôpîpatêḥ |
sûnus sûnṛita-dharmma-karmmaṇi rataḥ śrî-Jaina-chûḍâmaṇir
ddûraṃ Buḷḷapa ity ayaṃ prabhur ayaṃ khyâty-âtmanâ śôbhatê |

yintu negaḷtevett â-vibhuv irppa grâmav âvud endaḍe ||

sâraṃ Guttige sandu barppa padineṇṭuṃ-kampaṇaṃ bhûmiyoḷ |
sâraṃ Nâgarakhaṇḍam ant adoṟoḷ irpp â-grâma-sandôhadoḷ |
Bhâraṅgî-puram abja-shaṇḍa-lasitaṃ chaityâlayânika-vi- |
stârôdyat-kalaśâṃśu-śôbhita-.... sâraṃ jayat-saṃstutaṃ ||
â-puramaṃ bhû-kântâ- |
nûpuramaṃ nûtna-ratnamaya-gôpuramaṃ |
bhûpati-sabhâbhirâmaṃ |
Gôpa-prabhu-sûnu-Buḷḷapâryyaṃ porevaṃ ||

Kaliyaṃ mâṅkarisittu tanna charitaṃ kalpâvanîjâtadoḷ ।
chalamaṃ mâḍidud atyudârate mahâ-dhairyyaṃ surôrbbîdhradoḷ ।
maletatt endoḍe Buḷḷapa-prabhuge bhavyâchâradiṃ châgadiṃ ।
vilasad-dhairyyadin î-dharâtaḷadoḷ anyar ppôlal ên ârpparê ॥

kaṃ ॥ châgade dhana-râsiyan uru- ।
bhôgade tann âyurâsiyaṃ sameyisidaṃ ।
tyâgaṃ śrêyâṃsanoḷ uru- ।
bhôgaṃ sukumâranalli saman embinegaṃ ॥

vṛi ॥ yinituṃ chôdyame râya-râja-guru-lôkâchâryyar âsthâna-rañ- ।
jana-vidvaj-jana-chakravarttigaḷan iṃ durvvâdi-mâtaṅga-bhê- ।
dana-pañchânanar oldu bôdhisidavar sSiddhânta-yôgindrar end ।
ene Buḷḷappanoḷ udgha-kîrttiyum anûnâchâramuṃ dharmmamuṃ ॥
chiram all îtanuv âpta-pûjey-odavaṃ sat-sêveyaṃ bhaktiyiṃ ।
gurugaḷg im mige mâḷpar apparo peṟar mêṇ âgarô mâḷpen âṃ ।
chiramaṃ dharmmaman endu koṭṭ adake bhû-dânaṅgaḷaṃ dîrgghikô- ।
tkaramaṃ kaṭṭisi Buḷḷapa-prabhuv ad êṃ dharmmakk aḍarpp âdanô ॥

kaṃ ॥ Jina-pada-yugadoḷ Jina-muni- ।
jana-sêveyoḷ uchita-dânadoḷ saliyisidaṃ ।
manamaṃ tanuvaṃ dhanamaṃ ।
vinaya-paraṃ Buḷḷapâryyan achalita-dhairyyaṃ ॥

intu sukhadin irppannegaṃ samâdhi-kâlam atyâsannam âge ॥

vṛi ॥ Jina-patiyaṃ Jinêśvarana nâmaman â-Jina-nâma-saṅkheyaṃ ।
manadoḷam âsya-paṅkajadoḷaṃ kara-śâkheyoḷaṃ samâdhi sañ- ।
janiyipa kâladoḷ nilisi sarvva-nivṛittige sandu mukti-sâ- ।
dhana-manan aididaṃ tridaśa-dhâmaman î-kramadinde Buḷḷapaṃ ॥

va ॥ antu pañcha-Paramêshṭhigaḷa dhyânadiṃ tâṃ paḍeda samâdhi-kâlada japa-kramam ent endoḍe ॥

adu mûvatt-aidaṟindaṃ kramadoḷe padinâṟâgi matt âṟaṟoḷ san- ।
dudu bandatt aidaṟoḷ nâlkaṟoḷ eṟaḍaroḷ irdd ondaṟoḷ nindu nâkâ- ।
spadamaṃ sait ittud âpta-stava-japa-vilasad-varṇṇa-sandôham îy-an- ।
dadin â-jihvâgradoḷ san-matiyin enal ad êṃ dhanyanô Buḷḷapâryyaṃ ॥
sarigâṇeṃ dhareyalli châgigaloḷ ennoḷ polke-vappannaraṃ ।
sura-bhûjaṃ saman appoḍ appud adan âṃ noḷpeṃ samant embavol ।
dhareyoḷ pom-maḷe sôrdda pâṅginoḷe châgaṃ geydu sôpânam âg ।
ire dharmmaṃ tridivakke Buḷḷapan amartyâvâsamaṃ porddidaṃ ॥
mânyô râja-sabhâsu Buḷḷapa-vibhur yyaḥ Pârtthivê vatsarê
mâsê Bhâdrapadê trayôdaśi-tithau pakshê'ıkkavârê sitê ।
śrîmat-pañcha-namaskriyâmaya-sudhâṃ svairaṃ piban śrî-gurun
dhyâṃs ..... samâdhi-vidhinâ sa prâpa divyâṃ śriyaṃ ॥
â-kalpaṃ bhuvi Buḷḷa[pa]-prabhu-yaśas sthâyy astu saṃ ....
..... ity achîkarad imâm asmai nishadyâṃ kalâṃ ॥
tat-prêmâtma ..... nâtha-paramârâdhya ..... ।
..... chandra-sûrir aniśaṃ jîyâd idaṃ śâsanaṃ ॥
varsha-sahasradoḷ .. daśa-sa ..... ।
varshame Pârthivaṃ pudiye Bhâdrapadaṃ vara-mâsad ondu .. ।

.. .... sita-pa ..... Prabhâ- |
kara-vara-vâram âge vibhu-Bu||apan aidida .... ||

331

On a 3rd stone near the same basti.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
nirupama-Dhâtu-vatsarada Mâdhava-mâsada śuddha-saptamî- |
Kharakaravârado| dinakarôdayav âgada manne sanda sach- |
charite Jinêndra-rundra-pada-padmanan oppire chitta-vṛittiyo| |
.. ruyisi nâḍe Bhâgirathi tâ|dida| âyata-svargga-saukhyamaṃ ||
abhavaṃ śri-Vîtarâgaṃ tanage nijado|aṃ daivam â-yôgi .... |
vibhu Siddhântâkhyar ârâdhyaru Jina-mata-vârâśi-sampûrṇa-chandraṃ |
prabhu Bu||appaṃ pitaṃ bhâsura-guṇavati Mallabbe tây endo| î-sad- |
vibhavaṃ nôntar .. .. a.iyire dharaṇî-chakrado ..... ||

sukhamaya .. .. Bhâgirthi nirupama-saukhya . yippa ... pritiyaṃ ....
bhadram astu ... ...

332

At Kuṇiteppa (same hobli), on a vîakal in front of the Basavaṇṇa temple.

śrîmatu vîra-Ballâ|a-Dêva-varishada Krôdhana-saṃvatsarada Chaitra-su 10 Brihavâradandu śrîmatu Kâva-Dêvarasaru Tevarateppa.. . n i.ivalli Madavari Hariyaṇanu.....i.idu sura-lôka-prâptan âdanu

335

At the same temple, on a virakal to the south.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kula-tilakaṃ Châ|ukyâbharaṇaṃ pratâpa-chakravartti Jagadêkamalla-Dêva râjyaṃ geyye Mâda-verggaḍe .. . .. yaka Bammaṇayya Banavâse-pannirchhasiraman â|uttire Nâgarakhaṇḍa-yeppattaṛaṃ ..... nâ|-gâvuṇḍu geyye ... Gâvuṇḍa .. ..

336

On a 2nd virakal in the same place.

svasti sri prithivî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kula tilakaṃ Châ|ukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhâmanam â-chandra-sûryya-târaṃ-baraṃ saluttam ire || tat-pâda-padmôpaji[vi] || svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ .... bara ... bhu Śântaige-sâyiramumaṃ Jiḍḍuige-yerppattumaṃ sukhadin â|uttam ire || Châ|ukhya-Vikrama-kâla 6 neya Durmmati-saṃvatsarada Chaitra-ba-amâvâsye-Âdityavârad .. .. Nâgarakhaṇḍa-yerppattakaṃ Boppa nâr-gavuṇḍu geye || Koḍadateppada Nâga-Gavuṇḍa ûrggâvuṇḍu geye || .... ṇṇeyara Nâga-Seṭṭiya magaṃ Mâchi-Seṭṭi gaṇḍara gaṇ|aṃ to|are balgaṇḍaṃ Koḍadateppada turu pariye paridu Kelligaṭṭiya bayalo|u ta|t i.idu kîdî sattu sura-lôkake sandaṃ (*usual final verse*).

337

On a 3rd virakal in the same place.

svasti śrîmatu Châ|ukya-Vikrama-kâlada 41 neya Durmmuki-saṃvatsaradalu svasti samasta-prasasti-sahita srîmad-daṇḍanâyaka Gôpanarasa Banavâse-pannirchhâsiraman â|utt ire Nâgarakhaṇḍa-

eppataka Boppa-Dêva .. ...yatana geye Kala-Gavuṇḍan ûr-ggavuṇḍu geyye Kadaba ... Kirtti-va... na piḷiya padava .... Haruvateppavan iḷilal endu âkshêpisi ûraniṛaṃ ediṛe aḷivinaṃ peṇḍira uḍeyan uchhalu tuṛu hari śrîmatu Nâ .... kaṇḍa 70 ttaṛa prabhu Kuḷiyateppada Mala-Gavuṇḍan-aḷiya Makaḷamaṇi gaṭâ ... surigiṛidu sura-lôka-prâptan âda î-kala niṛisi .. âtana Gôvaṃ Malla-Gavuṇḍanu Meri-Seṭṭiyu Bava-Gauṇḍanu besageyda baḷige .. Mâmôja bareda Mala-Gauṇḍana mâyu .. na .. miṭṭa .. Châûro-Gaûṇḍa magaḷe kôpa śrî

338

At the same temple, on a vîrakal to the north.

Saka-varuśa 1361 naḍava Siddhârtti-saṃvatsarada Âsvayija-suda 4 .... vâra-nakshatra-Vishakeyalu Kuṇiyateppa Tevarateppa ..... svasti śrîmatu Saka-va 1361 ..... Kala-Gauḍa nânu âtanaṃ Bomma-Nâgaṇṇa konda âtana madavaḷige Bhairâyi sahaga .. nava mâḍidaḷu Mahadêvanu mâ.... danu

339

On a 2nd vîrakal in the same place.

svasti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti śrî-Simhaṇa-vijaya-râjyada 88 neya Îśvara-saṃvatsarada Puśya-suddha 8 Bri । Tevarateppava Siṅgarasa-Bîrarasanavaru hâyidalli Lôka-Gauṇḍan-aḷiya Goggi-Gauḍa tuṛuva maguḷchi sura-lôka-prâptan âdanu ॥

340

On a 3rd vîrakal in the same place.

svasti śrî Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakravartti śrî-Kannahasa-Dêva-varshada 3 neya Savamya-saṃvatsarada Jyêshṭha-ba 13 Budhavâradandu ..... Tribhuvanamalla hâyegabêṭekâṛa Hariyapa-Seṭṭiya besavaga Kuḷiyateppava kammâṛa-Malôjana maga Bomôjanu bêṇṭege hôdali handi mêlavâyidaḍe surigiṛidu meṛadu sura-lôka-prâptan âda maṅgaḷa mahâ śrî

341

On a 4th vîrakal in the same place.

ôṃ namaḥ namas tuṅga-&c. ॥

S'aka-varusha 1330 neya Manmatha-saṃvatsarada Mârggasira-bahuḷa-saptami-S'anivâra-Hubbenakshatra-priti-yôga-bhadrâkaraṇa lalu śrîmatu-âḷvu-nahi-prabhu Nâgarakhaṇḍeya-nâḍo-ḷagaṇa Kuṇiyatepa Tevaratepa.. ḷigabhâle mûru-grâmada êka-prabhu Dêma-Gauḍa âtana maga Nâga-Gauṇḍa â-Nâga-Gauṇḍana maga Dêma-Gauṇḍaru samasta-kama.. vanu pâlsi dakshiṇâyana-puṇya-tithiyalu svarggasthan âdanu.

343

On the Basava pillar near the same temple.

śrîmatu Nâgarakhaṇḍeyada nâḍ-oḷagaṇa Kuḷiyateppada mûliga Nâga-Gaûḍana grâmavanu Gadugina Triyambaka-dêvara amṛitapaḍige biṭṭa pura maṅgaḷa mahâ śrî

344

At Tevarateppa (same hobli), on a stone in front of the Virabhadra temple.

parama-Jinêndra-rundra-pada-dvandvadoḷ ondisi chittamaṃ manô- ।
haratarам appa pañcha-padadim charamaṃ kiviyôḷe kêḷutaṃ ।
guru-vachanaṅgaḷaṃ padedu bhâvisutaṃ vibhu-Kêta-Gauḍan î- ।
dhare pogaḷal samâdhi-vidhiyiṃ paded Indra-nivâsam eydidan ॥

345

On a stone in front of the same temple.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchchhanaṃ ।
jiyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
sâgara-vâri-vêshṭita-samasta-dharâ-ramaṇi-ghana-stanâ- ।
bhôgav id embinaṃ vidita-vistṛita-sâratarâgrahâradiṃ ।
Nâgarakhaṇḍa-patra-parivêshṭandiṃ jana-nêtra-putrikâ- ।
râgaman ittu mâṇḍude manas-sukha-daṃ Banavâsi-maṇḍaḷaṃ ॥
baḷasida nandanâvaḷigaḷiṃ śuka-saṅkuḷadiṃ pikâḷiyiṃ ।
baḷed eṛagirdda śâḷi-vanadiṃ bhramarâḷiyin ikshu-vâṭiyiṃ ।
tiḷigoḷadiṃ latâ-bhavanadiṃ kamaḷâkaradiṃ kumudvati- ।
kuḷadin id êṃ manaṅgoḷipudô satataṃ Banavâsi-maṇḍaḷaṃ ॥
adan âḷvan akhiḷa-ripu-nṛipa- ।
mada-marddanan artthig artthamaṃ paded îvaṃ ।
pada-nata-rakshâ-dakshaṃ ।
vidita-yaśaṃ Sôvi-Dêva-bhûtaḷanâtha ॥

â-Kâdamba-kuḷa-tiḷakana vikrama-prakramav ent endaḍe ॥

adaṭar mmeyyikke bîrar bbirudan uḷidu kumbikke vidvishṭa-bhûpar ।
mmadavaṃ biṭṭikke śêshâkshataman osevar ôtikke sarvvasvamaṃ ba- ।
llidaruṃ tandikke mârânt avanipa-satiyar kkaṇṇa-nîr ikke pûṇḍ i- ।
kkidan â-Chaṅgâḷva-dhâtṛipatige nigaḷavaṃ Sôvi-Dêva-kshitîśaṃ ॥

(ka) ॥ madavad-arâtiyaṃ tavisal aggaḷa-gaṇṇa Kaḍamba-Rudran em- ।
bude pesar ugra-maṇḍaḷika-gaṇḍara dâvaṇiy embudê diṭakk ।
adirad arâti-maṇḍaḷika-Bhairavan embude Sôvi-Dêvan em- ।
bude Nigaḷaṅkamalla-nṛipan embude satya-patâkan embudê ॥

ka ॥ para-nṛipa-bandhakanê gaṇ- ।
ḍara dâvaṇi kaliye maṇḍaḷika-Bhairavan êṃ ।
sthira-satya-vâkyanê husi- ।
vara sûlaṃ Sôvi-Dêvan anupama-bhâvaṃ ॥
Nâgarakhaṇḍaṃ Banavaseg ।
âgikkuṃ bhûshaṇaṃ-bol ant adaṛoḷag im- ।
bâgi sale Tevarateppaṃ ।
nâga-latâ-pûga-vanadin asadaḷav esegum ॥
â-Tevarateppad adhipati ।
bhûtaḷapati Sôvi-Dêva-pada-yugaḷa-sarô- ।
jâta-mada-madhukaraṃ vi- ।
khyâta-yaśaṃ Boppa-Gaüṇḍan âhava-śauṇḍa ॥

vṛitta ॥ Amarêjyaṃ mantradoḷ śauchadoḷ Amaranadijaṃ prajâ-pâḷana-pra- ।
kramadoḷ Dharmmâtmajaṃ saprabhuteyoḷ amaḷâbjêkshaṇaṃ niśchayaṃ tâ- ।
ne mahî-lôkâgradoḷ Gâvaṇa-kuḷa-tiḷakaṃ Boppa-Gâvuṇḍan end en- ।
du manas-samprîtiyiṃ baṇṇipud akhiḷa-dharâ-chakrav ânandadindaṃ ॥
â-Tevarateppad adhipa- ।
khyâtiya nân ênan-ênan abhivarṇṇisuvem ।
bhûtaḷame tâne baṇṇipud ।
îtane guṇiy endu Boppa-Gauḍanan aniśaṃ ॥

â-vibhuvina sati Lakshmi- ।
Dêvige saubhâgya-bhâgya-lakshaṇa-guṇa-sad- ।
bhâvâkṛitiyindaṃ mêl ।
bhû-viditaṃ Châvikabbe-Gavuḍi nitânta ॥

vṛitta ॥ Saṇḍada Bammi-Seṭṭi-guṇi-Bhavya-śikhâmaṇi-Kalli-Seṭṭigaḷ ।
maṇḍaḷa-vandyar-annar oḍavuṭṭidaḷ emb init alla Boppa-Gâ- ।
vuṇḍana permme-vetta sati sarvva-guṇânvite Châvikabbe-Gâ- ।
vuṇḍiy enalke baṇṇisadar âr bbhuvanântaradoḷ nirantaraṃ ।

â-mahâ-prabhuv enippa Tevarateppada Boppa-Gâvuṇḍaṅgaṃ Châvikabbe-Gâvuṇḍigaṃ ॥

ka ॥ Udaya-giriyiṃ dinâdhipan ।
udadhiyin amṛitâṃśu-maṇḍaḷaṃ śuktikeyind ।
odavida mauktikav ogevant ।
udayisidaṃ Lôka-Gauṇḍan emba mahâtma ॥

vṛitta ॥ âtana mâte mâtu dhareg âtana pûṇkeye mikka pûṇke sand- ।
âtana baṇte baṇṭu negaḷd-âtana buddhiye śuddha-buddhi mikk- ।
âtana sâhasaṃ neṛeye sâhasav end abhivarṇṇikuṃ dhari- ।
trîtaḷav âgaḷuṃ Tevarateppada nâḷ-prabhu Lôka-Gauṇḍana ॥

vṛitta ॥ ettisidaṃ Jinêndra-gṛihamaṃ dhare baṇṇisal eyde tanna mey- ।
vattisidaṃ prajâ-prakaravaṃ ripu-varggada bâya bâgiloḷ ।
tettisidaṃ palar bbedare kûr-alagaṃ nija-kîrtti-vaḷḷiyaṃ ।
pattisidaṃ dig-antavan id ên kṛitakṛityano Lôkan urvviyoḷ ॥

ka ॥ keṛe bâvi dêvatâ-gṛihav ।
aṛavaṇṭige satrav emb ivaṃ paḍi salipaṃ ।
neṛeye para-hitav id end id ।
aṛikeya nâḷ-gauḍan enipa Lôka-Gavuṇḍaṃ ॥

va ॥ â-mahâ-prabhuvina satiya śîla-guṇav ent endaḍe ॥

ka ॥ Tottûra Goyda-Gavuḍana ।
hetta-magaḷ Kâḷikabbe-Gâvuṇḍi jagaṃ ।
bittarise sakaḷa-śîla-gu- ।
ṇôttame negaḷd-Attimabbeyaṃ gelevandaḷ ॥
â-Kâḷikabbe-Gavuḍi ka- ।
ḷâ-kuśaḷe Jinêndra-dharmma-nirmmaḷe satataṃ ।
Lôka-Gavuṇḍana kula-vadhu ।
lôka-prakhyâte Siteyant esedippaḷ ॥

svasti śrîmat-Kaḷaturyya-chakravartti râya-Murâri bhuja-baḷa-malla Sôyi-Dêva-varishada nâlkeneya Vikṛita-saṃvatsarada Pauṣya-śuddha-puṇṇami-Sômavâra-uttarâyaṇa-saṅkramâṇa-puṇya-dinadoḷu Tevarateppada Lôka-Gâvuṇḍaṃ tanna mâḍisida Ratnatraya-dêvara ashṭa-vidhârchchanakkaṃ banda hôda risiyar-âhâra-dânakkaṃ śrîmanu-mahâ-maṇḍalâchâryyar appa Bhânukîrtti-suiddhântika-dêvargge kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭa gadde (*here follow details of gift and usual final phrases*) â-mahâ-prabhuvina piriya-guruga appa Munichandra-dêvara tapaḥ-prabhâvam ent endaḍe ॥

vṛitta ॥ mantaṇam êṃ samasta-paramâgamadoḷ pada-śâstradoḷ pramâ- ।
ṇântaradoḷ samasta-gaṇitaṅgaḷoḷ orvvane tadjñan âgi chai- ।
rantana-mârggadiṃ naḍadu viśva-nutaṃ Munichandra-dêva-sai- ।
ddhântika-chakravartti jasamaṃ desey-antu-varaṃ nimirchchidaṃ ॥

â-divya-munîndrara priya-śiśyar appa mantravâdi-Bhânukîrtti-saiddhântikara guṇa-prabhâvam ent endaḍe ||

pesarvett ugra-samagra-dêvateyaruṃ tam-tamma piṭhâgradiṃ |
pesar gêḷal birut ôḍipôgi naḍugutt irppar kkaraṃ yaksha-râ- |
kshasa-gandharvva-piśâcha-bhûta-phaṇi-vêtâḷâdi-tibra-grahaṃ |
besan ên embuvu Bhânukîrtti-munipâjñâ-śakti sâmânyam êṃ ||
uragôgra-graha-śâkini-vihaga-bhûta-prêta-raṇṭṭaṅga-bhên- |
tara-paisâcha-niśâcharâdbhuta-gaṇaṃ bhû-chakradoḷ tôral u- |
ddharisitt ant ade yantra ôdidude mantraṃ koṭṭa bêr tantrav a- |
chchari saiddhântika-Bhânukîrtti-muninâthôgrâjñe sâmânyamê ||
śrîman-Mûla-padâdi-saṅgha-tiḷakê śrî-Kuṇḍakundânvayê
Kâṇûr-nnâma-gaṇôtsa-gatsa-śubhagê bhû-Tintriṇikâhvayê |
śiśyaḥ śrî-Munichandra-dêva-yaminaḥ saiddhânta-pâraṅgamô
jîyâd Bandaṇikâ-purêśvaratayâ śrî-Bhânukîrttir mmuniḥ ||

346

At Benṇegere (same hobli), on a stone near the Kallês'vara temple.

.... ty âviḥkṛitaṃ Vi.... râhaṃ kshôbhitârṇṇavaṃ |
dakshi..... gra-viśrânta-bhuvanaṃ vapuḥ ||
dhareg adhinâtha..... ṇyaka-vîra-daitya-vi- |
staratara-bhîkarâkara-ghanâghana..... |
poredire śiḷdu perggaruḷan ettiral oppuvan â..... |
..... v îg abhishṭa-phaḷamaṃ satataṃ nuta-Sôma..... ||
....ḷa-jagaṃ pañcha-bhûtâdi-viśvaṃ- |
bhare sapta-dvîpa-nâ..... gaḷiṃ vo- |
ppire tan-madhya-sthitaṃ kâñchana-ghaṭita-siḷâ-paṭṭa-pî..... |
....bita-bahu-śikharaṃ Mêru-śaiḷaṃ viśâḷaṃ ||
makara-vrâ..... ṭṭa-samsparddhi-mîna- |
prakara-prakshôbhitôdyat-taraḷatara-taraṅgô..... |
....chelvaṃ paḍedud aviraḷôttâḷa-kallôḷa-mâḷâ- |
dhika-saṅgharsha-praka ....mudra ||
âvarisi Mêru-giriyan I- |
lâvṛitav allim baḷikka teñ..... |
..... saṃ dhâ- |
tri-vara-Kimpurushav ante Bharata-kshêtra ||
..... Bhâra..... |..... nâ-kuntaḷôpamaṃ Kuntaḷav ur- |
vvî-ramaṇav akhiḷa-janatâ- |..... ||
..... nisirdda Kuntaḷa-mahitaḷamaṃ palabar mmahî-par â- |
krâ..... ant avariṃ baḷikkav a- |
tyanta-nija-prasiddha-vijayaṃ śu..... |
.... kan ûrjjita-prabaḷa-dôr-vvaḷadiṃ taḷedaṃ dharitriyaṃ ||

svasti samadhi..... dhirâjaṃ Kâḷâñjara-pura-varâdhiśvaraṃ suvarṇṇa-vṛishabha-dhvajaṃ ḍama..... Kaḷachuryya-kuḷa-kumaḷa-mârttaṇḍa kadana-prachaṇḍa mâna-kanaki ..... gaja-sâmanta śaraṇâgata-vajra-pañjaraṃ pratâpa-Laṅkêśvaraṃ pa..... Giri-durgga-malla

chalad-aṅka-Râma vairibha-kaṇṭhiravaṃ niśśaṅka-malla ..... śrimad-bhuja-baḷa-chakravartti Bijjala-Dêvaṃ Kalyâṇada neleviḍi..... diṃ râjyaṃ geyyuttam ire ‖ tat-pâda-padmôpajîvi ‖

sale nile râjya-la .... padmadoḷ vachô- ।
lalaneyan udgha-dôr-parighadoḷ vijâ ..... . g- ।
vaḷeyadoḷ eyde kîrtti-lateyaṃ parivêshṭisi Sôyi-Dêva ... ।
..... ṇ dhare ninnane kûrttu kirttisal ‖
madavad-arâtiyaṃ ..... Rudran em- ।
bude pesar ugra-maṇḍaḷika-gaṇḍara dâvaṇiy embudê .... ।
..... Bhairavan embude Sôyi-Dêvan em- ।
bude nigaḷaṅka-malla-nṛipan embu ..... ‖

tad-anvaya-prabhâvam ent endaḍe ‖

dharmmâmbhônidhi mîruva ।
durmmada-vîrâ..... ‖
.... ṇaṃ Bandaṇikeya ।
Bammarasaṃ pempu-vettan avanî-taḷadoḷ ‖

tat-taneyaṃ

..... rasikaṃ śishṭêshṭa-paṅkêjini- ।
dinanâtha prabhu-mantra-śakti-nirataṃ darppishṭa-vidvishṭa-kâ- ।
na..... . tyâ..... ।
.. nutaṃ Bopparasaṃ negartte-vaḍedaṃ viśvambharâ-bhâgadoḷ ‖
..... ।.. vallabha-S'ânta-nṛipa..... Siriyâ- ।
Dêvigav âtmajan âdaṃ । bhûvallabhan enisi nega..... ‖
..... nt-ari-kapâḷa .... ruṇḍa-mâle mâr- ।
kkoṇḍara ruṇḍamâle niṭiḷâgni-viḷôcha ..... ।
..... kûr-asiye..... oppade Sôyi-Dêva-bhû- ।
maṇḍaḷa-nâtha maṇḍaḷika-Bhairava ..... ‖

tat-sati ‖

kendaḷir opput irppa beraḷ uḷḷ ..... na jaṅghe nuppinind ।
andavan â..... bav eyde ve..... ।
.... de bâseyind eseva teḷbasur udgha-payô-dharaṃ .. râg ।
endu .. .. nute Mâḷala-Dêvig oppuguṃ ‖

sruta-ramaṇa-Sôyi-Dêvana ।
sati Lachchala-Dêvi paḍeḍaḷ urvî ..... ।
..... maṇi-S'iva-pada- ।
natanaṃ śrî-Boppa-Dêva-bhûtaḷapatiyaṃ ‖
pati-hite Sôma-bhûpana .. .. vitre Bhâ- ।
rati-Rati-sêvye chandra-mukhi vṛitta-payôdhare mîna-nêtre sand ।
atiśaya-rûpa-sampada-yu..... ।
kshiti-nuta-Mallikârjjuna-mahîbhujanaṃ bhu[va]na-prasiddhana ‖

svasti samadhigata-pañcha-mahâ-śabda ma ..... varâdhiśvara Jayanti-Madhukêśvara-dêva-labdha-vara-prasâda । mṛigamadâmôda । Triyaksha ..... nagarâdhishṭhita-Lalâṭalôchana-Chaturbbhuja । jagad-viditâshṭâdaśâśvamêdha-dîkshita । hima..... khara-saṃsthâpita-sphaṭika-śilâ-stambha-baddha-mada-gajêndra mahâ-mahimâbhirâma l Kâda..... mahâ-mahî-

pâḷa-kuḷa-bhûshaṇa permmeḷi-tûryya-nirgghôshaṇa śâ ..... mânôttuṅga siṃha-lâñchchhana dattârtthi-kañchana samara-jaya-kâraṇa Kâdambar-âbha ..... pratâpa-mârttaṇḍa maṇḍaḷika-gaṇḍa-baṅgâran ity-akhiḷa-nâmâvaḷî-virâji ....hâ-maṇḍaḷêśvaraṃ Sôyi-Dêvarasaru Banavase-pannirachchhâsiramaṃ dushṭa-nigra..... ...nadiu âḷdu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irdd ondu-devasaṃ | dharmma..... Nâṇandûran agrahâraṃ mâḍi biḍavêḷkuv endu śrîmad-Bhuja..... Dêvaṅge binnapa-geydu mêl-âḷikeyaṃ paḍedu śrîmad-dêśâdhikâri-Kasapayya (*some others named*) yint inibara sannidhânadoḷu chatur-vvêda-vêdâṅgôpâṅga-śâstra-pravîṇar appa ... Brâhmaṇôttamara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi śrîman-Nigarikhaṇḍa-kampa (*stops here*).

348

On the top of the same stone.

.... rshada 16 neya Rudri-saṃvatsarada Pâlguṇa-suddha-puṇṇavi ..... man-mahâ-pradhânaṃ daṇḍanâyaka-Bâbimayyagaḷa..... saṃ... suṅka..... sukhadind âlutta.. Birava .... Biṇṇiṅgereya ..... pratîpâḷisidavaru .... vuṇḍa Boppa-Gâvuṇḍa Bhâva-Gâvuṇḍanu ....bôga-nivêdyakke biṭṭa dharmmake.. ...dêguladiṃ ..... mûḍaṇa..... svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvanamalla Taḷakâ.. Gaṅgavâḷi-No..... ...ḍi-Banavâse-Hânuṅgala goṇḍa bhuja-baḷa.. ...ra Hoysa ..... . Baṅkâpurada biḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyu ..... svasti samasta-praśasti-sahita śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ Râ ..... mayyaṅgaḷu Noṇambavâ .. Banavâse-nâḍa sum .... nôḍutta .. avara besadi ‖ svasti samasta-... .. saṃpannaru Śiva-pâda-śêkhararu Mahêśvara-gaṇa ..... raru Kâshyapa-gôtra-pavitraru .... santôsharu bandhu-jana-chintâma ... âśrita-jana-kalpa-vriksharu para-nârî-putrarum appa śrîman-Nâgarakhaṇḍav-eppattara suṅka ... ggaḍe Dêvapayya-Nâyaka ... Biṇṇiṅgereya Grâmêśvara-dêvarige nandâdivige-jiṛṇô.. ...ke biṭṭa dharmmav ondu.. ... r okkalu (*usual final phrases*) śrîmad-agrahâraṃ Kiṛiya-Kereyûra Kriyâśakti-paṇḍitara śishya.. ḷiyamman-Arasiyabbeya maga Naychi-Seṭṭige ke ... dhârey eradu biṭṭa dharmma Bhûmi-dêviya pra.... raṇêśvara-dêvaru.....

351

At Gummanahâḷu (same hobli), on a stone near Jêni-hoṇḍa.

Svasti śri Mârakki-arasara Banavâsi-mûvatta-iḷchâsiranu âḷe Bandanikkiya naḷ-gamuṇḍar tammoḷ eṛiye Ereganoḷ kûḍi Alagara Kupân sâtu ..... sargâlaya pokkan

352

At the same village, on a stone in Chavuṭi Vîrabasava's garden.

....Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa .... śri vira-Râmachandra-râjyôdayada 15 nê Bya.... .... śudha 1 Âdivâradalu śrimad-anâdiy-agra... ...yaśana mahâjanaṅgaḷu ..... ja-sâmya-sahitaṃ.... Gavuḍana..... ...bhaya-santâna-mukhyavâgi sva ....chandrârkka-târaṃ-barav aha.... ḍaviya gavuḍikeya.. ....ra Kâma-haḍavanu ..... ḍana tarala Bomma bôvanu ..... ge tura hôhalli bâsiya.... t ṛidu meredu ..... ma-Gavuḍa .. .. gellika-bava .....

jitêna labhyatê &c. ‖

353

At Nêraḷige (same hobli), on a stone in the Vîrabhadra temple.

śrî Gaṇâdhipatayê namaḥ ‖ Pramâdi-saṃvatsarada Bhâdrapada-śu 10 lu śrimatu Neraḷige-ya Vira-bhadra-dêvarige śrimann-âḷuva-mahâ-prabhu Śiveya Arasammanavaru koṭṭa biṭṭi-bhûmiya sâdhanada kramav ent endare naũ Mûgûra-agrahârada kereya tegasal âgi dêvara amṛita-paḍi-aṅga-raṅga-vaibhavakke saluva Timmâpurada grâmada Saṅgiseṭṭikaṭeya teḷagaṇa gaddeyu kereyu-vara nîru

koṇḍa bhûmiyu keṟeyavoḷagâgi .... ya koḷagadalu bîjavari .... ṭe mû-gaṇḍuga-bhûmi keṟevoḷagâg i hôda sammanda â-bhûmige pratiyâgi nâvu yiki koṭṭa bhûmi Nêṟilige-grâmadalu Kânakaṭê teḷage (*stops here*).

354

At Ânevaṭṭi (same hobli), on a stone near s'inirukaṭṭe.

Dundubhi-saṃvatsarada Mâgha-śuddha 5 lu śrîmat-Keḷadi-Basavappa-Nâyakaru Liṅgage barasi kaḷuhida kâryya Kupaṭûra sîme Ânevaṭṭi-grâmadalu hostâgi kaṭṭuva pêṭeyallu Hañchina Siddabasavappa-Voḍêrige Puṭṭatanavara bhaktiyalu kallu-maṭhava kaṭṭisikoṇḍu sêveya krayava koḍevu yî-maṭhada hitalu kopalu bage yi-pêṭhê-samîpada Kârehoṇḍada kôḍiyallu prâku nillisida nashṭada bhûmiyâda 3¼ yi-grâmadalu haḷe-pêṭheyalu prâku yidda hûgopala staḷake terigey illa yi-staḷakke sistu-mâḍi yi-staḷana hâluttâra koḍabêk endu Garajina Vîrapa-Vodêru hêḷikoḷḷuthârê âlisi appaṇe âgabêk endu Gurapanavaru hêḷikoṇḍa sammandha Yirapa-Voḍêra kaiyya kraya ga 5 aidu-varahanu aramanege tegadukoṇḍu Kupaṭûra-sîme Âṇevaṭṭi-grâmadalu hostâgi kaṭṭuva pêṭhe-samîpadalu Kârêhoṇḍada kôḍiyalu prâku nilista nashṭadinda maṭha kaṭṭisi hitalu kopalu bage saha 3¾ yi-grâmada haḷê-pêṭheyalu yida pûgoppallige yîga mâḍida sistu 1¼ ubhayaṃ ga ½ ondu-honnanu yi-staḷadalu Puṭatanavara bhaktiyallu yi-Vîrapa-Voḍeyaru Hañchina Siddabasapoḍêrige kaṭisikoḍuva svatantra-maṭhada dharmmake Sivârppitav âgi uttâra koṭṭu yi-bhûmige liṅga-mudrâ-śilâ-stâpitava mâḍisuvallige hujûrinda ûḷigada Muḍiyana kaḷuhisidêve chau-grâmadavara karasikoṇḍu gaḍi-takarâru bâradante yalana mundiṭṭu rêkhê-pramâṇu bhûmige śilâ-stâpitava mâḍisikoṭṭu yi-kâgadava śânabô-vana kaḍitakke barasi tirigi koḍuvadâgi (*No more writing*).

355

At the same village, on a stone near the Buḍṇâsâhî's grave.

svasti śrî jayâbhyudaya-nṛipa-S'âlivâhana-śakha-varuśa 1689 neya sanda vartamânake saluva Sarvadâri-saṃvatsarada kâladallu | hajaratu-Navâbu-Sâhêbara apaṇê-prakâra Kubṭûra-sîme Âne-vaṭṭi-grâma bandu yî-kôṭeyallu yihuvalli Bêgana | Jummâ masitti kaṭṭisida khagaḷana dharmavannu .... Mokhadhuya-mallage saha naḍadu bâha darma

356

At Kôṭekoppa (same hobli), on a stone to the north-west of the Vîrabhadra temple.

śrî namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1412 sanda Sâdhâraṇa-saṃvachharada Pushya-bahuḷa 30 Sômavâradalû śrîmatu dêvâ-prithvî-mahâ-mahattu-mukhyav-âda Liṅgada Kanttheya-dêvara divya-śrî-pâda-padmaṅgaḷige Kuppaṭûra Viraṇṇa-Gauḍanu Sômavâra-amâvâseya puṇya-(s)tithiyalu Liṅgâpuravanu Kuppaṭûra Nirâsimaṭha âva-kâlakkû śûnyastav âgada mariyâdêlu samarppisiden âgi yî-dharmavanu (*usual final phrases and verse*).

357

At the same village, a copper plate in possession of Channa-Basavayya of S'ivâchâra-maṭh.

śrî Virupâksha-mahârâyara appaṇe

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chatra-śriyaṃ dadhau ||
.... jñânaiśvarya-mayâtmanê |
saṅkalpa-sakala-Brahma-mûla-stambhâya S'ambhavê ||

svasti jayâbhyudaya-S'âlivâhana-śakha-varusha 1587 nê Viśvâvasu-saṃvatsarada Phâlguṇa-śu 15 Âdityavâradallu Appeseppe mahâliṅga-dêvatâ-sârvvabhauma-Virûpôksha-râdaka Vidyânagara-pati-ratna-maṇi-siṃhâsanârûḍa pû .. dakshaṇake pûrvva-dakshiṇa-paśchima-samudrâdhipati samasta-diganta-pañcha-mahâ-śabdâdi śrîmat-Chandragutti-vêṇṭake saluva Banavâsi-panniârgyake sanda dêśagaḷ âḷuva mahârâjâdhirâja para-râya-vîra-kuñjara-siṃha châru-kaṇṭhîrava bhâse-tappuva râyara gaṇḍa karuṇâlavâla-svarûpa ‖ nirûpadiṃ pâda-padmôpajîvi avara kâryake kartarâda śrîmann-âḷva mahâ-prabhu sodêsa-pâyi Râmachandra-Râyaru âḷi anubhavisi baha Kubuṭûra-sîme-vaḷagaṇa Kôṭe-koppada grâmavannu yî-Kubuṭûra-sîmege nâḍa-gauḍan âda Vîraṇṇanu amâvâse-Sômavârada phalake tanage gatiy âgabêk endu Kubaṭûru Nirâśimaṭhakkê samarppisi yidhâne (*back.*) dharmakke upahatti । âdvada mariyâde । mûla-sâdhanav âgabêk endu tiḷisidarinda । Mirâsimaṭhada Kanthê-Voḍêrige barasi pâlisida mûla-sâdhanav ent endare ‖ yî-Kôṭekoppada grâmavnu sarvamânyav âgi anubhavisi koṇḍu trisandhya-kâladallu namage śrêyassu âguvad endu liṅga-pûja-kartar âgabêku (*here follow details of boundaries*) tan-madhyê nidhi-nikhêpa-jala-pâshâṇa-kâḍârambha-nîrârambha-charâdâya-suvarṇâdâya-suṅka-kâraka-kâśavargga-kaṇṭavaṇa-dêva-su-bbrahmadâya । prabhu-mânya-likhitara-mânya-daivajña-modalâddannu sêvisikoṇḍu sva-abhivṛiddhi âgal endu śrî-liṅga-dhyânar âgi â-chandrâkka-stâyigaḷ âgi anubhavisutta bahad endu mahârâyara nirûpadiṃ barasitta mûla-sâdhana (*usual final verse*). śrî

358

At Bennûru (same hobli), on a vîrakal on the bund of a pond of the maṭh.

namas tuṅga-&c. ‖

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ śrî-Bîra-Dêvarasa-varshada Piṅgaḷa-saṃvatsarada Mârgasira-suddha 7 Budhavâradandu ‖ Râya-Chauṇḍi-Seṭṭiyara besadidav Agghamâri Lakharasanu bandu Benavûra vâgilanu mutti Chikka-Dêvara kûḍe kâdu Kala-Gauṇḍana maga heggaḍe-Kâmayya taḷt iṟidu meṟedu palaraṃ kondu sura-lôka-prâptan âdaṃ । adakke Rudraśakti-dêvaru Maṇḍeganasuravinalli yikkidakke nettaru-goḍage keyi 10 ‖

oḍanâḍidaṅge neṇṭaṅg ।
eḍar aḍarsidaṅge bêḷpavaṅge budhaṅgaṃ ।
poḍavige Kallaṇana sutaṃ ।
koḍuv esakada Kâmadhênu vibhu Kâmeyanu ‖

359

On a 2nd stone on the same bund.

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhûlôkamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhiyiṃ saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Jayantî-Madhukêśvara-dêva-labdha-vara-prâdar appa śrîmat-Tailaha-Dêvaṃ Banavâsi-pannirchhâsiramuma Hânuṅgal-aynûṟumaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire śrîmad-Bhûlôkamalla-varshada 4 neya Saumya-saṃvatsarada Chaitra-suddha 13 Âdivâra-saṅkrânti-byatîpâtadandu Binavûra Kâḷa-Gâvuṇḍana magaṃ Mâṇi-Gâvuṇḍaṃ Siddhige-Seṭṭiyar-âḷkeyalu Basavûru-mukhyav âgi Eḍe-nâḍ-eppattaṟa prabhu-gâvuṇḍagaḷuṃ nerapiy ûr-ondese keṟey-ondese bayal âkâsa-gaḍḍey ond ad ellavaṃ tôṟi Jâlageṟeya kâlaṃ tandu bayaliṅge nîr irppantâgi mâḍi keṟege nâḍa kayyalu arasina kayyalu bêḍikoṇḍu Mukhiya-bayal-oḷage biṭṭa kamma (*usual final phrases and verse*).

363

At the same village, on a dîpamâle pillar in front of the Basavaṇṇa temple.

S'âlivâhana-śaka-varusha 1717 nê Naḷa-saṃ | Chayatra-ba 2 yalu | Channappa-Gauḍaru bhaktikamba sadari-S'aka 1734 nê S'rîmukha-saṃ | S'râvaṇadalu | guḍi-kaṭṭidu

364

At the same village, on a stone in the back yard of Virakta-maṭha.

śrî-Murigêndra śrî S'âlivâhana-śaka-varusha 1718 neya pravartamânê || Naḷa-nâma-saṃvatsarê uttarâyaṇê S'râvaṇa-mâsa-śukla-pakshê 12 Âdityavârê Mûli-nakshatra-puṇya-kâladallu || sâmpradâyakarâda S'iva-pûjê Muppinaiyanavara pâdakke Bennavûra Channappa-Gauḍara su-putra Kariyappa-Gauḍanu namaskâra mâḍida maṭha śrî

365

At the same village, on a stone in Vîra-Basappa's wet land.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-śrîma[t]-S'âlivâhana-śaka-varusha 1781 neya vartamânake saluva Siddhârti-saṃvatsarada Âshâḍha-bahuḷa 3 Sthiravâradallu hajarat || ... la .. tâkhinarâbi-Bahâdaravaru ... sîme-nâḍa-gauḍike biṭṭa Bennûra Basava-Gauḍana putra Chennapa-Gauḍa yîtana putra Kâtiḍi .. Gauḍanaṃ (*rest illegible*).

366

At the same village, on a stone in Basavaṇṇa's field.

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Bîra-Dêvarasara varshada Piṅgaḷa-saṃvatsarada Mârgasira-śuddha 7 Budhavâradandu Benavûra-vâgilanu Agghamâri Lakharasa muḷti Chikka-Dêvara kûḍi kâdidalli Boppi-Seṭṭi Sântarayya taḷt iridu meṛedu palaraṃ kondu sura-lôka-prâptan âda || Rudraśakti-dêvaru Maṇḍeganasaruvalli yikkida nettaru-goḍege kayi 10 Sâtayya Chikkêsvara-dêvara pratishṭheya mâḍisi dêvâlyava kaṭṭisida

oḍanâḍidaṅge naṇṭaṅg |
eḍar-aḍarisidavaṅge bêḷpavaṅge budhaṅgaṃ |
poḍavige Boppaṇana sutaṃ |
koḍuv esakada khâmadhênu vibhu-Sâtayyaṃ ||

369

At Kâtavaḷḷi (same hobli), on a 3rd virakal in the Kâmêśvara temple.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ râja-paramê .. .. paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire || Saka-varisada 1080 neya Îśvara-saṃvatsarada Chaitra-śu 10 Âdivâradandu Eḍenâḍ-eppattara baḷiya-bâḍaṃ Kâtikavaḷḷiya Lakuma-Gauṇḍana magaṃ Kâḷeyaṅge Kanna.. si tanna magaḷu Kâchajjiy . aṃ baḷivaḷiya koṭṭu tân ûraṃ mâḍutt iralu śrîman-mahâ-maṇḍaḷêśvaraṃ Hayveya Malli-Dêvarasara besadindey â-Siṅga-maṇḍaḷikan âḷu-kudureya .. .. Kâtikavaḷḷiyan iridu turuvaṃ koṇḍu pôhâgaḷu ||

ka || tanna bhuja-baladi turu .. na |
bennele parid eyde tâgi taḷtaran âgaḷ |

Kanneyan idirchchi kâdalu ।
pannega-rati-samayad ante peṇa .. m âdar ॥
vṛi ॥ adirad idirchchi kâdid ari-sêneyoḷ ântu bhuja-pratâpadiṁ ।
kadanadoḷ ânta vîra-bha .. .. tave konda mahânubhâvan aṅ- ।
kada kali vîranaṁ jagada bhumbhukanaṁ raṇa-raṅga-dhîran end ।
idirad ... rtteyaṁ paḍeda Kanneyan îgaḷ id êṁ kṛitârtthanô ॥
ettida mârvvalakk idiran aḷkade tâgida vîrar ella .... ।
.. ttidan ottidaṁ peṇanan ambarak ettal[u] bhûta-kôṭi pâ- ।
ḍutt ire maṅgaḷaṁ jaya-jaya-dhvani .. rnise vîra-lakshmi mey- ।
vattida sâhasaṁ-baḍeda Kanneyan îgaḷ id êṁ kritartthanô ॥
ka ॥ dhurado .. .. gida biru- ।
dara taleyaṁ pôg-echchoḍ âgaḷ ari-balam ellaṁ ।
saraḷamayam âgi kaṛedo ... ।
.. ra-pañjaradoḷu Kannagôsi maṛad oṛagiṛda ॥
raṇadoḷ tâgida subhaṭara ।
peṇamaya ... mâḍid âgaḷ ari-balam ellaṁ ।
kaṇeya-mayam âgi kaṛedoḍe ।
kaṇe hañjaradoḷu Kanna-gô ... d oṛagiṛda ॥
kichchu kiḍi-vôge tâgidan ।
achcharivaḍe kâdi bi .....।
.. ... yavana hanneraḍ- ।
achcharasiyar uydar âgaḷ â-Kanneyana ॥
jitêna labhyatê &c. ॥

370

At the same place, on a 4th vîrakal.

namas tuṅga-&c. ॥

svasti samasta-praśasti-sahitaṁ śrîmatu । râya ..... Dêva-variśada 14 nê Kh ara-saṁva- ..... Âdivâradandu śrîmatu-maṇḍa ... lêsvara .... Seṭṭi(ṃ)guṇṭeya Ôjayyana maga Tailayan Areyaṅgalla ṭhâṇântaradall irddalli hannirvvaru manneyaru murtti kâduvalli oḍḍa-mararchchi halaraṁ kondu tuṛuvaṁ maguḷchi sura-lôka-prâptan âda ॥ antavar-aṇṇa Mâchi-Seṭṭivu âtana taṅge Siriyayveyavaru niṛisida vîragalu ॥ (*usual final verse*).

371

At the same place, on a 5th vîrakal.

namas tuṅga-&c. ॥

svasti śrîmatu Kâdamba-chakravartti kaligaḷ-aṅkuśa vîra-Kâva-Dêva ....12 neya Pramôdûta-saṁvatsa-rada Phâlguṇa-ba 1 Kujavâradandu Kâtagavaḷiya Gâḍa-Gavuḍana maga Mâcha-Gauḍay aṭida kâryyake hegaḍe-Mâchayya Sâtayanahaḷiya Bomi-Seṭṭiyarallige hôgi mâtâḍikoṇḍu maraḷi baruttihali Kuppaṭûra keṛeya kôḍiyali Tipparasa-Nâyakaru tâgidalli hegaḍe-Mâchaya kâdi taḷt iṛidu meṛadu palaraṁ kondu sura-lôka-prâptan âda (*usual final verse*) maṅgaḷa mahâ śrî

372

At the same place, on a 6th vîrakal.

namas tâmra-jaṭâ-jâḷa-bâḷa-pallava-dhâriṇê ।
brahmâṇḍa-maṇḍapârambha-pûrṇṇa-kumbhâya S'ambhavê ॥

svasti śrîmatu Kaḷachuryya-kuḷa-nija-bhuja-baḷa-chakravartti-Bijaṇa-varshada 19 neya Pârttiva-saṃvatsarada Jêshṭha-suddha 10 Bṛihavâradandu śrîmad-anâdiy-agrahâraṃ Kereya Kâvaseyaṃ Hoysaṇa-maṇḍaḷikan iṛidu turuvaṃ koṇḍuhôhalli Mûḍivûra Môjeya Bammi-Seṭṭiya magaṃ Malli-Seṭṭi palaran iṛidu sura-lôka-prâptan âda ||

373

At the same place, on a 7th vîrakal.

.. .. kuṭiga...kaṭarôja.

namas tuṅga-&c. ||

svasti śrîmatu Kaḷachuryya-chakravarti bhuja-baḷa-malla .....varishada 19 neya Pârttiva-saṃvatsarada Jêshṭha-suddha 13 Maṅgaḷavâradandu Durggihaḷḷiya .. .. bâdakereya Kâmaneya Hosaûral iḷdu .. vîran iṛivalli ... ya magaṃ Bavi-Seṭṭi halaraṃ kondu turuvaṃ magaḷchi sura-lôka-prâptan âda

374

At the same village, on a stone in the land Survey No. 29.

.. .. âśraya pṛithuvî-vallabha mahârâjarâ râjyaṅ-keye .... Sivaradandu avâ .. lu Nâgavâḍiyâ Chittâṛarâ Pe .. .. ṛaya .. gaḷ envôra Araḍiuḷḷe êṛed eppitta .. bihâra || Pubbhatturârgaḷe vîryyam okkattu attaṛittu jâti .. m ayvateṇṭo .. ..

375

At Kâtavaḷḷi, a copper plate in possession of paṭêl Maḍḍi S'rînivâsâchâr.

(*Nâgarî characters*).

śrî-Virûpâkshâya namaḥ ||

Gaṇêśâya namas tasmai sarva-maṅgaḷa-kâriṇê |
sidhyanti yat-prasâdêna jagatâm ishṭa-siddhayaḥ ||
karṇê yasya chakâsti kuṇḍala-padê nyastâ virâj(y)a-sthi ..
madhyê dyôtita-Hêma-śailam abhitaś śyâmaṃ mahî-maṇḍaḷaṃ |
antastham sura-karṇikaṃ kuvalayaṃ râgâd ivôttaṃsitaṃ
kalyâṇâya charâcharaika-vibhavê tasmai namaś S'ambhavê ||
jayaty urvî sarvâ kapaṭa-ghaṭita-krôḍa-vapushô
Harêr daṃshṭrâ-kôṭau sapadi kalitâ vâri-nilayât |
samîpân Nilâdrêr udayam ayataś śitamahasaḥ
kaḷâgrê saṃsaktâ jalada-paṭalivâmbu-jaṭilâ ||
râjânô Rajanîśa-vaṃśa-tilakâḥ Sûryânvayôttaṃsitâḥ
puṇya-ślôka-Purûrava-smṛiti-kathâ-saṃvâdi-Manv-âdayaḥ |
trailôkyâm apadâna-durdama-bhuja-stambha-kramâd â-Kṛita-
Trêtâ-Dvâpara-pâramârtha-vibhavâḥ pṛithvîm abhuñjann imâm ||
kâlê Kalau kalushatâm upayâti lôkê
dharmô nirîkshya nija-sañcharaṇa-kshamatvaṃ |
srashṭuś samasta-jagatâm upakartur âryа-
pârśvaṃ jagâma tarasâ kṛipaṇaṃ kṛipâḷuḥ ||
pâdênaikêna lôkê katham iva Kalinâ klêśitas sañcharêyaṃ
kiñchin nâtha prasîda praṇata-jana-vipadd-hâra-vistâra-bandhô |
itthaṃ dharmêṇa tâtaḥ su-chiram anunaya-prârthitaḥ prita-chittaḥ
chakrê S'ailaṅkanâthê mahati nṛipa-kulê Saṅgamâkhyaṃ mahîpaṃ ||
dharmâlambasya tasya prakaṭita-yaśasaḥ Saṅgama-kshôṇibhartuḥ
patnyâṃ Kâmâmbikâyâm ajanishata śitâ dik-pati-prâpta-satvâḥ |

êvaṃ tê nâmadhêyâḥ Harihara-nṛipatiḥ S'aṅkara-kshôṇipâlô
vîra-śrî-Bukka-bhûpaḥ sakaḷa-guṇa-nidhiḥ Mârapaḥ puṇya-śîlaḥ ‖
Hatêr bâhu-stambhâ iva bhuvana-rakshâ-praṇayinaḥ
dvishat-saṃhartâraḥ *Surapati-Gajêndrâśru-vadanâḥ ।
jagat-srashṭur vêdâ iva sakala-dharmârtha-nilayâḥ
kumârâśchatvârô babhur atikaḷâs Saṅgama-vibhôḥ ‖
êshâṃ gôtrâdhidaivaḥ sakala-sura-guruḥ śrî-Virûpâksha-dêvaḥ
puṇyâ sat-Tuṅgabhadrâ-sarid Amaradhunî-sammitôdyâna-kulyâ ।
gêhaṃ jâyâ-vitânaṃ viharaṇa-śikharî Hêmakûṭâchalâbhâ
kriḍâ-vâpîva Pampâ-sara iti mahatî sampad êshâ vibhâti ‖
vîra-vikrama-kathaika-sâkshiṇi Hastinîti nagarî garîyasâ ।
pâlitâ Hariharêṇa bhûbhujâ bhrâṭṛibhir vigata-matsaraiś samaṃ ‖
Kallâsanâṃ Mârapa-bhûmipâlaḥ samprâpya râjyaṃ diśi paśchimâyâṃ ।
Gômanta-śailê vara-Chandraguptau sthitvâ sukhaṃ samyag apâlayat prajâḥ ‖
yad-yaśaś-sita-karpûra-môda âmôdayan divaṃ ।
mandâra-surabhi-vyâptâṃ spardhatê vardhitaujaśa ‖
râjâdhirâjas têjasvî yuvarâṭ paramêśvaraḥ ।
Bhôja-Tailaṅga-bhûpâla-bhujaṅga-vihagônnataḥ ‖
râjñâṃ trayâṇâṃ pratyaṅkaḥ para-râja-bhayaṅkaraḥ ।
Hariṇâ cha samas trâṇê bandi-vargêṇa varṇyatê ‖
yasmin mahîpê sati vîra-Mârapê
dharmô vyavardhishṭa su-hṛishṭa-vartmani ।
iti prapâlyâtisu-hṛishṭa-hṛid yayau
kshêmaṃ janânâm abhikâṅkshayâ prabhuḥ ‖
kurvan dig-vijayaṃ kadâchid atuḷaṃ stambhêrama-prôjvalad-
vâhâ-vyûha-bhaṭâvaḷi-pihita-dik-chakraṇ cha S'akrôpamaṃ ।
Kâdamba-kshitipaṃ vijitya samarê Gôkarṇa-nâthaṃ S'ivaṃ
drashṭuṃ vishṭapa-mûla-kâraṇam athô prâyâd anâyâsataḥ ‖
snâtvâ parvaṇi sâgarâmbhasi pitṛin santarpya viprân api
kshôṇî-gô-mahishi-hiraṇya-nichayair bhûri-pradô Mârapaḥ ।
tatrâbhyarchya mahâbalaṃ hima-jalaiḥ kastûri-karpûrikâ-
śrîgandhâgaru-kuṅkumair aviraḷaiḥ svarṇa-prasûnair mudâ ‖
sahasrê cha śata-dvandvê shaṭsu châshṭâsu cha kramât ।
S'aka-varshê prasiddhê cha vartamânê Vyayâbdakê ‖
Mâghê dars'êrkavârê S'atabhishajai ravau Kumbhagê sidda-yôgê
nâgê sûryôparâgê nirupama-sukṛitî sannidhau tasya S'ombhôḥ ।
viprêbhyas svâśritêbhyaḥ sakala-nigamavidbhyô'ndhra-dêśâgatêbhyaḥ
prâdâd dhârâ-samêtâṃ draviṇa-bahu-yutâṃ Kâñchapûrîṃ samastâṃ ‖
shaṭ-karma-prathitâḥ shaḍaṅga-niratâḥ shaṭ-karma-vaijñânikâḥ
shaḍjâdi-svara-bhâvukâś cha *shaḍabhijñatvâtmanôtsêdhakâḥ ।
shaḍ-bhâshâ-chaturâḥ shaḍ-adhva-niratâḥ shaḍ-vairi-garvâpahâḥ
shaṭ-varṇânuparâḥ shaḍ-ûrmi-niratâḥ svâtmânubôdhôdyamâḥ ‖
âkhyâna-smṛiti-kâvya-nâṭaka-kathâlaṅkâra-pâraṅgatâḥ
nîtijñâ nikhilâgama-sthiti-vidaḥ satya-vratâ dhârmikâḥ ।
âpannârti-harâḥ kṛipâ-paravaśâ lôkôpakara-kriyâ-
prâdurbhûta-guṇâś cha Mârapa-purê mânyâ vadânyâ dvijâḥ ‖

*So in the original.

êshâm gôtra-nâmâni vṛitti-kalpanâ cha (*here follow details*).

êvam niśchitya tatraiva ashṭâviṁśati-saṅkhyakâḥ |
Chandraguttî-puram prâpya sukham âstê mahâ-yaśâḥ ||
dharmêṇa tasya paripâlayataḥ prajânâm
râjñô'dhirâjya-gahanâmbudhi-karṇadhâraḥ |
prajñâ-balêna Gurum apy atisandadhânaḥ
mantrî mahân ajani Mâdhava-nâmadhêyaḥ ||
Kriyâśakti-gurus sâkshât têjasâ śrî-Triyambakaḥ |
parañjayasya samprâptô Bhârgavasyêva S'aṅkaraḥ ||
trayîm samâlôkya purâṇa-saṃhitâ
hitâya lôkasya priyâya mantriṇaḥ |
puṃsâm dadau Tryambaka-śâsanôkta-
samasta-S'aivâgama-sâra-saṅgrahaḥ* ||
akârayan Mâdhava-dhîś cha śâsanam
sva-lôka-râja-dvija-dharma-śâsanaḥ |
sva-dêśa-mukhya-prabhubhir mahâjanaiḥ
sad-agrahârair dvija-puṅgavaiś cha ||

Kuntaḷa-dêśa-maṇḍanâyamâna-Vânavâsi-dvâdaśa-sahasra-saṅkhyâka-râjya-pradhâna-râjadhânî-Chandraguttî-para-nâmadhêya-Gômanta-parvata-dvâdaśa-kharvâṭa-madhya-dêśa-vilasad-Yaḍanâḍa-Nâgarakhaṇḍê Kamaṭha-purântargata-Varadâ-nadî-tîrastha-Kântapurî-pratinâma-Vîra-Mârapapurîm bhûpati-nâma â-chandrârkam sva-pâlana-siddhayê sahiraṇyôdaka-pûrvakam śrî-Kṛishṇârpaṇa-pûrvakam chatur-diksha sthâpita-chatuś-śilântargata-nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ yamba ashṭa-bhôga-tôjas-svamyâdi-sarva-samasyam sarvamânyam dattavantaḥ | tasya sîmâ yathâ | (*here follow details of boundaries*) (.. râyara padâṇḍe Râvappa)† sâkshiṇaḥ ||

âditya-chandrâv anilô'nalaś cha &c. ||
êkaiva bhaginî &c. ||
natvâ natvâ yâchatê Mârapêndrô
vâram vâram bhâvinaḥ kshôṇipâlân |
sâmânyô'yam dharma-sêtur nṛipâṇâm
varshê varshê rakshaṇîyô bhavadbhiḥ ||

śrî-Virûpâksha sâkshi śrî-Yaḍaṇâḍa-Madhukêśvara sâkshi ||

376

At Huraḷi (same hobli), on a vîrakal in the enclosure of the Kallês'vara temple.

svasti śrîmatu Yâdava-Narâyaṇa pratâpa-chakravartti Hoyisaḷa vîra-Ballâḷa-Dêvarasaru Âṅgirasada Vaiśâkha-suda-pañchamî-Sômavaradandu Siṅgaṇṇa-Dêva ...ḷi bandu palaram . . koṇḍu.. .. .. rasa-maga Banaka kudureyan iṛidu meṛevandu sura-lôka-prâptan âdali ka.. ... âtana makkaḷige nettaru-goḍegey î-Doḍeyakeṛeya keḷa .. .. .. kamma 6 biṭan â-chandrârkka-târam-baram salisuvadu ida.. .. .. hida Vâraṇâsiyalu kavileya konda.. .. Kali-dêva saraṇu ||

377

At the same temple, on a stone to the south near the door.

śrî pṛithvî-vallabham mahârâjâdhirâjam Dvârâvatî-pura-varâdhîśvaram Yâdava-Nârâyaṇam pratâpa-chakravatti bhuja-baḷa-vira-Ballâḷa-Dêva-varuśada Vibhava-saṃvatsarada Mâgha-ba-amâvâsi-

* So in the original. † In Kanarese.

S'anivâra-vyatîpâtada devasa Kuppaṭûra-sâsirvva-mukhyavâgi śrîman-nâ[]-prabhu Huravaḷiya Kali-Gâvuṇḍa tana kola-svâmi śrî-Kali-dêvarige nandâdivige 2 (*here follow details of gift and usual final phrases*)

378

At the same village, on a dîpa-mâle pillar of the Âñjanêya temple.

Rudhirôdgâri-saṃvatsarada S'râvaṇa-śuddha 5 lu śrîmatê Huraḷiya Hanumanta-dêvara padakke Bidarakôṭê-sîmeya-vaḷuḷḷa gavuḍagaḷu Timmâ-paṇḍitaru avara maga Jânu-paṇḍitara maga ..... ru avara maga Siva-paṇḍitana binnaha ..

379

At the same village, on a stone in the back yard of Koppada Taḷavâra Hanumanta.

svasti śrîmatu Vijaya-saṃścharada Vaisâka svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varuśa 1455 neya Vijaya-saṃvatsara-Vaiśâkha-suddha 10 S'anivâradalû śrîmatu mahârâjâdhirâja râja-paramêśvara śrî-vîra-Achyuta-Râya-mahârâyaru sukha-râjyaṃ geyyutt irppalli Channappaṇṇanayanavara (a)santânav âda Allappa-Nâyakaru Huruḷiya Hanumanta-dêvarige koṭṭa dharmma-śâsana-kramav ent endare Achyuta-Râya-mahârâyara kâryyake karttar âda Hiriya-Tirumala-Râjayyanavarige anêka-dharmmav âgabêk endu Achyuta-Râya-mahârâyaru tamage amaramahaley âgi pâlisida Chandraguttiya durgakke saluva Ghaṭṭê-staḷada Huraḷiya grâmakke saluva Koppakke pratinâmav âda Timmâpurada grâmakke saluva chatus-sîmeyoḷagâda gadde beddalu tôṭa tuḍike kumari kâḍâramba sakala-suvarṇâdâya sakala-bhattâdâyavanu âgumâḍikoṇḍu akshiṇi-âgâmi-jala-pâshâṇa-nidhi-nikshêpa-siddha-sâdhyagaḷ emba ashṭa-bhôga-têjas-svâmyavanu âgumâḍikoṇḍu Huraḷiya Hanumanta-dêvara amṛita-paḍi-nandâdîpti-naivêdya sthânika hasaṭu tammuṭukâṛarige sandu banu Tirumala-Râja-ayyanavarige darmmav âgabêk endu Huraḷiya Hanumanta-dêvarige biṭṭa Huraḷiya-grâmake saluva Koppakke pratinâmav âda Timmâpuravanu sarvvamânyav âgi biṭṭukoṭṭu â-chandrârkka salu ..... du endu koṭṭa dharma-sâsana (*usual final verses and phrases*).

380

At Elevâḷa (same hobli), on a stone near village gate.

svasti śrî Ayanaya nâḍ âḷe Dugaraṃ iy-ûr âḷe.. .. maṃ paḷdu ko (2 *lines gone*) nakke manan-dandônu (*usual final phrases*) .. kkasa-modal âge eḷpadimbharu iḷdu kâvudhu nelana nêsar uldappinaṃ

381

At the same place, on a 2nd stone.

svasti śrî Vikramâditya .. tyâśra śrî-pṛithuvî-va .. bha mahârâjâdhirâja .. ramêśvara bhaṭâra pṛithivî-râjyaṃ geye svasti śrî-ma .. rishêṇavarasar bBanavâsi-pannirchchhâsiravum âḷvandu .... rânvaṇḍi âda Mârakkikere ..... dakipada ..... (*rest illegible*).

382

At the same place, on a 3rd stone.

svasti śrî jayâbhyudaya-S'aka-varsha 1317 neya Yuva-saṃvatsarada Âśvîja-ba 30 Sômavâradalu śrîmatu Guttiya hadineṇṭu-kampaṇada Elase Kuppagaḍḍeya mahâjanaṅgaḷu-muntâda samasta-gauḍugaḷu Nâgarakhaṇḍeyada nâḍ-oḷagaṇa Elambaḷliyanu Gôveya Saptanâtha-dêvara sannidhiyalli samudra-taṭâkadalu â-grâmada chatus-sîmeyoḷe uḷḷa nidhi-nikshêpa-jala-pâshâṇa-siddha-sâdhya-yakshiṇi-âgâmi-ashṭa-bhôga-têjas-svâmya-oḷagâgi Gautama-gôtrada Dharaṇidêva-bhaṇḍâri-gaḷa maga Nâraṇa-dêvaṅge tamma manaḥ-pûrvakav âgi svanuruchiyiṃ dhârâpûrvakav âgi chandra-sûryyar uḷḷannavaraṃ koṭṭa dharmma (*usual final verses*).

vâ.. -dattaṃ manô-dattaṃ dhârâ-dattaṃ na dîyatê ।
shashṭi-varsha-sahasrâṇi vishṭhâyaṃ jâyatê krimiḥ ॥
pratigraha-vidhi-tyâgî viprô bhavatu markkaṭaḥ ।
smaśânê pûya-gandhî cha dâtâ bhavatu jambukaḥ ॥
dâtṛi-va .. pahârî .. gô-Brâhmaṇa-hatâ .. cha ।
śvâna-yôni-śataṃ gatvâ chaṇḍâlaḥ kôṭi janmasu ॥
ahô Râghava râjêndra sapta-kalpa-suji .... ।
śvâmishaṃ cha .... gatvâ svayaṃ-dattâpahâri .. ॥

maṅgala mahâ śrî Sidharana Dêvaṇṇanu

384

At the same village, on a stone near the Barama-dêva temple.

.... sêtu ॥ .... sôkadindaṃ baḷasiddu .. .. nâgavalli-kuḷadiṃ jambîradindaṃ ..... ṇdaṃ janiyise nandana-vanadindan..... ppan î-vanapa .... Nâgarakhaṇḍada .. .. barisi chandrâdityar uḷḷannegaṃ chira-lagnaṃ bare paṭṭu.....li dhâriṇiyoḷu chhôdyam enalu Kaḍamba .. ... dhipati Sôyi-Dêva-bhûpati-tiḷakaṃ jana-nuta-Kadamba-vaṃśa-sa ..... tirkkuṃ birudaru birudaṃ biṭṭu mêyikkut irkkuṃ kadanakk inna ..... llaṃ yide pullaṃ karchchi nîraṃ pugutaralu peṇṇ âgi putt êruguṃ.....yi-Dêva-pratâpaṃ ॥

adaṭara bêra kirttu subhaṭottamaraṃ bêdar ... . ।
..... ṇan embud a- ।
llade raṇa-raṅga-S'ûdrakana śâhasa-Bhîmana Sôyi..... ।
....naṃ sale viśva-dhâtriyoḷ ॥
Banavase-nâḍ-adhikâraṃ । jana-nuta-..... ...।
..... lant â-mân- । tanad andaṃ-paḍeda Vikramâditya-nripaṃ ॥
vîrârâtiga ..... ।
..... sale śîḷdu nuṅgi noṇeguṃ dôr-ddaṇḍa-chaṇḍâsiyiṃ ।
bhôrend â .... ।
dhîrôdâttana baṇṇikuṃ budha-jana śrî-Vikramâditya ... ॥
.... niṭṭaḍe Hayve Koṅkaṇaṃ ।
beḍagina Gaṅgavâḍi Tuḷunâḍe ..... ।
..... besan ennada bhûbhujar âru kappamaṃ ।
kuḍad avaniśar ..... triyoḷ ॥

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-ma..... se-pannirchhâsiraman âḷuttuṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ ..... ॥

..... ।
..... ।
..... eleva ḷḷi kauṅgu nâraṅga-phaḷaṃ ।
râgad eḷa .... ॥
... sat-paṅkêja-shaṇḍaṅgaḷi kuvalayadiṃ nâga-punnâgadindaṃ ।
baḷa .... ।
tilaka-śrî-champakâmôdadin esagu sadâ nâgavalli-vilâsaṃ ।
..... mrâjya-lakshmî-nivâsaṃ ॥
Gâvaṇiga-kulade puṭṭida ।
bhâvise Kereya ..... ।
..... ya pogaḷe puṭṭida ।
kêvaḷamê Dêki-Seṭṭi budha-sura-bhûja ॥

Saṅka-Ga..... |
..... Seṭṭi kṛitârtham |
biṅkad Eḷambaḷḷiyoḷaṃ |
bhôṅkene Jina-gṛihamaṃ mâḍi kîrttiya... ||
..... ti guruv î-Bhânukîrtti-vratîndraṃ |
janani prakhyâtey âd î..... daṃ |
tanag ant â-patni Gaṅgâmbike jana-nutan î-S'aṅka-Gâvuṇḍa mâvaṃ |
jana-vandyaṃ De ..... lakshmî-viḷâsaṃ ||
Keṛeyama-Seṭṭiya sutar êṃ |
kiṛu-kuḷaṛê Kêtamalla ..... |
..... kaḷpa-mahîjaṃ |
neṛey esegaṃ Dêki-Seṭṭi yanubaru dhareyoḷ ||
..... pâda-sarôja-bhṛiṅganaṃ |
su-kavi-jana-stutaṃ vibudha-kaḷpa-mahîjana baṇṇikuṃ sa .. |
.....śâ-kari-dantava muṭṭe parvvuguṃ |
vikasita-bhabya-paṅkaja-divâkaran en .....||
.. na-pada-paṅkaja-bhṛiṅgaṃ |
Jina-mahimôttuṅga viśva-lakshmî-saṅgaṃ |
Jina-mahima .. ... |
..... Dêki-Seṭṭi kîrtti-viḷâsaṃ ||
Jina-samaya-vârddhi-himakara |
Jina-mata-la ..... |
.. nama-nidânaṃ tanag enê |
jana-nutan î-Dêki-Seṭṭi dhâṛiṇig esedaṃ ||
avara guru.. ... daḍe ||
Kuntaḷa-Gauḷa-Mâḷava-Jajâhuti-Dôhaḷi Yoḍḍiyâṇa yâ |
. ..... Vidarbhaṇadinde bandu sai- |
ddhântika-Padmaṇandi-sutan î-Munichandranoḷ eyde ..... |
..... yintu haredattu samasta-dharâ-taḷâgradoḷ ||
atitîbrânaḷa-kâḷakûṭa..... bina nuṅgid ud- |
dhatanaṃ mâṇade... n âḍisuva Kandarppaṇ baralk ammanê |
..... bayaluge ..... vî- |
ra-tapa-śrî-Munichandra-dêva-munipaṅg akkuṃ peṛaṅg akkaumê ||
âraivaḍe bhechchaṅkaṃ |
bâraha ..... gaṇita-sthiti tat- |
sâratara-sûkshma-tatva-vi- |
châraṃ Munichandra-yatige Hastâmaḷakaṃ ||
avara ..... t endaḍe ||
śrîman-Mûla-paḍâdi-saṅgha-tiḷakê śrî-Koṇḍakundânvayê
Kânûr-nnâma-gaṇô .....Tintriṇîkâhvayê |
śishyaḥ śrî-Munichandra-dêva-yaminaḥ saiddhanta-pâraṅgamô
jîyâd ..... śrî-Bhânukirttir mmuniḥ ||
uragôgra-graha-śâkinî-vihaga-bhûta-prêta .... ga-bhî- |
kara-bhêtâ ..... gaṇaṃ bhû-chakrdoḷ tôral u- |
ddharis ittantade yantra ôdidude mantraṃ koṭṭa bêr ttantrav a- |
chchari saiddhâ..... ni-nâthôgrâjñe sâmânyamê ||

svasti śrîmat-Saka-nṛipa-kâlâtîta-saṃvatsara-sataṅga ..... bhatteneya 1099 neya śrîmat-Kaḷachuryya-bhuja-baḷa-chakravartti râya.....neya Hêmaḷambi-saṃvatsarada Jyêshṭha-suddha-daśamiy Âdivâradandu ..... ṇa-saṅkrânti-byatî ..... thiyoḷu śrîmad-Eḷambaḷḷiya Dêki-Seṭṭi tanna mâḍisida S'ântinâtha... . diya khaṇḍa-sphuṭita.. ...yara-jîyar-âhâra-dânakaṃ châturvvarṇṇa-S'ravaṇa-saṅghakk endu śrîman-Mûla-saṅghada Kâṇûr-gga ..... gachchhada Koṇḍakundânvayada Nunna-vaṃśada kshîra-jaḷa-mâḷâtiśya-trayôtkṛishṭânâdi-saṃsiddha ..... purâdhinâtha-śrî-S'ântinâtha-ghaṭikâsthânada maṇḍaḷâchâryyar appa śrî-Bhânukirtti-si.. ... kâḷaṃ karchchi dhârâ-pûrvakaṃ mâḍi Goḷikereya bayalalu (*here follow details of gift*) ant â-sthânamaṃ tamma śishyar appa mantravâdi-Makaradhvaja S'ruta... rige koṭṭaru ‖ (*usual final verses and phrases*).

385

At the same village, on a stone in front of the Basavaṇṇa temple.

svasti samasta-praśasti-.. Satyâśraya-vallapaṃ pṛithvî-râjyaṃ geyye ... kêsari śrîmad-Bhîmarasaṃ Banavâsi-pannirchhâ ... man âḷutt ire Midiya Pallaga-Mârama-Seṭṭiya ... byâhayya-Seṭṭi turu goḷaḷ kâdi satta .... kke sandan âtana magaṃ Mârayya-Seṭṭi kallaṃ ni .. ..

386

On a 2nd stone in the same place.

.. sti samasta-praśasti-sahitaṃ śrîmat-Satyâ.. aya-vallapaṃ pṛithuvî-râjyaṃ geyye sâmanta-kêsa.. śrîmad-Bhîmarasaṃ Banavâsi-pannirchhâsiramuman âḷu.... kha-varsha 925 neya Krôdhi-saṃvatsarada Jyêshṭhada puṇṇame-Âdityavâradandu Midiya Puḷḷaga-Raṇṇama-Seṭṭiya magaṃ Peddaṇṇaṃ turu goḷaḷ kâdi sattu dêva-lôkakke sandaṃ avar-aṇṇaṃ Chabbayyaṃ kallaṃ niṛisidaṃ ‖

387

On a 3rd stone in the same place.

svasti śrîmatu Yâdava-Nârâyaṇaṃ pratâpa-chakravartti śrî-Siṅghaṇa-Dêva-varuśada 29 neya Plava-saṃvatsarada Vaiśakha-su 2 Âdivâradandu śrîmanu-mahâ-maṇḍaḷêsvaraṃ Lakshmipâḷa-Dêvarasaru Nâgarikhaṇḍada-nâḍan âḷutt irddalli 'śrîmatu sarvvâdhikâri Kaḍuva-Mahanta-sênabova Chandarasa-paṇḍita Mâdhusûdana śrîmatu manneya Bommi-Dêvarasara adhikâri Râmaya Mallaya-sahita râjamudreyallige Eḷaballiya Kâḷa-Gavuḍa Kereyama-Seṭṭiyaru â-Eḷaballiya vrittya saṃvâjava mâḍidalli arasu eraḍ-okaluvaṃ hiḍidu tandali tamm-ibbaruṃ mâḍida pratijñeya prakârav ent endaḍe â-Kereyama-Seṭṭi tâvu artthavan iki Kâḷa-Gavuḍana mutabe Jaki-Gavuḍige Gaḷeya Chaṭṭayaṅge koṭṭu dhâreyan haḍedan emba pratijñey â-Kereyama-Seṭṭiya .. â-Kereyama-Seṭṭiyavara kayaluṃ Gaḷeya Chaṭeyana kayalum artthava koṇḍu Eḷaballiya vriṭṭiya dhâreyan ere ..v endu â-Kâḷa-Gavuḍanu Bandaṇikeya Kali-dêvara sannidhânadalu alliya mahâjanaṅgaḷa pañcha-maṭhamuṃ Tânagundûra mahâjanaṅgaḷu śrîman-nâḷ-prabhu Bommi-Seṭṭi sâvanta-Mâḷaya Seleyahaḷiya Bamma-Gavuḍa Mâcha-Gavuḍa Yamanûra Sôva-Gavuḍa Baḷḷigâveya Kêti-Seṭṭi-mukhyav âgi nakhara-mummuridaṇḍaṅgaḷu dharmmâdhyakshada munde â-Kereyama-Seṭṭi sira-vâgi nile Kâḷa-Gavuḍa dibyava hiḍidu geldu koṇḍa jaya-patra maṅgaḷa mahâ śri

388

On a 4th stone in the same place.

svasti samasta-bhuvanâśrayaṃ pṛithivî-vallabha mahârâjâdhirâja parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêva-râjyam uttarôttarâbhibriddhi-pravarddhamânam â-chandrârkka-târaṇ-baraṃ sukha-saṅkatâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-

pâda-padmôpajîvi samadhigata-pañcha-mahâ-sabuda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakan âstâna-vastu-nâyaka satya-Kânînaṃ nîti-nidhâna saraṇâgata-vajra-pañjara sâksharika-janasamuddharaṇa nâmâdi-samasta-prasasti-sahitaṃ śrîmad-daṇḍanâ[....]Śrîdharayyaṅgaḷu Mêlvaṭṭeya vaḍḍarâvuḷa eraḍuṃ bilkoḍeyan âḷuttam ire svasti samasta-râjya-bhara-nirûpita-mahâmâtya-padavîvirâjamâna mânônnata prabhu-mantrôtsâha-sakti-traya-sampannaṃ nuḍidu matt-ennaṃ gôtra-pavitra sujanaika-mitra Sômêsvara-dêva-pâdâravinda-shaṭcharaṇa nâmâ .. samasta-prasasti-sahitaṃ śrîmatperggeḍe-Chaṅga-Dêvayyaṅgaḷ Banavâsi-pannirchhâsirada davasâyada suṅkamaṃ vaḍarâvuḷa eraḍuṃ bi .. koḍeyuman âḷuttaṃ Châḷukya-Vikrama-kâlada 13 neya Vibhava-saṃvatsarada Puśya-ba 1 sômagrahaṇa-Âdityavârad-andu Sirivurada Elambaḷḷiya tîrthada Râmê-dêvargge nandâdivigegaṃ nivêdyakkaṃ Sirivûradalu .... kkala davasâyada ettina hêri tella okkalu-dere ippattu ettina hêrina suṅkamaṃ koḍavîsava-sahitaṃ dêvarige naḍayisuvar (*usual final phrases*) Bammi-Settiyara magaṃ Sâvaṇṇa barada ‖ Gaṇapa

389

On a 5th stone in the same place.

śri namas tuṅga-&c. ‖

niravadyaṃ pañcha-bhûtâtmakav akhiḷa-jagaṃ pañcha-bhûtâdi-viśvam- ।
bhare sapta-dvîpa-nânâ-vidha-jaḷadhi-mahâ-sannivêśaṅgaḷind opp ।
ire tan-madhya-sthitaṃ kâñchana-ghaṭita-śilâ-paṭṭa-pîṭhôpavishṭâ- ।
mara-kanyâ-kêḷi-lîlâñchita-bahu-śikharaṃ Mêru-śaiḷaṃ viśâḷaṃ ‖
âvarisi Mêru-giriyan I- ।
ḷâvṛitav alliṃ baḷikke teṅkalu sale sau- ।
khyâvaha-Harivarshaṃ dhâ- ।
tri-vara-Kimpurushav ante Bharata-kshêtra ‖
Bhârata-vishayadoḷ esevudu ।
bhû-ramaṇî-kuntaḷôpamaṃ Kuntaḷav ur- ।
vvî-ramaṇav akhiḷa-janatâ- ।
dhâraṃ sâraṃ samasta-lakshmîvâsaṃ ‖
ant enisirdda Kuntaḷa-mahî-taḷamaṃ palabar mmahîpar â- ।
krânta-parâkrama-kra[ma]din âḷd iral ant avariṃ baḷikkav a- ।
tyanta-nija-prasiddha-vijayaṃ subhaṭârkka-mahîpan anya-bhû- ।
pântakan ûrjjita-prabaḷa-dôr-vvaḷadiṃ taḷedaṃ dharitriyaṃ ‖

vṛi ‖ svasti samasta-Bhârata-mahîpati Bijjaṇa-chakravartti lô- ।
ka-stutan amburâśi-parivêshṭita-bhûtaḷa-madhya-bhûpa-san- ।
mastaka-pâda-pîṭhan enip aggada Kuntaḷa-Râya-râjya-la- ।
kshmî-staṇa-hâran âgi paripâḷisidaṃ mahiyaṃ nirantaraṃ ‖
âtana tanayaṃ negaḷdaṃ ।
bhûtaḷapati Sôyi-Dêva râya-Murâri- ।
khyâtarkk oḷkiye kappaṃ ।
bhîtiyi sale Lâḷa-Chôḷa-Gurjjarar îgum ‖

svasti samadhigata-pañcha-mahâ-śabda mahârâjâdhirâja Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍaṃ kadana-prachaṇḍaṃ mâna-Kanakâchaḷaṃ subhaṭar-âdityaṃ kaligaḷ-aṅkuśaṃ gaja-sâmanta śaraṇâgata-vajjra-pañjaraṃ pratâpa-Laṅkêśvaraṃ vairibha-kaṇṭhîravaṃ niśśaṅka-mallaṃ para-nârî-sahôdaraṃ râyar-âchâryya Giridurgga-malla chaḷad-aṅka-Râman ity-akhiḷa-nâmâvaḷî-virâjitarum appa śrîmanu-Râya-Murâri-Sôyi-Dêvaṃ Kalyâṇada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire ‖

baḷisida nandanaṃ nimṛida perggere karbbina tôṇṭav ettaluṃ ।
kuḷirva latâ-gṛihaṃ tiḷigoḷaṃ baḷed-oppuva gandha-śâḷi maṇ- ।
ḍaḷipa madâḷiyind eseva puṛpa-vanaṃ bahu-dêvatâ-gṛihaṅ- ।
gaḷa toḷakaṃ babâpu Banavâsiya dêsadoḷ enduv oppuguṃ ॥

â-nâḍoḷu ॥

pûga-vanaṅgaḷiṃ baḷeda śâḷi-vanaṅgaḷin opputippa pun- ।
nâga-vanaṅgaḷiṃ viḷasad-âmbra-vanaṅgaḷin âgaḷuṃ manô- ।
râgaman îva champaka-vanaṅgaḷin â-kadali-vanaṅgaḷiṃ ।
Nâgarikhaṇḍa-kaṃpaṇav iḷâ-maṇi-darppaṇam oppi tôṛuguṃ ॥
châgada kaṇi puṭṭida sale ।
râgade Siri-Dêvi-Boppa-Dêva-nṛipaṅgaṃ ।
Nâgarikhaṇḍakk adhipati ।
bhôga-Purandaranu Sôyi-Dêva-mahiśaṃ ॥
madavad-arâtiyaṃ tavisal aggaḷa-gaṇṇa Kaḍamba-Rudran em- ।
bude pesar ugra-maṇḍaḷika gaṇḍara dâvaṇiy embudê diṭakk ।
adirad arâti-maṇḍaḷika-Bhairavan embude Sôvi-Dêvan em- ।
bude nigaḷaṅka-malla-nṛipan embude satya-patâkan embudê ॥
Nâgarakhaṇḍada nâḍiṅg ।
âgarad ele-vaḷḷi kauṅgu nâraṅga-phaḷaṃ ।
râgad Eḷambaḷḷiyoḷaṃ ।
bêgaṃ paṅkêja-shaṇḍa suttaluv esaguṃ ॥
â-grâmakk ant adhipati ।
bhûra[illegible]-janakke kaḷpa-kujaṃ gam- ।
bhîra[illegible]dhana- ।
sâra[illegible]Seṭṭi dhâtrîtaḷadoḷ ॥
Râ[illegible] śrî- ।
Râ[illegible]vya-liṅgakk eṛagiye ।
b[illegible]enisida ।
[illegible]ṛeyamma-Seṭṭi jana-nutan âda ॥

svasti śrîmatu S[illegible]ṅgaḷu 1093 ṛeneya Nandana-saṃvatsara-Chaitra-
śuddha-daśamî-S[illegible]ti byatîpâtaṃ kûḍibanda puṇya-tithiyoḷu śrîmad
Eḷambaḷḷiya d[illegible]r-aṅga-bhôga-nitya-nivêdyakaṃ khaṇḍa-sphuṭita-
jîṇṛṇôddhârak[illegible]u svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-
mônânushṭhâ[illegible]appa Kâḷêśvara-paṇḍitara kâlaṃ karchchi dhârâ-
pûrvvakaṃ [illegible]ṭṭiyaru Râya-Murâri-Sôyi-Dêva-varishada 6 neya-
Nandana-sa[illegible]*here follow details of gift*) sarvvâbâdha-parihârav
âgire biṭṭa[illegible]bhâvam ent endaḍe ॥

[illegible]u ॥ mattam â-Keṛeyama-Seṭṭiyara . ya [illegible]

nutan enipa Kîrtti-Gauḍana । [illegible]n ।
sati Chikkave-Gauḍig âdan ûrjjita-têja[illegible]
sutaroḷag aggraja Keṛeyaman ।
atimudadiṃ khyâtan âdan urvvîtaḷadoḷ ॥ [illegible]mî-vadhû-rañjitaṃ ।
kula. . . . rakan apramatta-charitaṃ Laks[illegible]samâḷaṅkṛitaṃ ।
balavad-vairi-chaya-pratâpa-haraṇaṃ vâ. . [illegible]mmoḷ ant ellaruṃ ।
lalanâ-saṅgatan endu vandi-nikaraṃ tam-t[illegible]naṃ dhâtriyoḷ ॥
sale sand oppire ba. . kuṃ Keṛeyama-prakhyâ[illegible]ṭṭidaṃ ।
Keṛeyama-Seṭṭig agra-suta. . . laḷiyauvegaṃ opp[illegible] ।
neṛe sakalâgamôktan anavadya-vachô-nidhi Dêki-Se. . . .

kaṛemaṛey illad Îśa-natan apratimaṃ sujanaika-bândhavaṃ |
maṛedum ad appaḍaṃ pu ... d ill ene baṇṇikuv i-jagat-trayaṃ ||
atimatimantar âtan-oḍavuṭṭidar âr ene Kêtama. .. |
jita-mati Râma Kirttiganu Chikkave Mâḷave Kâḷiyakkan â- |
satiyaroḷ eyde siriya.. guṇônnate Chaṭṭave Mâchiyakkan int |
atiśaya-mûrttigaḷ negaḷdu raṇjisutirddar iḷâ... gradoḷ ||
nutan enipa Jêki-Seṭṭige |
sutar âdar mûvar oppal ati-Śiva-bhaktar |
mmati.. nta Sôma Kereyaman |
atiśayav ene Kirttivarmmar embar ddhareyoḷ ||
ant avara tây.. r ene |
Kantunibhaṃ Dêki-Seṭṭiy âtana satiyar |
Kunṭaḷa-dêśadoḷ adhikeyar |
ant esedar kKêti.. kkanuṃ Gaṅgaveyuṃ ||

(*usual final verses and phrases*) maṅgaḷa mahâ śrî

390

On a 6th stone in the same place.

Saka-varshada 1063 neya Bhârggava-saṃvatsarada Phâlguṇa-suddha-puṇṇami-Âdivâradandu svasti śrîman-mahâ-pradhânaṃ daṇḍanâyaka-Bâchimayya[ga]ḷu Noṇambavâḍi-Banavâse-Hânuṅgala suṅkamaṃ samasta-nâḍa biravaṇamaṃ sukhadind âḷuttam ire Nâga[ra]khaṇḍav-eppa[tta]ra biravaṇaḍa perggaḍe Châkimayyaṃ Mâdi-Râja Bala-Dêvayya S'uṅkhara Dêvapayya[illegible]int i-nâlvaru Eḷaba[illegible]liya tîrtada Râmêsvara-dêvara nandâdîvigege (*here follow details of* [illegible] *final phrases*).

391*

On a 7th stone in the same p[illegible]

(*Upper portion gone*)...llabhaṃ mahârâjâdhirâjaṃ Dvârâvatî-pura[illegible]...davaṃ Yâdava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaraṃ ..... bavi-nirjjita-sakaḷa-[illegible]akshiṇôddharaṇa Vârâha.. ...mallaTelugṇa-Râya-saṃharaṇa-Kṛitânta T[illegible]śiti-durggâdhishṭhita-Dêvagiriyalu sukha-saṅkathâ-vinô .... ṇa-Dêva[illegible]châra-nirûpita-mahâma..... dhanika śrî-Jânû-Nâyka êvaṃ-kâḷê p[illegible]śrîman-mahârâja-prasâda-pattaḷâyaṃ bhujyamâna || sû ..... śa[illegible]śa-vana-abhinava-kuñjara ka...da matta-mânini-mâna-marddan[illegible]dêva.. ..ya Simhaṇa-narêndra sannâha-Sahasrabâhu mahâ[illegible]ḷika-vêśyâbhujaṅga śrî-Drôṇapâḷa-dêvatâ .... ya kumâra śr[illegible]ñi-Bamma .. ...prabhiti-samasta-râjñânugaru Dâmôdara-p[u][illegible] Kesava-Dêva ma ..... hanna-pri Kavaḍi haḍapa-dhârada sarvvâchâra-nirûpi sarvvâdh[illegible]i .. . Lakshmî-Dêvaṃ maham-nirûpita-daṇḍam mahaṃ-Dêvadhara prabhiti-pañcha-pradhânânu ||

pûga-vanaṅgaḷiṃ baḷe[illegible]da śâḷi-vanaṅgaḷin opputippa pon- |
nâga-vanaṅgaḷiṃ viḷa[illegible]sad-âmbra-vanaṅgaḷin âgaḷuṃ manô- |
râgaman iva champaḷ[illegible]ka-vanaṅgaḷin â-kadaḷî-vanaṅgaḷiṃ |
Nâgarakhaṇḍa-kamp[illegible]aṇav iḷâ-maṇi-darppaṇam oppi tôruguṃ ||

Baṇḍaṇike-pattanê vâstabya śri-Sômaṇ[illegible]âtha-dêvara sthânapati Bhairava-jîyâ (*others named*) êvaṃ Pañchamukha-pattaṇa-viditaṃ śâsaṇa-patraṃ yac[illegible] cha mayâ sôma-parvvaṇi snâtvâ paridhâya vâsasî dhûtê pañchâmṛitê [illegible]sâ[illegible]snâpya sarvvajña nânâ-vidhaiḥ surabhi-puṛpais prabhûjya cha

* The orthography and the language of this inscription are correct in every [illegible]

bahubhir pakva-nai[vê]dyâdikam kritvâ karpûrêṇa cha kritvâ âratikân tasmin mahâ-mahêśvarêṇa mahârâja-putra-Drôṇapâḷa-Dêvêna parama-dhârmmikêṇa bhûtvâ Saurâshṭra-dêsê Prabhâsa-kshêtrê santishṭamâna-chaturddaśa-bhuvanâdhipati-śrî-Sômanâtha-dêvâya varârôhâ-sahitâya pratidinam sâsvati-pûjâ-nimittam mahâ-bhaṇḍâri-Ṭhakkura-Kannara-Ḍêva-hastê dhârâ-purvvakamyâ-chandrârkka-yâvatu Eḷeḅaḷḷi-grâmam antaḥ-pravishṭa-Sirivûra-samam su-simâ-paryyantam saviksha-mâḷâ-kuḷam nava-nidhâna-sahitam daṇḍa-dôsha-mârggâdâya-samam śâśani para-dattam ‖ (*here follow details of boundaries and usual final phrases and verses*).

392

On an 8th stone in the same place.

.... samasta-praśasti-sahitam śrîmat-Satyâśraya-kuḷa-tiḷakam mahârâjâdhirâjam parama-bhaṭṭâra-kam śrîmat-Tribhuvanamalla-Dêvaru Banavâse-pannirchchhâsiraman âḷutt i .. 14 neya Prajâpati-samvatsarada Phâḷguṇa-ba 6 Maṅgaḷavâradandu ‖ Hâluhudikeya Sôvarasanavarum Hayveya Boppa-Dêvam bandu Eḷamaḅḷiya mutti kâduttav iralu Kaṇṇiya Kêtaṇṇa .. dâḷahoṛa .... marachi palaram kondu surig iṛidu meṛadu sura-lôka-prâptan âda

393

At Chikka Iḍagôḍu (same hobli), on a vîrakal near the Vîrabhadra temple.

... Kâva-Dê[va-]varshada 12 raḍa neya Pra ..... dakeya .. ... arashanu Muḷu.. ndada Chaṭṭaraśanu v .... yîdu turuvam koṇḍu hôhali .. .. kâdi turuvam maguḷchi halaram kondu sura-lôka ..... Gauḍana

394

On a 2nd stone in the same place.

śrî svayambhu Gadugina Trikûṭêsvara-dêvargge Jaitu-râṇa Sâdara Yiḍagôḍa sarvvanamasyav âgi koṭṭa

396

At Hiri-Kabbûru (same hobli), on a mâsti stone in front of the Râmêś'vara temple.

Raūdri-samvatsarada Jyêshṭha-ba ... lu śrîmatu Kabbûra Kâḷa-Gauḍara maga B[o]mola-Gauḍa âtana kiṛu-aḷu Kommâra Bom...Gauḍana maga Kallappana kûḍ iṛidu honnina kelsake jagaḷava mâḍi kondali â-dâyâdya-Kallanu Hâḍiya kâ ...dali â-Boma-Gauḍanu tanna madavaḷige Jabi-Gauḍi-sahita sargga.....

397

On a 2nd mâsti stone in the same place.

Chitrabhânu-samvatsarada Mâgha-ba 14 Maṅgaḷavâradalu Kantanahaḷḷiya Bomma-Gauḍana maga Bommaṇa svarggastan âda âtana madavaḷige Sirivûra Bommaṇana magaḷu Virakkanu vîra-svarga-lôka-prâptey âdaḷu śrî śrî

398

On a vîrakal near the same temple.

svasti śrîmatu Yâdava-Nârayaṇa Sanivâra-siddhi Giridurgga-malla Siṅgaṇa-Dêva-Râya-chakravartti Saka-varuśa 1138 Dhâtu-samvatsarada Kârttika [....] Siṅgaṇa-Dê[va] pṛithvî-rajam geyuttam ire ‖ Piriya-Kabbûra Dammôjana magam Haḷôja Bṛihaṛpativâradandu Duṇḍeyagaṭṭada dâriyalu kaḷḷaru tâgidaḍe mârmmaled echchu palabaram kondu sura-lôka-prâpitan âda

jitêna labhyatê &c. ‖

399

On a 2nd vîrakal in the same place.

svasti samasta-bhuvanâśraya śri-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ śrîmatu Châḷukya-varisha... ō Ânanda-saṃvatsarada [...] Bhu[va]naikamalla râjyaṃ geyye śrîmanu-Mayûravarmma-Dêvarsaru Banavâśe-pannirchhâsira S'ântale[ge]-sâyiramu Hânugaluv-ainûṟumaṃ sukha-saṅkathâvinôdadiṃ râjyaṃ geye Kabûra Vîra-Gâvuṇḍa-nâḷa-prabhutanadalu âtana bhâva Mâji-Seṭṭiya maga gauḍan-aḷiyaṃ Vôraṇa .. ṭṭidalu tuṟuvaṃ magurchchi sura-lôka-prâptan âda ‖ .. dâdiroḷ eydi tâgida ... . ereyadi kondu tale seḷako . .. . gaḷa .... magurchchi dêva-lôka-prâptan âda

jitêna labhyatê &c. ‖

.... Mahâdêvara barepa

400

On a 3rd vîrakal in the same place.

svasti śrîmatu Praṇamêśvara-dêva-charaṇa-s[ar]ôja .... kanu sahasi .. ... ganum appa Togaraseya .... na maga Boppaṇa surig iṟidu meṟedu sura-lôka-prâptan âda

jitêna labhyatê &c. ‖ śrî

402

At Tattûru (same hobli), on a 2nd vîrakal near the Kallês'vara temple.

svasti śrîmatu bhuja-baḷa-chakravartti vîra-Ballâḷu-Dêva-varushada(nda)Siddhârtti-saṃvatsara-Âsvija-suddha-puṇṇami-Brahavâradandu Tottûra Saṅka-Gâvuṇḍana maga Sâta-Gâvuṇḍa Sâta-Gâvuṇḍana maga Hakki .. ma-Gavuḍanu kayva .... kaḷḷara kâdi yiṟidu meṟadu sura-lôka-prâptan âda Sarasvatyai namaḥ

403

On a 3rd vîrakal in the same place.

svasti śrîmatu Yâdava-Nârayaṇa bhuja-baḷa-pratâpa-chakravartti Simhva-Dêva-vijaya-râjya 24 Vijaya-saṃvatsarada Pusya-suda 13 Brihavâradandu Bandaṇikeya Mâchi-Seṭṭiya magaṃ Bammi-Seṭṭiya maga Tottûra Tigaṇeya Mâḷe-dê[..]vuḷuv ârin ettiṅge Birarsanavaru hâydali taḷt iṟi [..] palaraṃ kondu sura-lôka-prâptan âda Jakka-Gavuḍan-aḷiyaṃ Mâḷa-Gauḍaṃ ni .. maṃ paḍedaṃ

404

On a 4th vîrakal in the same place.

svasti samasta-prasasti-sahita srîmatu Yâdava-Nârâyaṇa vîra-Ballâḷa-Dêva-varshada Prajâpati-saṃvatsarada Vaisâkha-suddha-amâvâse Âdivâradalu Sikkada Masaṇa-Seṭṭiya maga Sôvaṇa tuṟu-harivalli taḷtu surig iṟidu meṟedu sura-lôka-praptan âdanu ‖ śri-Sômanâtha ‖ Simhala-Dêva band-â-kâladalu

405

At Hañchi (same hobli), on a piece of stone to the north of the Kalles'vara temple.

(*Upper portion gone*)..... kaṟu.. ...kelage râja ..... mattal-keyya lôk .. yu nâlgàmuṇḍaruṃ Biddayyanuṃ ..... ṭṭar adan aḷidôṃ Biddayyana perggaḍe-Âychammayya (*others named*) anebarum iḷdu .. ... ṭṭar (*usual final phrases and verse*) idaṃ paḍedôr sarvva-śâstra-pâragar appa Rudraś'iva-baṭṭârar î-kallaṃ besageydo viṇṇâni-Châmuṇḍan embô rûvâradoḷaṃ śilâ-karmmadoḷaṃ praviṇan appa Koravaḷakka ..

406

At the same village, on a tomb stone near the door of the Vîrabhadra temple.

svasti śrîmatu Yâdava-Nârâyaṇa ..... chakravartti śrî-vîra-Tâle-Dêvana râjya ... bhyu ..... Svabhânu-saṃvatsara ..... śrîmatu Kâṇava ..... ka-dêvara guḍa Bôgâra Bomi-Seṭṭi.. ..... diyiṃ muḍipi svargastan âda ‖ Chavuḍayyana tamma Bomaya svarggastar âdaru

407

At Hirê-Mâgaḍi (same hobli), on a stone in Sivaliṅgappa's back yard.

..... rum kosigaru i ..... baṇṭaṃ chatur-nnivartanaṃ dattaṃ maṇṇaṃ .... galpoṅge mâṛugoṇḍu perggavu ..... rggiḍe Kêśiûran bêḍi kuḷiko baṇṭa..... ..... ḷḷr mattar koṭṭar sarvva-bâdhâ-vivarjji .. Moḷeyûra gaṇa-mukhyê samastâśâ-mukha-viśrutê Guṇakirtyâchâryyasya san-munê paḍuvaṇa-kêriya naḍuvaṇa-manê (*usual final verses and phrases*) ura varddagi Paḷuvâranu vâriga Mâraṇṇanuṃ sakki vasadiya khaṇḍa-sphuṭitakke Paḷuvâraṅge ırmmataṃ koṭṭa

408

At the same village, on a stone in front of the Durga temple.

svasti śrî Saka-nṛipa-kâḷâtita-saṃvatsara-sataṅgaḷ eṇṭu-nû ... tta-nâlkaneya saṃvatsaraṃ pravarttise śrîmat-Kannara-Dê ..... tivi-râjyaṃ geyye Galvendaraṃ Banavâsi-nâḍa bhâgaman âḷe Nâgara-khaṇḍa-eḷpattakke Erachaṭṭaṃ nâḷgâvuṇḍu geyye aṇṇa ..... paḍiya .. ra ..... sattu sura-lô .....

jitêna labhyatê &c. ‖

âtana heṇḍati Mukkabbe mâḍisidaṭu

409

At the same village, on a stone in front of the Virakta-maṭha.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-nṛipa-S'âlivâhana-S'aka-varuśa 1666 sâvirada âru-nûra-aruvatta-âraneya Raktâkshi-nâma-saṃvatsarada Mârggaśira-ba 12 lu śrîmatu Dêśâhi Guttaḷaḷa Maṇiyavanavaru bahadara-Hanumanta-Gauḍaru sukhadinda râjyavan âḷuṭṭiralu Huruḷimêseda sîme-vaḷagaṇa Nelikôpada grâmavannu śrî-Sôdi .. gaḷavaru yî-sîmevaḷagaṇa Hire Mâgaḍi-grâmada Virakta-maṭhadali muktar âgi liṅgavâda kâraṇa â-maṭhada dharmmake â-Nelikopada grâmadali prâku ârabhya ummaḷi utâra pânihyada kaḷaman uḷidu sa magra-bhûmiyannu î-maṭhada dharmmârthake koṭṭidhêve â-grâmake chaü-mûlegu liṅga-mudre silâ-sthâpane mâḍi koḍu .. r emba hâge chaü .. -mahâḷa śubhêdâra-Tukapaṇa hesarali nirûpav âda prakâra silâ-sthâpane mâḍishitu ‖

410

On a 2nd stone in the same place.

nam[a]s tuṅga-&c. ‖

svasti śrî jayâbhyudaya-nṛipa-Sâlivâhana-śaka-varuśa 1666 sâvirada-âra-nûra-aruvattârane Raktâkshi-nâma-saṃvatsarada Mârgasira-ba 14 yu S'ukravâradalu śrîmatu Dêśâhi Guttaḷa Maṇiyavanavaru bahadara-Hanumanta-Gauḍaru sukhadiṃ râjyavan âḷut iralu Huraḷimeyada-sême vaḷagaṇa Hire-Mâgaḍi-grâmada Virakta .. ...

411

At the same village, on a pillar near the Kâḷikaṭṭe.

svasti śrî Vijayâdityа-bhaṭṭâra .. prithivî-râjyaṅ-geye nṛipa-Mariâr sattaḍ . î-mariyâde Mûḍi-nâḍa Phellêśvarâ-hâṇa koṭṭa kkeḷani śâli.. taṇaḷu kere pû-dôṇṭa mattalu kanyâ-dâna ara-maṇṭame aggi .. algaḷ okkalû kara-maṇṇu avar-âṇade vôge itta dharmma ǀ siri-Pâ .. vahaṃ maḍidoṃ.

412

At the same village, on a vîrakal in front of the Kallês'vara temple.

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banava .. pura-varâdhîśvara..... ..... prasa .... varshada 3 neya Hêviḷambi-saṃvatsarada Jyêshṭha-suddha 13..... d andu Malla-Dêvan-arasi Padumala-Dêvi Sôyi-Dêvana kûḍe virôdhisi Kuppaṭû..... ..... ke sala..... ge dhâḷiyan ikki ..... hâydu tuṛuva koṇḍu ..... Hiriya-Mâgaḍiya heggaḍe Kuppayyana tamma Sûkayya... sakaḷa... koṇḍ aḍḍi-band echchu halabara kondu tuṛuvaṃ maguḷchi ..... ittu mârvvalavaṃ taḷt iṛidu meṛedu sura-lôka-prâptan âdanu âtana makkaḷu Kuppayya-Kallayyaṅgaḷu...niṛisidaru maṅgaḷa mahâ śrî

413

On a stone in the wall of the same temple.

svasti Saka varisha 909 Vyayav emba-saṃvatsara pravarttise śrîmat-Teyilaha prituvî-râyyaṃ geye Banavâsi-paṇṇiśchhâsirake Chaṭṭu râyyaṃ geyyutt ire śrîmatu Bôdayya gaṇḍa-gôva pusivara śûla pu.. ḍelo gaṇuba îḍuvar-âditya mârbbala-malla maṛuvaṅka-Bairava Ayyaṇa-putra Nâgarakhaṇḍa-eḷpattu âḷutiḷtu Piriya-Mâguṇḍeya Polega ûrggâmuṇḍu geyyutt ire Karachugara Gujayyaṅge ponnaḷaṛu or-mma[tta]laṃ koṭṭa mûvattiśchâsiram ariye ...tanna Mârayya..... ..

414

At Sômadêvarakoppalu attached to the same village, on a vîrakal.

..... mahârâjâdhirâja râja-paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâ..... kaṃ Châlukyâ-bharaṇaṃ śrîmatu S'ômêśvara-Dêvaru râjyaṃ geyye 13 ne ..... Phâlguṇa-suda 5 Âdivâradandu svasti śrîman-mahâ-maṇḍaḷêśvara Hoy .. Gaṅgavâḍi-Noḷambavâḍi-Taḷakâḍu ... ṭy-Uchchaṅgi-Banavâse-pannirchhâsirada Hânuṅgala ..... mutti iralu Nâgarakaṇḍa-eppattakaṃ Sômarasaṃ nârggâvuṇḍu geye Hiriya-Mâguḍi .....ṇḍanuṃ Doḍḍa-Gâvuṇḍanuṃ ûrggavuṇḍu geyye svasti śrîmanu-mahâ-maṇḍaḷêśvara Banavâsi-pura-varâdhîsvara Jayanti-Madhukêsvara-Dêva-labdha-vara-prasâda.. Madhukarasana besadi Jakki-Seṭṭi Hiriya Mâguṇḍiya iṛivali Bobbi-Seṭṭiya tamma .... Seṭṭi tuṛu hariye heṇḍiru .....

415

On a 2nd vîrakal in the same place.

svasti śri pṛitvî-vallabhaṃ mahârâjâdhirâja râja-paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmatu Sômêsva[ra] râjyaṃ geyye 13 neya Kâḷayukti-saṃvatsara-Phâlguṇa-ba-5 Â svasti śrîman-mahâ-maṇḍaḷêśva[raṃ] Hossaḷa-Dê[va] Gaṅgavâḍi-Noḷambavâḍi-Taḷakâḍu-Kañchey-Uchchaṅgi-Banavâse-pannirchhâs rada ko .. Hânuṅgaḷu ..... mutti iralu Nâgarakaṇḍam-erppattakkaṃ Sômarasaṃ nârgâûuḍu geyye Hiriya-Mâguṇḍige Bamma-Gâvuṇḍa Doḍḍa-Gâvuṇḍa ûrggâvuṇḍu geyye svasti śrîman-mâhâ-maṇḍaḷêśvaraṃ Banavâse-pura-varâdhîśvaraṃ Jayanti-Madhukêsvara-Dêva-labdha-vara-prasâdi Madhukarasana besadiṃ Jakki-Seṭṭi Hiriya-Mâguṇḍiya iṛivalli Babbi-Seṭṭiya maga Bommaṇaṃ tuṛu hariye peṇḍir-uḍey urchuvalli surig iṛidu meṛedu sura-lôka-prâptan âda

jitêna labhyatê &c. ‖

416

At Hire-Iḍagôḍu (same hobli), on a virakal near the village gate.

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâ ..... parama-bhaṭṭârakaṃ Satyâśraya-kula-tilakaṃ Châḷukyâbharaṇa ..... -Dêva-varshada 3 neya Bahudhânya-saṃva .. .. Âdivâradandu | samasta-prasasti-sahitaṃ śrîmatu-Kâḍamba .. krêsvaraṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ kumâraṃ Kirtti-Dêvana kaṭṭida alagu biruda baṇṭa jîyan-aṅkakâra dâyâdya-kâḷânaḷa vairi-paḍavaḷa-disâpaṭṭa dâvaṇigara daṇḍa gôtra-pavitra Banavâsi-pura-varâdhîsvaraṃ Jayanti-Madhukêsvara-dêvara labdha-vara-prasâdôtpannan appa Banavâse-nâḍa piriya-paḍavaḷa Billayyana chitta-nibandhana Hiriya-Nâyakana maydunaṃ Chika-Kêtanu Bijjaṇa-Dêvana samasta-nâyakarum Chauṭeya arasugaḷuṃ poḍe-sahitaṃ pannirvvaru-maṇḍalikaruṃ sahitaṃ bandu Guttiya kôṭeyaṃ mutti pura-grâma..... mâ .. ..daṃ biluvaḍe paḍaliḍe kontakâṛar eṭṭigere kaḍi-kaṇḍam âgi palaraṃ kondu Kêtaṇa sura-lôkake sanda

jitêna labhyatê &c. ||

418

At the same village, on a stone near Bhadramma's well.

svasti śrî jayâbhyudaya-Śaka-varusha 1374 neya Aṅgîrasa-saṃvatsarada Mârgaśira-bahuḷa-amâvâse-Âdivâradalu Hiriya-Iḍugôḍa-dêva Baliga-Nâyakana maga Śiriga-Nâyakanu vîra-svargavanu yayididanu

419

At the same village, on a first virakal on the tank bund.

śrîmach-Châḷukyâbharaṇa Sômêsvara-Dêva.. ...nâlkaneya-Śôbhakṛitu-saṃv .. rada Chaitra-suddha-pâḍiva-Budhavâradandu śrîmanu-mahâ-ma . ḷêsvaraṃ Ballâḷa-Dêvana..... ...sa . pe.. ra.. yu[r]chchu-valli vaḍiya.. biḍe.. ayiba...ya magaṃ Sôyo[illegible] mârbbalavan-aḷu taḷu tiridu sura-lôka-prâptan âda

421

On a third virakal.

... bhaṭṭâraka Satyâśraya . ..... śrî-Tribhuvanamalla ..... śrî-prithivî-vallabha mahâ ..... ḷêsvara Kirtti-Dêva Banavâse-pannichchâsiraman sukha-saṅkathâ- ... svasti śrîman-mahâ-maṇḍ iralu Châḷukya-Vikrama-kâla 2 . neya Târaṇa-saṃvatsarada Sâheyoḷu vinôdadim râjyaṃ geyyuttam geyvuttam iralu âtana bhâvamayda .. r-aḷivinalu mârbbalavan iḍdu sura-Iḍugôḍa Sânta-Gâvuṇḍa ..vâḍiya Bommôjana kelasa lôkakke sanda Dasikeṛa

422

On a fourth virakal.

śrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja para (5 *lines gone*) puṭṭida ..... masta-bhuv ..... ga Kupparavaṭṭa ..... parôkshadoḷu Kaḍambara ..... -baladim Banavâ ..... nava koḷuttav.. ..... kkam neley âgi..... yâḷusu tanna bhuja ..... ra-nṛipa ..... rasa-pra (3 *lines gone*) kaḍikâṇḍav âge kuduregaḷa . ..... ut iḍu nâ ..... palaraṃ konda Jagadêkamalla-varshada mûranêya Durmmati .. ... ttu taḷ hya-sudha 13 Bri-vâradandu paḍevaḷa-Taila sura-lôka-prâptaan âda

Pus jitêna labhyatê &c. ||

423

On a fifth vîrakal.

. sti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti Simhaṇa-Dêva-varshada 27 Bahudhânya-saṃvatsa .. Bhâdrapada-ba 10 Sôma Nâgara ..... Nâgi-Seṭṭi Guṇṭêsvaradalli kaḷḷaru tâgi .. taḷt i .. palaraṃ kondu sura-lôka-prâptan âdanu ।

jitêna labhyatê &c. ॥

(*usual final verse*) Kesahaṇṭiya Dêvaṇa kaḍida Kallâra-dêva barada

425

On a seventh vîrakal.

śrî svasti śrîmatu Yâdava-Nârâyaṇaṃ pratâpa-chakravarti-Siṃhaṇa-Dêva-varśada Plava-saṃvatsarada Mâgha-su 7 Sukra Siṃhaṇa koṭṭa va . ḷitada nâyka.. śrî-mahâ-maṇḍaḷêsvaraṃ Lakshmîpâḷa-Dêvaṅge sri.. nâḷ-prabhu haḍavaḷa-Chauḍayya Kâḷayyanu Tu .... dhiyal iddu sidhâyava teṟuta hôgi kâṇalollad irddaḍe । adê munisâgi yetti naḍadu band â-vûra mutti kâdikomballi â-haḍavaḷara Yiḍugôḍu .. yaṇa .. ga heggaḍe-Channayanu mârppaḍeyuṃ hiridâge kondu vîrave-modalâgi tanna voḍeyaru gûḍe sura-lôkakke prâptan âdanu

jitêna labhyatê &c. ॥

426

At Giṇivâla (same hobli), on a stone in front of the Vîrabhadra temple.

namas tuṅga-&c. ॥

svasti śrîmatu-Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakra .... . *Kaṃhnaḍa-Dêva-varshada 2 Kîlaka-saṃvatsarada Âśvîja-suda 5 . śrîmanu-mahâ-maṇ .. . svaraṃ râya-kumara kapaḍi-Kêdâra Gô . . râdhâra Padmarâṇana magam Nêṇasi .... nu Banavase-nâḍoḷaga . Nâgarikham ... ṟa sukha-saṅkathâ-vinôda .. . ...gevutam ire tanna hes[illegible]li liṅga-pratishṭheyaṃ mâḍi Mâḷa-Gauḍa-Kêti-Gauḍa-Kala-Gauḍa-Isara-Ga . ḍanavarig[illegible]âpûrtt[illegible]vaṃ mâḍi Nêṇêsvara-dêvarige (*here follow details of gift*) Heḷiyahaḷa Mâ[illegible]ava-jîyana karadu gav[illegible]gaḷu sarbba-namasyav âgi Chaitra-pavitra-nandâ[illegible]asuvant âgi dhârâ-pûrbbakavaṃ mâḍi k[illegible]ru । mataṃ Nêṇasi-dêvanu Lakshmî-Nârâyaṇa-dêvara pratishṭeyam mâḍi (*here follow details of gif*[illegible]arbba-namasyam âgi gavuḍugaḷa manake ishṭârttavaṃ mâḍi sênabôva Bîchayyanaṃ karadu â-[illegible]arige Chaitra-pavitra-nandâvaḷamaṃ naḍasuvant âgi dhârâ-pûrbbakamam mâḍi koṭṭaru ॥ (*usual fi*[illegible]*phrases and verse*).

427

At the same village, on a stone to the right of the Nârâyaṇa [illegible]*le.*

(*Upper portion gone and then comes the usual final verse*).

*vijayaty âdi-vijayaty âdi- . rapô samâdṛitya gabhastinaṃ ।
magnaṃ pritviṃ tasya sṛishṭiṃ srujo babhau ॥
Sôma-vaṃśa-samudbhûtâ Yudhishṭira-purôgamâḥ ।
têshâṃ prabhâvam âśritya jâtaḥ ... Siṃhaṇa bhûbhujaḥ* ।

sa kathambhûtô dêśaḥ । têna Siṃhaṇa-Dêvêna Banavasa-dêsê *drishṭataḥ ।

sa nâḷikêra-kramukâmbra-nâga-punnâga-jambû-panasâdibhiś cha ।
kharjûra-dâḷimba-tamâḷa-vṛiksha-nâgâdi-vallîbhir ajasra-śôbhiḥ ॥

*So in the original.

Taṅgaśrapâḷam pratipaksha-śatrum
jitvâ samaṃ Lakkhaṇapâḷa-nâmâ |
sa-sainikaḥ Padma-chamûpatês sma |
putrô yaśasvî nṛipa-Nêṇasiṃhaḥ ||

khyâtô bha ... vaḷibhih râya-kumâra kavaḍi-Kêdâra ... paurâdhârô Chandaṇa-putraḥ mahâ-vîra-charitraḥ . sva-bhu.. pârjita-grâme Geḷavârê..... pratishṭâpya śubhê lagnê Lakshmi-Nârâyaṇam S'ambhuṃ .. .. nanda ... (*5 lines gone and then follow details of gift*).

428

On a dipamâle pillar in front of the same temple.

svasti srî Saka-varisha 1304 neya Dundubhi-saṃvatsarada Phâlguṇa-su 1 Â śrîmatu Guttiya Yeḍe-nâḍu Nâgarakhaṇḍeya Koṇḍaraṭe Hânugallu Chikka-Jiḍ[u]lige Hiriya-Jiḍ[u]lige Nânnûṟum-bâḷa Chaṅgale-nâḍu Hosa-nâḍu Kabunâḷa Neṟayadavaḷḷi Hiriya-Mahaḷige Chikka-Mahaḷige Jambeyahaḷi-ya-nâḍu Koda-nâḍu Kuñche-nâḍu Hoṟa- . ḍim Baḷe-nâdu antu Guttiya hadineṇṭu-kampaṇaü Huligere-ya-nâḍu-Honnottiya-nâḍ-Eṟaḍahaḷḷiya-nâḍu-Halasige-Honnâle Yiṅguṇḍi-muntâda-samasta-sâlumûle tammoḷu yèkastar âgi Huligeṟeya Saṅkale-bastige koṭṭa-dharma-sâsana-kramav entendaḍe śrîman-mahârâjâdhirâja paramêśvara śrî-Bukka-Râyara kumâra Harihara-mahârâyaru pṛithvî-râjyam geyvalli tat-pâda-padmôpajîvi śrîmanu-mahâ-prauḍha-Mude-daṇṇâykarige...ppale-dêsada sâlumûle samasta .. .. seṭitanava koṭṭalli â-Mude-daṇṇâyakarum namma nâḍa mûleya vari koṭa daṇḍige 1 sattige yeraḍakke umbali (*rest illejible*).

429

At the same village, on a stone in front of the Basavaṇṇa temple.

śubham astu

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri ..... ||

.... yâbhyudaya-S'âlivâhana-śaka-varusha sâ 1474 neya Paridhâ ..... dalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Sadâ ..... prithvî-sâmrâjyaṃ gaiuttiralu (*stops here*).

431

At Chagaṭûru (same hobli), on a stone in the back yard of Aṅgaḍi-Malakappa.

.. samasta-praśasti-sahitam śrîmatu-Kaḷachurya-bhuja-baḷa-chakravarti-Saṅkama-Dêva-râjya 3 neya-Viḷambi-saṃvatsarada Vaiśâkhada paurṇamiyandu svasti samadhigata-pañcha-mahâ-śabda .... navâsi-pura-varâdhîśvaraṃ Jayanti-Madhukêśvara-labdha-vara-prasâdam bhuja-baḷa-Bhîma Kirtti-Dêvarasaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutta ... tatu-pâda-padmôpajîvi śrîman-mahâ .....

432

At the same place, on a 2nd stone.

svasti śrî jayâbhyudaya-S'âlivâhana-S'aka-varuśa 1573 neya Khara-saṃvatsarada Mâgha-bahuḷa 12 lu śrîmatu Sa ..... ru-staḷada simeya sênabôgaru Chintâmaṇeya Basavaṇa kamba Mâlaṇṇage Chagaṭûra gauḍake nâ ... parama pâḷisida .....

435

At the same place, on a 3rd stone.

svasti śrîmach-Châḷukya-Vikrama-kâlada 44 neya-Vi .. . 11 Sômavâradandu śrîmat-Malla Dêvara basadi .... berasu .. biṭṭu .. . g ettidalli .... . yanti-Madhukêśvara pâdâbja-briṅga gôtra-pavitra kaliga ... kuḍaḍaḷa dikkuñjara biruda-pada ..... sabe koṇḍa gaṇḍa nâmâvaḷi-virâja ..... kaṇiya kaṇiya muṟigu ..... âgi irivalli âtan ..... lôka-prâptan âda ||

436

At Telugonda (same hobli), on a stone to the south of Jakkamma's waste ground.

Sarvadhâri-saṃvatsarada Mârgasira-su 2 S'u srî-Maṅkâleya pradhâna-râyotaru vakaḷoḷu Koṅkaṇa-bhâ .. Sânteya Mâdarasa Salareya Gûḍarsa tanna âgsida ..... Keligundada Kâśyapa-gôtrada Âṇṇi-kereya jôyisa Vishṇugaḷa maga Narasumâ .. vaṅgey Chennigana bâvindaṃ vokaṇa haraḷiya uṇḍi-geyanû dhârâ-pûrvakav âgi koṭevu (*usual final phrases*).

437

At the same village, on a first virakal in front of the Râmêsvara temple.

... śrî jayâbhyudaya Saka-varusha 13 .. neya Bahudhânya-saṃvatsarada-Âśadha-bahuḷa 10 Bu .. .. ṇiya Mallarasa-Nâyakarû Chavugapa-Nayakaru svargastar âdaru

439

On a 3rd vîrakal.

samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Jayanti-Madhukêśvara-labdha-vara-prasâda-nuṃ mṛiga-madâmóda.... m appa śrîmatu Kaḍamba-chakravartti Kâva-Dêvarasaru Sâdhâraṇa.... Phâḷguṇa-ba 1 Sômavâradand Uddhareya Kâḷe-ga ..... Bûvaya .... dârara Mala talt iridu sura-lôka-prâ.....

441

At the same village, on a stone in Mailayya's wet land.

svasti śrîmatu-Châḷukya-.... ra varashada 12 neya Piṅgaḷa-saṃvatsarada Chaitra-suddha-bidige Budhavâra-saṅkramaṇadandu Keligunda Haropeya-nâḍa .. yyanu Sômaṇṇanu Ga Ga .. tûr-oḍeyaru kerege bi.. damma siṅga ..... di mûru-kamma keyi stha .. (*usual final phrases*).

442

At the same village, on a stone in Baṅkusâṇa-Sivaliṅgayya's wet land.

svasti śrî pṛithvi-vallabha mahârâjâdhirâja ..... bhaṭṭâraka Satyâśraya-kuḷa-ti ..... raṇaṃ śrîmat-Vikramâditya-Dêvaṃ pṛithvi..... dhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ..... varêśvaran Ajjâ-dêvi-labdha-vara-prasâda sarasi ..... Kadamba-kaṇṭhîravaṃ malegaḷa kêsari ..... varmma-Dêvaṃ Banavâsi-pannirchchhâsiraman âḷuttaṃ Ba .. yoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam i .. nuḍida...dharma-parôpakâra-prasaṅgadoḷ iral-âprastâvadoḷo.. ...padiṃ Kelli-gundada mahâ-Varade .... jîrṇôddhârakkaṃ besegeye Kelligu ... (*here follow details of gift and usual final phrases and verses*) Mahâdêvaṃ .. .. Râjôjaṃ kaṇḍarasidaṃ

443

At Telagaḍḍi (same hobli), on a stone in front of the Virabhadra temple.

(*Upper portion gone*) śrîman Jagadê.. arasa-priya-ku .. śrî-Vîrabhadra-dêvara pratishṭe sa .... Sâlivâhana-saka-varasha 1391 neya Virôdhi-saṃvatsarada Kârttika-ba 14 Ravivâra .... 20 ghaḷigege śrî-Vîrabhadra ..... bhûlôka-sâkendu tanna śrî... ..... śrî-Vîrabhadra ..... vâda

445

At S'ântapura, on a virakal near the Paṭṭasvami's matha.

svasti samasta-praśasti-sahitaṃ śrîman-ma ... maṇḍaḷêśvara .... Tailaha .. S'irivûra biḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire Saka-varisha . 10 .. neya Bhâva-saṃvatsarada

Phâlguṇa-suddha .. Budhavâradandu Keveseya Kâḷa-Gâvuṇḍana maga Kallaṇa baṭṭeya pôgut ire kaḷḷara . reyavarau aṇaiyaṭṭi pogaḷtegaṃ negarttegaṃ nelay âgi kâdi svargga-gâmiyâ . Śiva-lôka-prâptan âda Kallaṇana bâ .. maṇa mâḍisida maṅgaḷa mahâ śrî

446

At the same village, on a stone in the maṭhada-hakkal.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Śaka-varusha 1405 daneya Śôbhakrutu-saṃvatsarada Âśvaija-suddha 7 Maṅgaḷavâradalu .... dyâvâ-prithvî-maha-mahattinoḷagâda Yiṅgaḷâdi-Śâ[n]ta-dêvarige Hûkeriya Mâdarasa-Nâyakkara maga Tipparasa-Nâyakkaru koṭṭantha pura-vargada sîme Kari-Seṭṭiyara pradhanikeyalli idake âvan obban aḷupidaḍe eppatêḷu-narakakke mukhyav â[dâ] nâyka-narakadoḷage aḷutta muḷuguttal ihanu chandra-sûryyar uḷḷanna-bara.

447

At Kôḍikoppa (same hobli), on a stone in Liṅgaṇṇa's back yard.

(*In Nâgarî characters*).

śubham astu | svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varsha 1513 neya Khara-saṃvatsarada Âśvîja-suddha 10 Sthiravâradandu śrîmatu Sôdê Immaḍi-Arasappa-Nâyakaru namma tâyi Chaṅgamma-navarige puṇya âgabêk endu Telugaḍḍe-sîmeyoḷagaṇa Kôḍikoppa pratinâmavâ[da] Taṅgasamudravanu prâku agrahârav âgidda-sammandha jîrṇôddhâravâgi hadinêḷu-mandi brâhmarige..... ka-dâna-dhârâ-pûrvakav âgi dhâreyan eradu koṭṭa sarvamânyada śâ ... *śrî-Sômaliṅga śrî-Râmachandra

448

At Âretellagaḍḍe (same hobli), on a stone in the Dêvâsa wet land.

ôṃ namaś Śivâya | svasti śrîmatu Kâva-Dêva-varišada 13 Pramâdi-saṃvatsarada Chaitra-ba-amâsi-Sôma-vyatîpâtadandu Gujja-Gauḍana magaṃ Kalla-Gauḍa Mâḷa-Gauḍa Taila-Gauḍa Kali-dêvarige bayigina nivêdyake kaṃ 10 koṭṭaru salisadavanu pañcha-mahâ-pâtakan akku Gaṅgâdhara-Nâyakana magaṃ sênabôva Sômayya baradanu

449

At Beḷagali (same hobli), on a stone in front of the Râmêśvara temple.

namas tuṅga-&c. ||

svasti śrîmatu Kaḷachûryya-kuḷa-tiḷaka bhuja-baḷa-malla Biṭṭiyaṇa-Dêva-varshada 7 ḷaneya Subhânu-saṃvatsarada Âśvija-bahuḷa 10 Bṛihavâradandu Neleyûra Boppi-Seṭṭiya magaṃ Kâḷi-Seṭṭi Yuddarey Yakkalarasanavaru turava kouḍu-hôhalli tâgi taḷt iṛidu sura-lôka-prâptan âda śrî

450

At the same village, on a stone in the Nâḍiga umbaḷi wet-land.

..... Âslâyana-sûtrada Yajuś-śâkheya sênabôva Timmarasaiyyana maga Appaṇṇage koṭa sarige-umbaḷige subham astu

451

At Baṅkasâṇa (same hobli), on a stone in the village gate.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusa-1552 Śukla-saṃvatsarada Mâgha-ba 7 Sômavâra-dalli śrîmadu Liṅgasvâmiya amrutapaḍi-nandâdipa ... vâra-pûjôtsâha-muntâda | śrîmad-viśuddha-

*In Kannaḍa characters.

vaidikâdvaita-siddhânta-pratishṭhâpakar âda Yadava-Murâri Kôṭi-kôlâhaḷa S'iva-bhakta-parâyaṇar âda Keḷadi-Veṅkaṭappa-Nâyakara prapautrar âda Bhadrappa-Nâyakara putrâ Vîrabhadra-Nâyakaru śrîmadu-Liṅgasvâmiya daruśanake baodali dâna-dhârâ-pûrvakav âgi S'ivârpitake koṭṭa Banavâsi-*pannirchhâsanake saluva Chandragutti-vêṇṭhake saluva Telugaḍḍe-sime-vaḷagaṇa Baṅkasâṇada grâmav-ondake prâku râya-rêkhe mâḍi gadyâṇa ga 103½ Viśvâva (*stops here*).

453

At Bennûru (Chandragutti hobli), on a virakal near the Kallêśvara temple.

(*Upper portion gone*) kuḷuvar-Arasaiyyana maga Biraṇṇa . sitta Mâvannan .... n iṛidu pôpaḍe ada kaṇḍu puyyale paridu Lachaṇa taleya ta . ta sarggakke sanda Biraṇṇana tande Arasayyanuṃ Mâgasi . vanta nâḍ eraḍu-paḍi salisi kalla niṛisi ....

454

On a 2nd virakal.

svasti S'aka-varishav eṇṭu-nûṛa tombhatta-nâlkaneya Aṅgirav-emba-saṃvaśchchharaṃ pravarttisut ire śrîmat-Kakka .. vaṃ pritivî-râjyaṃ geye Chaṭṭayya-Dêvar Banavâsi-pa .. śchhâsirake râjyaṃ geyuttire Binâkaḷiur .... ḷḷi Kuḷuvara gâyiga Horavayyaṃ sattu sura-lôkakke pôda Paushya-mâsada kṛishṇa-pakshada sudda-pañchamiyuṃ S'ukravâra-Uttare-nakshatradandu Kuppayyanuṃ Chandanuṃ Bikkiyuṃ tamutta muvaruṃ kalla niṛisidar maṅgaḷa besageyda Eragâri—ôja ka ..

455

At the same village, on a stone in front of the Kallêśvara temple.

svasti S'aka-varshav eṇṭu-nûṛa-tombatta-nâlkaneya Aṅgîrasav emba-saṃvatsaraṃ pravarttisutt ire śrîmat-Kakkala-Dêva prituvî-râjyaṃ geye Banavâsi-pannirchhâsirake Chaṭṭayya ..... geye Aligabeya.. yyanu Kuppayyanu (n)ûr-ggavuṇḍu geye Kalladiya Kachchha .. Biyaḷayya-maga Chaṭṭayyanaḷiya Kannayya Paushya-mâsada śukla-pakshada saptamiyu Âdityavâra . vû Râvati-nakshatradandu Nâra.. .. ... var eddu gôsasav iḷda Binarada kalla niṛi ..

457

At the same place, on a 2nd virakal.

svasti Saka-varsha eṇṭu-nûṛa tombattu-nâlkaneya Aṅgirav emba saṃvatsaraṃ pravarttisuttire śrimat Kakkala-Dêva pṛituvî-râjyaṃ geye Banavasi-pannichhâsirake Chattayya râjyaṃ geye aliga.. m Kuḷuvaruṃ Binâkaḷiûru-ggâmuṇḍu geye Kone-Gauḍa Bidiyaṇṇa Binâ . ...m êḷutta ôḍe ta .. dara magaḷ Jakkabbe oḍa sattu sura-lôkake eydidaṃ Jakkabbe taṅge Jâbe kalla niṛisidal Eregâṛiya ôjaṃ besegeyda maṅgaḷaṃ ‖

458

On a 3rd stone.

Sarvajitu-saṃvatsarada Vayiśâkha- ba 3 lû śrîmatu Benavura Râma-Gaudara makaḷu Bomma-Gauḍaru tâvu tamma sakhiyaru saha Siva-pâdakke sandaru śubham astu î-grdmada Mûliga-devaru ....

461

At the same village, on a stone in front of the Kâlamma temple.

svasti śrî jayâbhyudaya-S'aka-varaśa 1344 râjâdhirâja râja-paramêśvara śrî-vîra-Dêva-Ḥoya-Pratâpa-Vijaya-Bukka-Râyanu chatu-samudravanu vottiy âḷuva-kâladali Śôbhakṛutu-saṃvatsarada Âśvija su 3

*Perhaps a mistake for *pannirchhâsirake*.

Gu Benaûra kumbâra Mahabaḷa-dêvana maga Bommaṃ .. âtana sose Chaṇḍave yivar ibaru svargavan eyididaru maṅgaḷa maha śrî

462

At Chandragutti (same hobli), on a rock in front of the Rênukâ temple near Kôṭi-tîrtha.

Kôṭi-tîrthavanu mindu Sarvêśvara-liṅgakke daṇḍavan ikki kappavamaṃ tettu Bhavâni-darśanavaṃ mâḍalu sarva-pâpa-vimôchana ..

464

At Mangaḷûru (same hobli), on a virakal in the Kallêśvara temple.

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bha ..... lla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi ..... nam â-chandrârka-târaṃ-baraṃ saluttam ire ‖ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Jayanti-Madhukêśvara-dêva-labdha-vara-prasâda ..... ṇḍa Kîrtti-Dêvaru naḍahida Ekaṭi . nadera .... Maṅgalûra kûtagaṇali Nellûralu huṭṭirda Chamaḷana besa-ma... Paḷeyaṅgaṃ Mâḷiyabbegaṃ puṭṭida suputra Gauḷeya Nâ .. Nâyaka Maṅgalûralu dêvâlyamaṃ śrîmach-*Châḷukya-Vikrama-varshada 1074 neya Prajâpati-saṃvatsarada Chaitra-suddha 13 Sômavâradandu dêvâlyada kelasava nirmmâṇaṃ mâḍi sâsanamaṃ niṛisida maṅgaḷa mahâ śrî śrî

465

At the same place, on a 2nd stone.

svasti ..... śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka śrîmach-Chaṭṭiga-Dêvaṃ pṛithuvî-râjyaṃ geyye svasti *Kadamba-kuḷa-tiḷaka-Bhâskara . nṛipati-makuṭa-gaṭṭita-charaṇâravinda-yugaḷam Banavâsi-pura-varêśvaraṃ vânara-dhvaja ..... vatsaṃ ..... sthâpita-Laḷâṭaḷôchana .. maṇḍaḷîkṛita-kuḷa-..... dêvan ahita ..... kadana-mârttaṇḍan aras-aṅka ..... śrîman ..... pannirchchhâsiramuman êka-chchhatra-chchhâyeyin âḷdu ..... nirûpita-mahâmâtya-guṇa-sampannan appa ..... êka-chchhâyeyoḷ perggaḍetanaṃ geyyuttaṃ Maṅgaḷavû .....ḍisidan â-dêvargge S'aka-nṛipa-kâḷâtita-saṃvatsarada ..... tombhattaneya Vibhava-saṃvatsaraṃ pravarttisutta ..... Mârgaśiraḍ-amavâseyu Maṅgaḷavâramuṃ sûryra.....vyatîpâtamum uttarâyaṇa-saṅkrântiyandu Chaṭṭayya-Dêva .....mahâjanada kâḷaṃ karchchi ...valaya-dêvargge koṭṭan..... pu irppattanâlk-agrahâramuṃ ..... grâmeyuṃ Jaragûravuṃ..... chavaḷḷiyuṃ Kantarôjeyu Gôsiriyum int-iy-agrahârada .....

466

On a virakal, in front of the same temple.

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ ..... Jayanti-Madhukêśvara-dêva-labdha-vara-prasâda ..... kaligaḷ-aṅkusa ..... râjyaṃ geyutt ire kaṭaka ..... ggade Doḷa-Gauḍa Kasarugupeya vaḷitada Li ..... kathâ-vinôdadin irddali Kalisiya Birarasa ..... rasi eti bandu Kâsarugupeya dâriyali ..... Doḷa-Gauḍaṃ satta-pariy ent endaḍe heragi .. ḷu kalâmâ ..... dukhadiṃ kuduregaḷaṃ gîḷiḍe poyali raṇa-maṇḍaḷadoḷu taḷt iṛidu meṛadu ..... irddaṃ .... vîra-Doḷa-Gauvuḍaṅge maṅgḷa mahâ śrî śrî

467

At the same village, on a mâstikal in front of the village-goddess.

svasti śrîman-maharâjâdhirâja .. paramêśvara pûrvva-paśchima-dakshiṇôttara-chatus-samuḍrâdhipatiyu śrî-vîra-Dêva-Râyaru suka-saṅkathâ-vinôdadiṃ râjyavanu prati... sutaṃ yirdda

* So in the original.

kâḷa ... varusha 1335 neya Nandana-saṃvatsarada Vayiśâkha-ba 3 Sômavâra-puṇya-kâladalli śrîman-Nâveyada prabhu Maṅgalûra Nâga-Gauḍara maga Seṭṭi r. uḍaru svarggastar âgalu âtana madavaḷige ..... yiṃ-Gauḍi agni-pravêśavanu mâḍidaḷu maṅgaḷa maha śrî śri

468

At Kuṇṭagaḷale (same hobli), on a 1st stone to the south of the Narasiṃha temple.

svasti samasta-praśathi-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Kîrtti-Dêvara piriya-paḍavaḷa Kîrttiyaṇṇaṅgaḷu S'aka-varsha-sâsirada-mûvatta-nâlkeneya Nandana-saṃvatsarada Srâheyalu Hayveya-kappamaṃ taralu pôdalli paḍavaḷa-Kirttiyaṇṇana mayduna Biñjimayyana maga Dêmaṇṇaṃ bayala bavaradalu mârbbalamaṃ nerad âḷaṃ mannad iṛidu sura-lôka-prâptan âda || âtana taṅge paḍavaḷa-Kîrttiyaṇṇana paḍavaḷiti Chaṭṭikabbeyuṃ âtana magaḷ Uddhareya Mârasiṅgayana heṇḍati Hellabbe Yiḍada-kereyaṃ kaṭṭisi parôkṣha-vineyaṅgaḷaṃ mâḍi bira-gûḷ etti kalla niṛisidaḷu ||

jitêna labbyate &c. ||
vîrâvatâran ahitara | bêraṃ nir-mmûḷam ârppa vajra-kuṭhâraṃ |
Bhârata-purushara ka .. śaṃ | dhâriṇiyol su-bhaṭa-ratna Biñjana-Dêma ||
paḍavaḷa-Kirtti ...ydunan | eḍaruva-vairigaḷ aḷadu seleyalu hoydaṃ |
kaḍu ... jana-Dêmaṃ | paḍe mechchaluk ..iṛidu dêva-lôkake sanda ||
sênabôva ... yaṃ barada | Masaṇôjana tamma Mâmâli besaṃ geydo ||

469

At the same place, on a 2nd virakal.

svasti śri Châḷukya-Vikrama-varisha ... saṃvatsara-Mârggasira-mâsada ... ... vâradandu śrî-Banavâseya Kîrtti ... paḍavaḷa-Kîrttiyaṇṇaṃ Sakuṇavaḷḷiya ..... irddaḍe paḍavaḷaṃ tanna nâya ..... pêḷalu "jitêna labhyatê" emba vâkyava ....Bandaṇikeya Goravaṇṇa mêl-âḷa .... dureyan iṛidu sura-lôka prâptan âdaṃ ||

irvvalake lâḷaṇḍige | irvvalamuṃ nôḍe nôḍe turakaman iṛidaṃ |
mâṛântana taleya koṇḍuṃ | irvvalamuṃ mechche iṛida kali-Goravaṇṇaṃ ||

470

At the same place, on a 3rd stone.

svasti śriman-mahâ-maṇḍaḷêśvarar Kîrtti-Dêvar Banavâse-pannirchhâsiramumaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyye | âtana piriya-paḍavaḷiti Kîrttiy-abbe Haiyveya Kêteya ..... leyanaṃ (*rest effaced*).

471

At Nellûru (same hobli), on a stone left of the entrance of the Kallêśvara temple.

svasti Saka-varsha 935 neya Paridhâvi-saṃvatsarada-Kârttika-su-pâḍivaṃ-Maṅgaḷavâra-modalâge pṛithuvi-vallabha-Vikramâditya râjyaṃ geyye svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêśvaraṃ śrîmat-Chaṭṭayya-Dêva Banavâse-pannirchhâsirama sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire Nellûra Maleyara-Kereyamana maga Ammaṇa-Gâvuṇḍanuṃ peṇḍati Piṭṭabe-Gâvuṇḍiyuṃ liṅga-pratishṭeyuṃ dêgulamaṃ mâḍisi sâsanamaṃ niṛisidaṃ Ammaṇa-Gâvuṇḍan âtana bhâva Muddayya bhâviyan agaḷisidaṃ

472

On a stone to the right of the same entrance.

svasti śrîmat-Saka-varsha 1110 neya Kilaka-saṃvatsara-Mârggasira-ba 8 Sômavâradandu || svasti śrîmatu Banavâsi-pura-varâdhîsvaraṃ Jayanti-Madhukêśvara-dêvara labdha-vara-prasâdar appa

śrîmatu Kâva-Dêvarasaru Hânuṅgalloḷage sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire | tatpâda-padmôpajîvigaḷu anna-dânâdhigaḷ appa Muṭṭahaḷḷiya gôtra-pavitra Jakka-Gâvuṇḍana maga Mañcha-Gâvuṇḍana kula-strî Sântiabbe-Gau[ḍi]tisvarggastey âdâgaḷuṃ Nellûra bhûmi Akala-Gau-[ḍa]na Sômeyana bhâgâvaḷi kodvalli Keḷagundaṇi Bhîmeya (*others named*) Bire-Daṇṇûra pañcha-pradhâ.. ru â-vûr-ayyamaṇṇigaru Masaṇi-Seṭṭi Chauḍa-Gâvuṇḍaṃ sahiyâgi kouḍa bhâgâvaḷioḷage â-.. le-moradinalli dêvarige â 6 kamma kelemakke . ana kâlaṃ karchchi dhârâ-purvvakaṃ mâḍi koṭṭaru | (*usual final phrases*).

473

At Hoḷê-Marûru (same hobli), on a virakal in front of the Kallês'vara temple.

namas tuṅga-&c. ||

Saka-varuśa sâvirada mûnûra eppatta-vondaneya Vibhava-saṃvacharadalli Mârgasira-ba .... Chaṃ śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Pratâpa-Dêva-Râya-mahârâyara kumâra Mallikârjuna-Râyaru Vijayanagariya siṃhâsanadali sukha-saṅkathâ-vinôdadiṃ samasta-râjyavanu pratipâlisutta yiha-kâladali Triyambaka-Dêva-voḍeyara kumâra Bayichaṇṇa-voḍeyaru Chandraguttiya râjyava .... yendu bandalli bhaṇḍâra Mâṇike-Râya-voḍeyara maga Liṅgapa-voḍeyarigeū namageū saṃvâjav âdali Bayichauṇa-voḍeyaru .... Maruḷigeya-nâḍa Andavaḷiyanû yiṛidu hôdalli Moraûra Dêva-Gauḍanû Kannaguṇḍi-. lanalu .... svarggavan eyidida .... mma-Gauḍa maṅgaḷa śrî virakallige maṅgaḷa mahâ śrî śrî

474

At Kakkarasi (same hobli), on stones in front of the Kallês'vara temple.

(I) svasti S'âka-bhûpâḷa-kâḷâkrânta-saṃvatsara-śataṅgaḷ eṇṭu-nûṛ-eḷpattâṛaneya Ânanda-saṃvatsaraṃ pravartsise svasty Akâḷavarsha-Dêva śrî-prithivî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Kannara-Dêva râjyaṃ geyyutt ire samadhigata-pañcha-mahâ-śabda mahâsâmantâdhipati Trikunda-pura-varêśvaraṃ Brahma-Kshatriyaṃ Mâtûra-vaṃśôdbhavan akaḷaṅkaṇiran Nandana-vana-chchhatra-haya-lâñchanaṃ darppaṇa-dhvaja-virâjamânaṃ śauryya-Diḷîpa sogasugad-âṇmaṃ châraṇe-vedeṅgaṃ viśishṭa-jana-mitraṃ vijayâgaraṃ (II) śrîmad-Mâchiy-arasar Eḍe-nâḍoḷ iḷḍu pannirchchhâsirakkam arasu-geyyutt ire Kakkaraseya maṇṇigaṃ bîrada Vôjigaṃ samasta-bharanirûpitan âgi perggaḍetanaṃ geyyuttaṃ Kârttika-bahuḷa-pañchami-Bṛihaspati-vâradandu Muṭṭaguppeyaṃ mahâjanakke koṭṭu mûvattirchchhâsiram ond arasu-geye halam iḷḍaṃ tamm-ajjaṃ Magusi Mâkaḷana dêgulakke Mudi .. maḷ gaṭṭisida kereya keḷage irmmattar-kkeyyaṃ dêvargge bittaṃ

(III) pati-hitamam mmanam goḷe nṛipaṃ nṛipa-kâryya-vichâradoḷ Bṛihas- |
patiy ene dâna-dharmmada negaḷteya śauchada pempinoḷ guṇa- |
pratati ... guṇaṅgaḷ ene biḷḍir avar sale kûḍidalli bi- |
chchatan ene kîrtti parvvire dharâ-taḷadoḷ negḷd âtan Ojigaṃ ||

sênabôva Nâkayyan baradoṃ maṅgaḷaṃ

475

At Hechche (same hobli), on a stone in front of the Nîlakaṇṭha temple.

(*Nâgarî characters*).

śubham astu |

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1499 neya Îśvara-saṃvatsarada Pushya-śuddha 5 pûrṇa-Guru-yôgadallu śrîmatu | Heddaseya śrî-Nîlakaṇṭha-dêvara dharma-satrakke Yadava-Murâri

Kôṭe-kôlâhala S'iva-bhakti-parâyaṇar âda Keḷadiya Sadâśiva-Râya-Nâyakkara pautraru Râma-Râja-Nâyakaru | tamage pâramparey âgi naḍadu baha râjyadoḷage Banavaseya-pannirchhâsirake saluva Chandragutti-vênṭheyada Yeḍa-nâḍa oḷagaṇa Saṅgamâpurav âd a Heddeseya sarvamânyada agrahâra-doḷage Hebâruva Lakhaṇṇagaḷu nashṭa-santânav âgalâgi â-svâstyavanû . gudiyavaru uṇḍubaral âgi avarige sallad endu tegadukoṇḍu gaddeya bijavari kham 43 kke bhatta guttige kham 126 haṭṭuva .... mânyada bhûmiyanu dina 1 kke Brâhmaṇa-jana ha 10 satra naḍava maryâdeyalli tat-saṃvatsarada Âśvija-śuddha 15 Sômôparâga-puṇya-kâladalu namma Sadâśiva-Râya-Nâyakarige S'iva-lôka-vâsav âgabêk endu S'ivârpaṇava mâḍi śilâ-śâsanavanu barasi .. vu â-bhûmiya sthaḷada vivara (*here follow details*) uḷida bhatta kha 11½ hechchâgi banda Brâhmaṇarige irisidevu yandu barasida śilâ-śâsana idakke sâkshigaḷu

âditya-chandrâv anilô' nalas cha &c. ‖

(*usual final verses*).

476

Behind the same temple.

svasti samasta-bhuvana-prasasta-Saka-bhûpâḷa-kâḷâkrâ .... vatsara-sataṅgaḷ eṇṭu-nûṟ-aṟuvatt-ondaneya Vikâri ..... sti pṛithuvî-vallabha mahârâjâdhirâja..... bhaṭṭârakaṃ Kannara-Dêva râjyaṃ gayyu ..... mahâ-śabda mahâ-sâmantâdhipa ..... pura-varêśvaraṃ Brahma-Kshatriyaṃ mMâṭûra-vaṃśôdbhava..... ...niṟan Nandana-vana chhatra-haya-lâñchhana-darppaṇa-dhvaja-vi ... mâna śauryya-Dilîpaṃ sogas-ugad âṇmaṃ guṇa-pakshapâti châraṇe-veḍeṅgaṃ viśishṭa-jana-mitraṃ vijayâgaraṃ śrîmat-Mâchigaṃ He.. siyoḷ sukha-saṅkathâ-vinôdaṅgaḷin arasu-geyyutt iḷdu S'rîkaṇṭha-paramêśvara-charaṇa-kamaḷa-bhaktiyiṃ dharmmânurakta-chittadiṃ Brahmabhojaṅga-paraṇa-svâmigaḷa pâda-prakshâḷana-pûrvvakadiṃ śrî-Mârâ.. na dêgulakke vairâgya-sthânam âgire biṭṭa vṛittiya dhaṛmma-kramav âvud endaḍe kôṭeyiṃ teṅkaṇa Kallare-bayal-voḷage taḷa-vṛitti vondu .... -kôṭeya munde nivêdyakke sejje-gadde ondu mattalu bâḍa ..... haḷḷivû Eḍe-nâḍ-erpattarga baḷiya bâḍa Kûḷuga-Nembûru S'rîkaṇṭhêśvara-dêvara aṅga-bhôgaka raṅga-bhôgaka Chaitra-pavitrakka tapôdhanar-âhâra-dânakka kaṇḍarpuṭita-jîrṇnôddharaṇa-nimittam âge kaṭakada-gôva Banavâseya Chaṭṭaya-Dêvanu Mâṭûra-vaṃsôdbhavaṃ Mâchi-Dêvan .. d irddu uttarâyaṇada saṅkrânti-byatipâta-Sômavâradandu ubheya-sâmya sarvva-namasyam âgire svasti yama-niyama(ya)-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-sîḷa-guṇa-sampannar appa śrîmatu Rudraśakti-Paṇḍita-dêvara kâlam karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa dharmma (*usual final phrases and verses*).

*yasya .. tta sîma-kshêtraṃ rakshayê[t] kaśchid êva taṃ |
pûrvva-..... guṇa ..... bhavati tê nara ‖
tiḷârddhârddha-pramâṇêna (yô mâṃ) nirmmâlyaṃ bhakshayêu naraḥ |
śvâna-yôni-śataṃ gatvâ châṇḍalaṃ abhijâyatê ‖
sva-dattâṃ para-dattâṃ vâ &c. ‖

477

On a 2nd stone in the same place.

.. sti jayaś châbhyudayaś cha Saka-bhûpâḷa-kâḷâtîta-saṃvatsara-sataṃ .... bhaynûṟa padimûṟaneya Khara-saṃvatsaraṃ pravarttise svasti sama .. bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramê .... parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tilakaṃ Châḷukyâbharaṇa .. mad-Âhavamalla-Dêva-râjyâbhivṛiddhiy uttarôttaraṃ sale .... d -padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ.... ntâdhipati Trikunda-pura-varêśvara Br ma-Kshatriyaṃ Mâ .... vaṃsôdbhava Nandana-ana-chchhatra-haya-lâñchchhana-darppaṇa-dhvaja .. jamâna vairi-mârttaṇḍaṃ guṇḍana gaṇḍaṃ

he original.

vikrama-siṅga raṇa-raṅga-tuṅga sâhasârjjuna samaraika-Mêru keladim̐ pogaḷippa palav oḷpinâtan a-yasakk añjuvam̐ guṇake dhorayga subhaṭa-chûḍâmaṇi satya-ratnâgaram̐ tôjâgaram̐ śrîmat-Sântivarmma Belgubey-eḷpatt Eḍe-nâḍ-eḷpattu Tandavûra-panneraḍu Gedeya-panneraḍu Mûgunda-panneraḍu Pulivaṭṭi-panneraḍum̐ Kalvattiy-êḷum̐ Sântaḷige-sâyiramumam̐ dushṭâṭavika-nirmmûḷanam̐ mmâḍi sukhadim̐ râjyam̐ geyyutt iḷdu Sântaḷigeya Bira-Sântarana mêle naḷed ayvattu-nâḍoḷagaṇa Ballugadoḷ biṭṭ iḷdandu Gedeya-panneraḍara nâḷgâvuṇḍa Sibaḷḷiy-Erehayyana jêshṭha-putra Naṅgammana maga Jôgayyaṅge dayageydu koṭṭa sthitiy âvud endaḍe Gedeyam̐ panneraḍa.. puṭṭida piṭṭina ponna sama-bhâgam̐ piṭṭ aḷivilla Gedeya-sarvvâbhyantara-siddhiyâḷke panneraḍarkka nâḷgâvuṇḍar ḍḍaṇḍa-dôsadoḷ paḷuvara î-sthitige Mâṭûra-vaṃsadoḷ âvônum̐ tappa salla | tappidandu Brâhmaṇarggam̐ paśugaḷgam̐ tappida pâtakam akkum̐ | Netase kalnâṭu |

*sva-dattam̐ para-dattam̐ vâ yô harêtu vasundharâm̐ |
narakâni nivarttantê yâvach chandra-divâkaraḥ ||
ôḍidanam̐ dhuradoḷ mum- |
mmâḍida mariyadeyan aḷivanant â.. |
nôḍan asavasadi dorekoḷe |
nôḍaloḍam̐ nômpan alte Vikrama-siṅga ||

bara .. sandhi-vigrahi Siyimma

(at the top).

Kanakagiri .. m andu keḍugum̐ vilayânalan ande parvvigum̐ |
Yanaruhagarbhan ande maḍigum̐ kaḍal êḷumum ande ba .... |
dinakarar ellam̐ e.. rane mûḍuvar adbhutam̐ âge Sântigam̐ |
kanasinad appaḍam̐ nuḍidu tappidaḍam̐ poṇardd añji mâṇḍoḍam̐ ||

478

On a 3rd stone at the same place.

svasti śrîmatu Saka-varshada 1121 Kâḷayukta-saṃvatsarada Bhâdrapada-bahuḷa 5 Âdivâradandu śrîmatu Kâdamba-chakri Kâva-Dêva prithvî-râjyam̐ geyyuttam̐ irddalliy Eḍe-nâḍa adhikâri Mallayyaniṃ kiṛiya śrâvaka-Nêmayyam̐ Heddeseyal irddu muḍihidallige nishidhi-kallige mâṛugoṇḍu biṭṭa bhûmi â-ûra gâûḍagaḷum̐ aiymaṇṇigarum̐ samûhadim̐ dêvarige biṭṭa bhûmi kamma 5 â-bhûmiya pratipâḷisade tappidavaṅge Aghôra-naraka ||

479

On a stone to the south of the same temple.

svasti samasta-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam̐ śrî-Kakkale-Dêva prithvî-râjyam̐ geyyutt ire svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmanta Trikunda-pura-varêśvaram̐ Brahma-Kshatriyam̐ Mâṭûra-vaṃśôdbhavam̐ Nandana-vana-chchhatra-haya-lâñchhana-darppaṇa-dhvaja-virâjamânam̐ vairi-mârttaṇḍam̐ vikrama-siṅgha subhaṭa-chûḍâmaṇi tôjâgaram̐ śrî-Sântivarmma Herdeseyoḷ sukha-saṅgata-vinôdaṅgaḷind arasu-geyye âtana vêḷe oḍagoṇḍada Lôkaṭegan-arasaṅge putra-nimittam̐ kâraṇam̐ âgi Hayve-Gundadabbege taleyam̐ parasiy arasaṅge putranam̐ paḍedu bhaṭarige taleyam̐ koṭṭu svarggastan âdam̐ Lôkaṭegaṅge dharmma-nimityam̐ kâraṇam̐ âgi arasan Elaseyoḷ irppattu-nâlku hêra drammaman alliya mahâjanada kâlam̐ kaḷchi biṭṭia

482

At Dûgûru (Kyâsanûru hobli), on a vîrakal in front of the Siddha-Râmês'vara temple.

Vikrama-saṃvatsarada Aśvija-su 12 Sô lû Yiñchiyahaḷḷiyavarû Mattiyaru paḍa turuva hôdalli Rasaḷûrali ba.. ḍara bandu biḷalum̐ Duppa-Nâyakanû turuva tirihi biddanû itana sati kûḍe hôdaḷu

* So in the original.

483

At the same village, on a mâstikal in front of the Pârvati temple.

ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa vîra-Harihara-Râya pṛithvî-râjyavan âḷut iruvalli S'aka-varusa 1310 Vibhava-saṃvatsarada Muṭṭaguppeya .. kkaṭa Chikka-goṇḍana maga kôvikâra-Dêveya-Nâyaka sarppa-dashṭav âdalli âtana sati Mudda-Nâ[ya]kiti mahâ-satiy âgi Vâyakuṇṭa-prâpitav âdaru

484

On a vîrakal near the same temple.

svasti śrîman-mahârâjâdhirâja śrî-vîra-Dêva-Râya ..... S'aka-varusha 1331 Vikṛita-saṃvat-sarada Mârggaśira-bahuḷa-daśamiya Âdivâradandû śrîman-âchâryyanu prachaṇḍa-nâkaṇḍanû Râya-Gaüḍa .. ga pratimeya Râcha .. ṇanu nija ... râjana râvuḷana . ..... nara .... toṛeyagaḷa .. . pâla .... durgada gaḍada Bommeya-Nâyakana maga Nârappa-Nâyakarû tamma Seyiy-âchâra-kke ..... teṛeyalû kâdi Vayikuṇṭha-prâptiy âdanû âtana madavaḷige Bammakkanu mahâ-satiy âdaḷu śrî śrî

486

At Maraḷugadde (sme hobli), on a stone near the village gate.

(*Upper portion effaced*) ḷukya-Bhûlôka-varshada 13 neya .....

jitêna labhyatê &c. ‖

.... gaḷu mechchevuṃ baṇṭutanavaṃ mâḍi palaraṃ kâdu geldu Muṇaladeṭṭeya Choka-Gâvuṇḍa sura-purake bijayaṃ geyda ‖ Kadambaray arasugaḷu yâr orvvaru gâvuṇḍana santatige nâyakatanavaṃ salisuvaru maṅgaḷa mahâ śrî śrî ‖

487

On a vîrakal on a mound near the same village gate.

śrîmatu Vijaya-saṃvacharada Jêshṭa-suda-dasamiḷu Kesanûra Bommaṇa-Gaüḍaru Maḷalagade Tirakana Bôḷa-Nâyaka Hosaṇa .. raṇadoḷa bidau âgi biṭu koṭa .. rakana vaḷage biṭadu kuḷa .. marttav . idakke (*usual imprecatory phrases*).

488

On a 2nd vîrakal.

svasti śrî jayâbhyudaya-S'aka-varuśa 1381 neya Pramâdhi-saṃ ḷ Mâgha-ba 10 lu śrîman-mahâ-pradhâna-Dêvarasarû Gutiyan âḷuvalli paḍêge mukhyav âda Maḷalagadeya mahâ-prabhugaḷu Mâcha-Gaüḍaru huliya-jaṅguḷi Mâda-Nâyakana maga Bayire-Nâyakanû tamma voḍeyana svâmi-kâryyakke tanna prâṇava koṭanû ḷ

489

On a 3rd vîrakal.

svasti śrî jayâbhyudaya-S'aka-varusha 1365 neya Dundubhi-saṃvatsarada Srâvaṇa-śu 5 Budhavârad-andu śrî-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Dêva-Râya-mahârâyaru Hastinâvatiyalu sukha-

râjyaṃ gaiva-samayadalli â-pradhânaṃ Yirugappa-Voḍeyaru Chandragutti-voḷagâgi Gôveyan âḷuttirppa-kâladalu Eḍe-nâḍinge mukhyav âda Kuppeyahaḷi Maḷalagadaya Bomma-Gauḍanu tanna śrî-guru-Nâgi-dêvayyagaḷa sêvege Banavâsiya mutidalli huliya-jaṅguḷigu tanu idire bhaṅgav endu .. radanuṃ S'âleyana Bayichanu tanna sutti ..... sura-lôka-prâptan âdaru âtana makkaḷige mechisi ñettaru-gô-danava ûra baḷagaṇa paḍuvaṇa saha kâna-bayalalu goḷiya-hâdadalu grâmada biḍârakke saha sundugada bhûmiyan â-chandrârka-târaṃ-baralû koṭṭa sukhadiṃ nâpatt-irvvarû maṅgaḷa mahâ śrî śrî

490

On a 4th virakal.

namas tuṅga-&c. ‖

svasti śrî vijayâbhyudaya-S'aka-varusha 1358 neya Naḷa-saṃvatsarada Bhâdrapada-śu 13 lu śrîmanmahârâjâdhirâja râja-paramêśvara śrî-vira-pratâpa-Dêva-Râya-mahârâyaru Hampe-Hastinâvatiyalu suka-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire Banavasiya pannirchchhâsirada Chandraguttiya .. .. bhâḍa Eḍe-nâḍa ..... Bomma-Gauḍara bṛitya Dêvarapa ..... Hiriya-Tammaya-Nâyakaru s'vâmi-kâryyake Kaṇagoṭava mutti ..... bida ‖ âtana makkaḷige koṭa umbaḷi (*rest effaced*).

492

At Barige (same hobli), on a vîrakal in front of the Râmêśvara temple.

namas tuṅga-&c. ‖

svasti śrîmat-prithvi-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Yâdava-kaḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇiy appa śrîmatu Sômêśvara-Dêva-râjyam uttarôttarâbhivṛiddhi â-chandrârkka-târaṃ-baraṃ saluttav iralu tat-pâda-padmôpajîvi śrîmanu mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ (y) aras-aṅka-garagasa birudar-aṅkusanum appa Bîrarasanu râjyaṃ geyyuttav irdda Saka-varsha 1162 Vikâri-saṃvatsarada Kârttika-ba 7 Âdi Kuppagedege Bîrarasaru ṭhâṇântaraṃ hôddali Lakhamapâḷana dâḷiy ikkidalli Châleya-Nâyakana baḷeyakâra Barigeya divara Biramahimeyana tamma tâyi Bhâgaji Bomana maga Chavuḍeyanu tanag idirâda mârbbalavaṃ tâgi kuḍureyan iridu doreya keḍahi sura-lôka-prâptan âdanu ‖

kaṭṭ-idiro] ântu nindara- ।
n oṭṭajeyaṃ mâḍi gaṇilu-ghaṇṇane bâḷuṃ ।
kiḍiguṭṭe taḷ uridu tâgida ।
kaṭṭâḷu Barigeya Viramana tamma ‖

493

At the same village, on a vîrakal in the ruined village site.

svasti śrîmatu Vikrama-saṃvatsarada Bhâdrapada-suda 10 lû A .. Baḍḍiyakoppada Harigeyakkina hayalali Mattiyakoppada Nâga .. âḍana Bommi-Gauḍanu Yiḍukaṇṇanu Mattiyakoppava mutti turu kolli kâdi maḍidaṃ ‖

494

At Kuppe (same hobli), on a vîrakal in front of the Kallêśvara temple.

namas tuṅga-&c. ‖

svasti samasta-prasasti-sahitaṃ S'aka-varusha 1256 neya Bhâva-saṃvatsarada Mârggasira-bahuḷa 12 Sukravâradalu svasti śrîmatu .. ...chakravartti ... râya-gaṇḍa-bhêruṇḍa Hoyisaṇa ..... Dêv-

arasara nēmadiṃ svasti śrīmanu mahâ-pradhânaṃ Kâmeya-daṇṇanâyakaru tamma sārvva-daḷa-sahita naḍedu bandu Kuppeya mutti kâduvalli ‖ śrīmatu Jiḍuvaḷige-nâḍoḷagaṇa mahâ-staḷa Sâgavudeyalu śrīmatu sakala-guṇa-sampanna śrī-Kuppagaḍi .... ṇalagagaḍi-durgga Âḷamuṇḍige ubheya-daḷa bandu sutire .... ma-Gâvuṇḍa mahâ-prabhu Sambhu-Nâyakara maga Hâruva-Gauḍanu êrida kuḍureyamaṃ miṛidâ kâlâḷaṃ taḷit iṛidu meṛedu sura-lôka-prâptan âdanu

... dadiṃ Hoysaṇa-chakravartti besasal ..... ।
..... kûḍi kaṇḍu bharadiṃ ..... ।
.. ... sânvaya-Sambhu-Dêva .. tanuṃ dhîraṃ prabhuṃ Hâruvaṃ ।
oḷaü..... ... yade kolutaṃ nindaṃ mahâ ... doḷ ‖

495

At the same village, on a stone to the right of the Kallês'vara temple.

svasti śrî S'aka-varuśa sâ 1367 neya Krôdhana-vatsarada Bhâdrapada-śu 8 Bhaumavâradalu Hastinâvatiyoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam yire â-pradhâna-Mallarasa-Oḍeyaru Guttina râjyavan âḷuttiru[va]-kâladalû Eḍe-nâḍa teṅkaṇa bhâgage kaḍu-chaluv enisippa Kuppige saluva hanneraḍu-haḷiga .. b oḍeya Maḷeyamma-Gauḍara maga Bommarasa-Gauḍan aidida dêva-padamaṃ âtan-arddhâṅgi Baluchakka bhûtaḷadoḷag uḷḷa yuvatiyara sirômaṇi sahagamanâturamaṃ mâḍi kûḍidaru S'iva-padamaṃ maṅgaḷa mahâ śrî

496

On a 2nd stone in the same place.

svasti śrîmatu Saka-varusha 1379 ya Îśvara-saṃvatsarada Phâlguṇa-ba 3 Gu-vâradalu Huppeya Bammappa-Gauḍara maga Siriya-Gauḍarû dêvara pâdavanu kûḍidanu âtana maḍavaḷige Taṅgaṇṇa-Gauḍiyû â-Bomma-Gauḍana kûḍe samâdhiyanû kûḍidaḷu maṅgaḷa mahâ śrî śrî

497

At Kumbati (same hobli), on a mâstikal in front of the Kallês'vara temple.

Saka-varusada sâ 1354 nê râjâdhirâja râja-paramêśvara vîra-pratâpa-Yimmaḍi-Dêva-Râyaru sukha-râjyaṃ geyiüttam iralu Paridhâvi-saṃvachcharada Âśâḍha-su 11 lu Kumbatiya dâni mûli-divara Râṇaya-Nâyakanu kâlavamâḍidare âtana maḍavaḷige Chaûḍa-Nâyaki sahagamanavan eydidaru dêva-lôka-prâptar âdaru maṅgaḷa mahâ śrî śrî

498

On a vîrakal in the same place.

.. hana maga Bâgaṇa âtana maga Gaṅga âtana maga Mâḍaja maḍisida ka ।

svasti śrîmatu Kaḷachuryya-chakravartti Râya-Murâri Sôvi-Dêva-varssada 10 ttaneya Durmmukhi-saṃvatsarada Phâlguṇa-su 1 Sô-dandu Bandalikeya Sôvi-Dêvarasa Kumbatiya Kaḷavasa Gaṅgaṇana maga Maṅchayyanu Heddaseya vanântaradal irisidaḍe Guttiya ..... enna dhâḷi bandaḍe tamma .. daḷava Basavayya-Nâyakanu tânu Eḍa-nâḍi ..... kâdi kuḍureyan iṛidu Gâḍḍe Mâvinakûṭada parigraha pâḷ ela..... koṇḍu bandu sura-lôka-prâptan âda ‖

sthira-chitta buddhimantaṃ ।
purasâgraṇi Mâcha palara kond â-kshaṇadoḷ ।

surid arala maḷeyan âgaḷe |
sura-gaṇikeyam oḍane paseyal irdam sukhadim ||
kontada nikhiḷa-kudureya- |
n ânt iriḍaḷe mechchip âga sura-gaṇikeyar |
munt iṭṭu Mâchanu sura- |
kânteyar-oḍane sukadin irdda dareyum nega .. ||

499

At the same village, on a mâstikal in front of the Brahmadêva temple.

Sukla-saṃvatsarada Śrâvaṇa-ba 10 Âdivâradalu śrîmatu Hosagunda-Chikka-Sâta-Gauḍâna maga Masaṇa-Gauṇḍa svarggasthanâda âtana madavaḷige samâdhiyali kuḷi ..... mâstîya ..... maṅgaḷa mahâ śrî śri

500

At Chîlanûru (same hobli), on a stone to the right of the Kallês'vara temple.

svasti samasta-bhuvanâśrayaṃ śrî-pri.. vallabha mahârâjâdhirâja paramêśvara pa[ra]ma-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Trai]lôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire samadhigata-paûcha-mahâ-śabda [ma]hâ-maṇḍaḷêśvaraṃ Brahma-Kshatriya-sûtradhâri Nandana-vana-chchhatra-haya-lâñchhana-darppaṇa-dhvaja-virâja dâna-Kânîn-Ahichchhatrâvatâraṃ (n)êkâṅga-viraṃ Mâṭûra-vaṃśôdbhavaṃ parivâra-samudbha .. nuḍidanto-gaṇḍaṃ kîrttiya daṇḍem nâmâdi-samasta-prasasti-sahitaṃ śrîmanmahâ-maṇḍaḷêśvaraṃ Satyâśraya-Dêvaṃ || Saka-varsha 978 neya Hêmaḷambi-saṃvatsarada Bhâdrapada-sudha-pâḍiva-Âdityavâra ..... mma-Gâvuṇḍaṅge kâruṇyaṃ geydu ..... Eḍe-nâḍ-eḷpattara baḷiya .... kilana ... Suṇavâḍiy int i-mûr-ûra Piṭṭaṅgavalliy êkâyattâr .. gavuṇḍiṅgaḷu âr ppuguvarige Piṭṭa ... adake sarvvâbhyantara-siddhiyâ ..... âtana vaṃśâvatâraṃ ..... gauvuḍa ant appudakkem ..... perggaḍey Araimayya (*others named*) int ivaru ..... avaroḷe baredaṃ râjâdhyaksha . ḷa Piṭṭapayyana ... likhita-..... ḷa-bhañjana ..... Satyâgara-Dêvaṃ ..... mma-Gâvuṇḍaṅge ..... râja-chihnav initu ..... (*usual final phrases*).

501

At Keḷagina Kiruguṇise (same hobli), on stones in Survey No. 17.

(I)....prithuvi-vallabha mahârâjâdhirâja paramêśvara bhaṭarakha Kannara-Dêvaṃ prithvî-râjyaṃ geyye Eḍe-nâḍ-eḷpattakke Mâchigaṃ arasu-geyye sambachchara-sataṅga 881 Kâḷayuktaṃ emba varisha pravarttise Kiṛuvuṇṇseya Biyaḷa nmana .. (II) ga paḍeyaḷḷa-Arigaṇu Ereyabbeyuṃ ..... Elase.. koṭṭu gô-sahasra biḷda Mâdêvu .... paḷeyar Jôkaṇṇaṃ Mûlaṇṇaṃ .. n abhyantara-siddhi paḍedar maṅgaḷaṃ ||

502

On another stone in the same place.

namas tuṅga-&c. ||

.... tu Sakana kâla *1208 || svasti samasta-p aśasti-sahitaṃ śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pravuḍa-pratâpa-chakravartti śri-Râmachandra-vijaya-râjyôdayada *17 ḷaneya Jaya-saṃvachharada Jêshṭa-suddha 10 Âdivâradandu | svasti śrîmatu râya-kavâḷa Meyi-Dêva-râṇeyarige râya koṭṭa vaḷita Yeḍe-nâḍan âḷuvalli â-Meyi-Dêva-râṇeyanu yerad-agrahâra Sorabada Sâta-Gavuḍa Tavanidhiya Mâdi-Gavuḍa-mukhyavâgi Nâḍepaḷanaṃ hiḷidu bhaṇḍiying êrasikoṇḍu hôhalli || svasti śrîmanu mahâ-maṇḍaḷêśvaraṃ maṇḍaḷika-jagad-vaḷaya-gaṇḍara hita Koṅkaṇika-bêṇṭekâra Tuḷu-Râya-pra-

*So in the original.

tishṭhâchâryya hoṃ.. koṭṭu kudure kaḷta maṇḍaḷikara gaṇḍanum appa Bîrarasa-Bommarasara dibya-śrî-pâda-padmârâdhakarum appa | Kiṟavuṇasiya Haḷḷa-Gavuḍa Kâḷa-Gavuḍa Doḍḍa-Bomma-Gavuḍa Gôyinda-Gavuḍana maga Maḷaleya Bomme-Nâyakanu mâḍida parâkrâmav ent endaḍe || palavu-kudare samarâṅgadiṃ nûṅke taonaya bhuja-bala-garbbadind iṟidu raṇâṅgadoḷu Kavuravaroḷ Arjjunanant ire pûṇdu kâdidanu || vîrad .. tisug andaṃ mârânt-ari-bhaṭarkkaḷoḍane Haḷabeya hoydâ-Kambagûḷi kudure guṟukam aḷare Bommanu raṇadoḷu palabaraṃ kondu kudareyaṃ kutti ... . dey end uṟe sîḷdu kûkiṟid ârddu nôḍ enuttav î-surâṅganeyaru pû-maḷe gaṟedu pâḍalu parôpa-kâradind iṟidu neṟadu sura-lôka-prâptan âda ||

jitêna labhyatê &c. ||

Maḷale Bomma-Nâykana nettaru-goḍagey Arasu-nâḍa .. idu koṭadu karadoḷage are-vatalu bhûmi || maṅgaḷa mahâ śrî śrî

503

At Nisarâṇi (same hobli), on a vîrakal in Karêkallu Bhûtappa's site below Mallanakeṟe.

svasti samasta-prasasti-sahitṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Kâva-Dêvaṃ prithvî-râjyaṃ geyuttam ire śrîmanu mahâ-pradhânaṃ Bireyya-daṇḍanâyakaṃ Eḍe-nâḍ-eppattakkaṃ adhikâraṃ geyuttam ire 1212 Virôdhi-saṃvatsarada Chaitra-mâsa-bahuḷa-saptami-Âdivâradandu Chiṭṭaûra Kâḷa-Gâûḍanuṃ haḍavaḷa-Mâcheyanuṃ Hâlugaṭṭavan iṟidu tuṟuva komballi Bamma-Gâûḍanuṃ Muda-Gâûṇḍanuṃ tâgi taḷut iṟidu sura-lôka-prâpitar âdaru || âvara oḍaûṭṭiru Mûḍakka Siriyavveya magaṃ Kâḍeya Mûḍakka-ana maga Bamma Bamma-Gaûḍana maga Keḷeyama int iva rakshisi naḍasuvâta Gaddugeya Bammeya avara mayiduna ||

dhuradoḷ idirchchid(en) anya-nṛipa-sêneya nachchinoḷ ântu vira-saṅ- |
gara-dhareyalli pâya-daḷaṅgaḷan ikki meṭṭe am- |
ba[ra]dalu dêva-kannikiyar evage tavag emba nitiyiṃ |
parama-vibhûti Mûḍa-Gâûḍa Bamma-Gâûḍan ekkaṭiden âgaḷu.. lôkamaṃ ||

Mûḍa-Gâûḍanu Bamma-Gaûḍanu Kâḷa-Gâûḍana magaṃ .... ḍeyaṅge bida śêse Bamma-Gâṃûḍa tetta honnu baṇḍâṟaṟa gadyâṇa 16 ||

506

At Kyâsanûru, (same hobli), on a stone in the Kempanâyakana hakkalu.

svasti śrî jayâbhyudaya-S'aka-varusha 1384 neya Chîtrabhânu-saṃvatsara-Chayitra-su 12 lû Heddaseya hoyalalli Kesalûra Tippa-Gaûḍa .... hoyidâḍi maḍidake yâtana heṇḍiru-makkaḷige ûra baḷiyâgi pâlisida bhûmi kha 8 âma... ûyyalu khaṇḍugada bhûmi ||

507

At Chiṭṭûru, (same hobli), on a vîrakal near doḍḍa-agase-bâgal.

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chkravartti Siṃhaḷa-Dêva-varshada 5 neya Dhâtu-saṃvatsarada Vaiśâkha-śuddha-8 Bṛihaspativâradandu ||

tonḍinoḷ ukki Bâḷeyama-verggaḍey oṭṭajeyinda dâḷi-yiṭ- |
ṭ aṇḍugeyaṅga .. t iṟidu jîva-danaṅgaḷan uyyatirppudaṃ |
kaṇḍa...Pâṇḍuma-Gavuṅḍana nachchina-bhṛityan appa kaḷ.. |
Sôveya-Nâyakana Boppeya saraṃ ugeyade .. ... vâgi .. tâgida ||
uṟad aṟeyaṭṭi vairi-balamaṃ kaḍ ipindame kutti kontadi |
kuṟidaṟi-mâḍi ..... u palavaṃ raṇadalbhuja-pratâpama |
meṟed adaṭṭige pushpaka-vimânadoḷ iṭṭu Surêndra-kânteyar |
nneṟad anurâga-... koṇḍ irad eydidar Indra-lôkamaṃ ||

510

At the same village, on a pillar in the Hâla Siddappa temple.

namas tuṅga-&c. ‖

svasti śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam saluttam ire ‖ svasti śrîmam-mahâ-pradhânaṃ Kalikshuraya-paṭṭa-sâhaṇi sênâdhipati Banavase-Huligere-nâḍa herggaḍe-daṇḍanâyakaṃ Mahadêvarasaru sukhadi râjyaṃ geyyuttam ire mahâ-pradhâna Mâraya-Chaṭṭayyaṅgaḷuṃ pramukha-garaṇaṅgaḷuṃ suṅkada-Mâyidêvanum irddu śrîmach-Châḷukya-Traiḷôkyamalla-Dêva-varshada 4 neya Śrîmukha-saṃvatsarada Pushyada puṇṇami-Sômavâra-uttarâyaṇa-saṅkramaṇa-vyatîpâtadandu Chiṭṭevûrada Mûlasthâna-dêvara kalu-gelasake biṭṭa ḍharmma vûra telligara mûr-okkala gâṇa-deṛeyuṃ ayd-ettina mûle-suṅkamaṃ yele-âyaṃ hoṅge hâga hêṛiṅge hâga dêvâlayada mundaṇa-keyi-kelasakke naḍavudu gadde kamma 10 (*usual imprecatory phrases*) sênabôva-Siṅgaṇṇana barapa

mattaṃ pûrvvadalu maṇḍaḷika-Mallikârjjuna-Dêvaṃ śrî-Mûlasthâna-dêvargge pûje-punaskârav aṅga-bhôga-raṅga-bhôga-naivêdya-khaṇḍa-sphuṭita-jîrnnôddhâra-Chaitra-pavitra-rathô .. .... kkav endu sarvva-bâdhâ-pari .. ... âgi biṭṭa keyi (*here follow details of gift and usual final phrases*).

512

At the same village, on a mâstikal in the front of the Hanumanta temple.

svasti śrî jayâbhyudaya-Śaka-varusa 1309 neya Prabhava-saṃvatsarada Vayiśâkha-ba 5 Â-vâradalû śrî-vîra ..... Râyaru Vijayânagariyalu sukha-saṅkathâ-vinôdadiṃ sukhadiṃ râjyavanu paripâlisuttihalli Chandraguttiya ..... maga ..... rava kitukoṇḍu ... tiviyal ..... âgi bandu ..... vîra-svargga ..... oḍeyanu magage umbaḷiya pâlisidaru maṅgaḷa mahâ śrî śrî

513

At the same village, on a broken stone in the Siddha-Râmêśvara temple.

śrî svasti śrî jayâbhyudaya-Śaka-varuśa 13 41 neya Vikâri-saṃvatsarada Mârgga ..... su 13 Bu-vâradalû śrîman-mahâ-maṇḍaḷêśvara śrî-vîra-pratâpa-Dêva-Râya... ru râjyâbhyudaya-kâladalu ..... ttiya-vêṇṭheyada Chikka-O ..... nâda mahâ-prabhu Chiṭṭû ..... Gauḍara maga Jaka-Gauḍanu ..... âtana maga .....

514

In the same temple, on a pillar to the right side.

svasti śrî pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Yâdava-Nârâyaṇaṃ śrîmatu vîra-Ballâḷa-Dêva-varsha *11 Piṅgaḷa-saṃvatsarada Aśvayuja-su-tadige-Sômavâra-vitîpâta-saṅkramâṇa śrîmanu mahâ-pradhânaṃ Kêdâra-dêvara divya-śrî-pâdârâdhakanum app Arasiyakereya Mahadêva-daṇṇâyakaṃ râjyaṃ geyuttire âtana pratâpav ent endaḍe ‖

toḍard-arige Mâri tannoḷu | biḍe seṇasuvavage Mṛityu raṇa-raṅgadoḷaṃ |
taḍavaḍipa siḍilu vairige | gaḍa nam .. y-Arasikereya Mahadêva-nṛipaṃ ‖
saran enalu kâvan îtaṃ | raṇa-raṅgadoḷântavarge Java-râjan ivaṃ |
pirid-iv-eḍeyol Karṇṇaṃ | sariy âru Mahadêva-daṇḍanâthaṅg igaḷ ‖
pati-kâryyad-eḍage Garuḍaṃ | Kratuharaṇaṃ pûjiteyol ati-dṛiḍhan îtaṃ |
pitan iva-kâva-guṇadoḷ | Pitṛipati raṇa-raṅgadalli Mahadêva-nṛipaṃ ‖

Mahadêva-daṇṇâyakana suṅkada-heggaḍe Mâdirâja Chiṭṭûra śrî-Râmanâtha-dêvara nandâ-dîvigege Hettena vokalu-dere-sahita mûle-suṅka eraḍu gâṇadere eraḍu huḍuva-tere yinituvaṃ (*stops here*).

*So in the original.

515

On the same pillar.

svasti śrîmatu vîra-Ballâḷa-Dêva-varshada *11 neya Piṅgaḷa-saṃvatsarada Âśvaija-śuddha-tadige-Sômavâradandu śrîmatu perjuṅkada hergaḍe Sâvâsi-Siṅgayya-Basavayya â-Îchayya Nâka .... gaḷu Manneyada suṅka-verggade Mârayya Chiṭṭûra-sthaḷada suṅkada sênabôva Mahâdêvaṇṇan irddu Chiṭṭûra śrî-Râmanâtha-dêvara nandâ-dîvegege tiṅgaḷiṅge herjuṅkadalliha haṇa 1 â-Îchayyana tamma herjuṅkada sênabôva Bîchayya Râmanâtha-dêvara nandâ-dîvigege tiṅgaḷiṅge hâ 1 Manneya-dalli hâ 2 Bâyiveṇṇeyalli hâ 1 gavuṇḍa-suṅkadalli hâ 1 antu tiṅgaḷiṅge ippaṇa-hâgavaṃ Râmanâtha-dêvar-âchâryya Madhukêśvara-paṇḍitargge dhârâ-pûrvvakaṃ mâḍi koṭṭaru (*here follow usual final phrases*) vûralliy âdantappa gâṇada tereyanu śrî-Râmanâtha-dêvara kalla-kelasakkaṃ svateya mêlu-gelasakkaṃ biṭṭaru ‖

516

At the same village, on a stone to the right of the Vîrabhadra temple.

svasti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti śrî-Hoysaṇa-vîra-Ballâḷa-Dêva..... Aṅgira-vatsarada Aśâḍha-ba 3 Bu-dandu Boppa-Gâvuṇḍa-.... Lôkarasa ... Banavâ ..... maṇḍaḷikeya .. .. siṃhada baḷa prauḍha-mṛiga ..... rakshaka kadana ... Kṛitân-tav âśrita-jana-satkâra-kaḷpaduma teṅkaṇa ..... adaṭargge padalaḷuge gaṭṭa kaḍa-gâvaṇike pesaroḷ paḍe .. vajra-pañjaraṃ Koṅkaṇa-dhûmakêtu ... matta-gajêndra-mastaka...aṅkusan e... ... Boppanoḷ ..... urvviyoḷ ‖ sakaḷa-śrî-paḍa bhû-priya guru-Bharamaraṇṇa- .. ayyaṅge viśva-prakaṭa-śauryyag ôpâḍugina ..... karar-uḷanega koṭṭu saukhyâtmakan âgal Boppa-Gauḍan akhiḷa-parijana-hita-magan amita .... rahita ..... dharma-parôpakâra ..... ‖ mana ṇeya (*a few lines effaced*) yinituvan â-chandra-sthâyiyâgi pratipâḷisuvaru

517

On a stone to the left of the same temple.

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Jayantî-Madhukêśvara ..... gaṇḍa satya-Râdhêya sâhasôttuṅga ..... śrîmatu vîra-Râma-Dêvarasaru ..... 1181 neya Kâḷayukti-saṃvatsarada ..... śrîmatu bhuja-baḷa-chakra-vartti vîra ..... pradhânaṃ Kûtâḷva-daṇṇâyakana dhâḷi Siri-Gauḍana ... bara kondu peṇḍir-udey-uchchal ... -kâra purusha-Nârâyaṇa para-baḷa-sâdhakaṃ .. puṭṭida Râma-Gâvuṇḍa taḷut iṛidu tuṛuvaṃ maguḷchi sura lôka-prâptan âda ad ent endaḍe ‖

poḷeva siḍilante Javanaṃ | taḷavaḍisuva kâla-Mṛittuv embante .... |
.. ... oḍan ..... poyduv â- | gaḷu Siri-Gauḍa-Râma-Gauḍaṃ palaraṃ ‖
.. la.. daru pûvina sari-maḷe | sura-dundubhiyoḍane śaṅkha-kahaḷâramuṃ bera |
surâṅganeyar ppiridan ene | ..... Râma-Gavuḍanaṃ divig uydar ‖
jitêna labhyatê &c. ‖

ôṃ namaś Śivâya ‖

518

At Sâgadde, (same hobli), on a vîrakal near the Nîlakaṇṭhêśvara temple.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithuvî-vallabhaṃ mahârâjâdhirâja paramêśvara Bijjala-Dêvana maga Sôvi-Dêvana râjyadalu Saka-varssa 1094 neya Khara-saṃvatsarada Vaisâka-ba 4 Â | Sântôjana maga Bimôja Malahara taḷt iṛidu sura-lôka-prâptan âda ‖

jitêna labhyatê &c. ‖

*So in the original.

519

On a 2nd vîrakal at the same place.

jitêna labhyatê &c. ‖

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha (2 *lines gone*) svasti śrîmach-Châḷukya-Bhûlôka-varshada 13 neya Kâḷayukti-saṃvatsarada Âsvayuja-suddha 10 Guruvâradandu Kuppeya-Javapanu Śântaḷige-nâda tuṛu-koṇḍ uyipôdara bâhantara Bûvi-Seṭṭi kâdi bandu salage yiṛidu tuṛuvaṃ magurchchi bîramaṃ nilisi sura-lôka-prâptan âda ‖

stira-chitta buddhivanta.... ।
.....śâgraṇi Bûvi-Seṭṭi tann ayyaṅgaṃ ।
barid arttha-verasu nîlisida
sura-gaṇikeyar-oḍaney irdda ..... ‖
Hollôja kaṇḍarisida besa । śrî śrî

521

At Pura (same hobli), on a vîrakal to the south of the Sômêśvara temple.

namas tuṅga-&c ‖

..... mahâ-maṇḍaḷêśvaram ..... magaṇu Mâra-Bîrarasaru .....
..... ḷi râjyaṃ geyyuttam irlan tat-pâda-pa ..... varusha 1166 neya Krôdhi-saṃvatsarada Phâlguṇa-su 1 Bṛihavâradandu .. ttiya Sôya-dêvana kaḷḷaru Bhavyapurada guḍiyaṃ hiḍiko ..... śiyale baḷiya Kêta-Gauḍana maga Jakkeya.....t iṛidu meṛedu sura-lôka-prâptan âdanu (*usual final verse*) maṅgaḷa mahâ śrî

522

At the same place, on a 2nd vîrakal.

namas tuṅga-&c. ‖

svasti samasta-pra[śas]ti-sahita Hosagaḍḍada Bommaray-aḷiya Bîra[ra]saru sukha-saṅkathâ-vinôdadiṃ Kalisayalu râjyam geyuttam iralu (*stops here*).

523

At Kavaḍi (same hobli), on a stone near Yalla's house.

..... śrî-Mṛigêśa-sutaś cha yaḥ ।
.... hamalla tâm râjñî śrî-Ravivarmmaṇâ ।
.... svaka-yuktâ sâ muktâ vai ravi-tôjasâ ‖
.... śvaka-saṃyuktô yô'paharttâ bhavên naraḥ ।
.... pâpêna bhûyô'pi narakê pachyatê chiraṃ ‖

524

At the same village, on a mâstikal near the village gate.

śrî-Gaṇâdhipatayê namaḥ । S'aka 1388 nê Pârtthiva-saṃvatsarada Âśâḍha-śu 12 S'ukravâra Kavaḍiya Belâ-Gauḍana madavaḷige Lâkhayi-herggaḍi suṛag oḍadu liṅgada oḷagâḍaḷu

525

At the same village, on a stone near the Îs'vara temple.

svasti śrîmach-Châḷukya-Vikrama Nûrmmaḍi-Taiḷapa-Dêva-varshada 4 neya Âṅgirasa-saṃvatsarada Mârggasira ba 14 Â śrîmad-Ekkala-dêvana besadi Kannaḍiya Kâveya-Nâyaka dhâḷi-mârggadi haridu oṛevaṇṭu nêgilan iṛidu halavu tuṛavaṃ koṇḍu vira-bhaṭa bahalli Haḷḷavura mûra .. n âḷu-kudare-

pṛi.. n otti kâdal âḷdaṅge tuṛuvaṃ kaḷihi tâm mund uḷdu hâ .. kudareya kondu Kannaḍiya Kâveya Nâyaka sura-lôka-prâptan âda

jitena labhyatê &c. ||

âyana tamma Kannaḍiya Kêtaya-Nâyaka vîra-bhaṭaṅge biragûḷ etti kalla nirisi kṛitârtthan âda. | nâḷ-prabhu Chiṭavura Kâḷa-Gâvuṇḍa sthiraṃ kaḷpâyu kalu-kuṭiga Siggôja mâḍida rûvâra maṅgaḷa mahâ śrî

526

At Kâsaraguppe (same hobli), on a stone north-west of the Tirumala temple.

śrî-Gaṇâdhipatayê namaḥ nirvighnam astu svasti

Harêr lilâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdriḥ kalaśô yasya dhâtrî chhatra-śriyaṃ dadhau ||
namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1430 neya Vibhava-saṃvatsarada Bhâdrapada-ba 8 lu śrîmatu | Kasuruguppeya Kêśava-dêvarige Kesanûra Malla-Gauḍaru koṭṭa dêvasvada bhûmiya prathama sthaḷa Giṇiganakoppada vaḍagaṭṭeya keḷagaṇa Vâmana-mudrâ-sthâpita kha 6 kshêtra 1 mattam S'aka-varusha 1437 neya Bhâva-saṃvachchharada Kârttika-śu 12 lû Kâsuruguppeya Kêsavâ-dêvara amṛutapaḍig endu sthâna-pati Basavarasayyagaḷu dhâreyan eṛadu koṭṭa-â-dharma-kshêtra-gaḷalli Vâmana-mudre stâpita antu vṛittigaḷa (*here follow details*).

mattaṃ Dhâtru-saṃvatsarada uttarâyaṇadali Kaḷasâpurada Basavarasaiyagaḷu Âdhiyappa-Nâyakarige dharmav âgali endu dhâreyan eṛadu koṭṭadu (*here follow details*).

mattaṃ Bahudhânya-saṃvatsarada uttarâyaṇadalli Guḷḷadabaḷḷiya Liṅgarasayagaḷu Kasuruguppeya Paṭṭhavaḷiya bayalavoḷage dêvara amrutapaḍige dhâren eṛadu Vâmana-mudrâ-silâ-stâpitântarvartti-yaha Goddana hâda kha 5 da kshêtra (*usual imprecatory phrases and verses*).

527

On a 2nd stone in the same place.

śrî-Gaṇâdhipatayê nama

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Saka-varuśa 1397 neya Manmatha-saṃvatsarada Vayisâkha-śu 15 Âdivâra-dalu śrîmatu Virûpâksha-Râyaru Vijayanagaradalu râjyavan âḷuva-kâladalu Chandraguttiya-nâ .. Eḍe-nâḍa Kâsaruguppeya Kêśava-dêvara amṛitapaḍige Tamma-Gauḍara makaḷu Bommaka-Gauḍaru Moḷeya-Gauḍaru Tippa-Gauḍaru tammoḷ êkastar âgi Kañchiya S'ambhu-dêvana makaḷu Gôvinda-dêvagaḷige koṭṭa-kraya-dâna-dhârâ-pûrvvakadim Kêśava-dêvara amṛitapaḍige koṇḍu koṭṭa bhûmiya vivara ûra-mundaṇa mâvina hâḍavanu ga 45 ge tat-kâlôchita-krayavâgi koṭa â-bhûmiya chatus-sîmege Vâmana-mudre śaṅkha-chakrada kalanu ikki koṭev âgi namma svatantravâgi dhâreyan eṛadadu (*here follow details of gift and usual final phrases and verses ; and witnesses*).

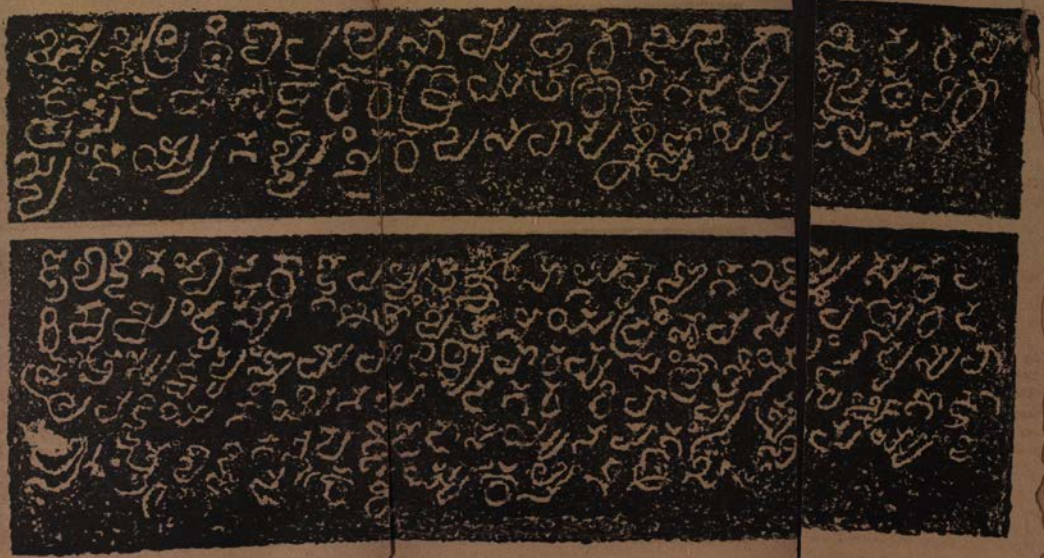
528

At the same village, on a stone in Basappa's garden.

... taṃ ..... Liṅgôja ... biṭṭanu ..... na bareda

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusa sâ 1488 neya Yiva-saṃvtasarada Kârtika-ba-10 rallû śrîmatu nânâ .. Basavappayyagaḷu Kâsaruguppeya Kêśava-dêvarige ondu-varaha kuḷada dâsari baraṇa timba ondu baraṇa tôṭavanu dêvasvavâgi dhâreyan eṛadu koṭṭevâgi (*here follow details of boundaries*) yint i-chatus-sîmeya oḷagâda .... (*rest illegible*).



VÎRAKA AT HUNAVAḶḶI (SORAB N°531)

529

At Hunavaḷḷi (same hobli), on a virakal in front of the Kaḷḷêśvara temple.

svasti Saka-nṛipa-kâlâtîta-saṃvatsara-sataṅgaḷ 907 Pârtthivav-emba-saṃvatsaraṃ pravarttise Maleya-Râjakkaṃ mâvanaṃ kondanaṃ kaṇḍu kâdi ibbaraṃ kondu surig iṛivâta Piyaṇan âḷuttire Tailapa-Dêvaṃ râjyaṃ geye Banavâsi arasu geye Banûrayya mâḍisida kambha Kuppajakkana kêḷige ..... val . ḷam .... Jâkaṇavva.. ṇḍati niṛi .. ।

530

At the same place on a 2nd virakal.

svasti pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Châḷukya-vaṃśôdbhavaṃ śrîmat-Nûrmmaḍi-Tailapa-Dêvana râjyam uttarôttarâbhivṛiddhige saluttire । Jiḍurâḷge-eḷpattakkaṃ Biṭṭigaṃ nâṛ-ggavuṇḍu geyye Saka-varsha *903 neya Pramâdi-saṃvatsaraṃ pravarttise Jyêshṭa-bahuḷa-paṅchame-Sanivâradandu Mâdeyûra Sântivarmmaṃ Bariyûran iṛiye Baḷagâṛara Kôkaram Punuvalavaḷḷiyal iḷdu puyyalaṃ paridu mârbbalamaṃ taḷt iṛidu svargâlayakke sandaṃ

jitêna labhyatê &c. ॥

Kôkarana tây Arasabbeyum âtana maydunaṃ Punuvalavaḷḷiya gâvuṇḍan aggaser Eḷavari tamma bâvaṅge parôksha-vinayaṃ geydu kallaṃ nirisidaṃ maṅgaḷa ṇ

śarvvarî-dîpakaś chandraḥ prabhâtê ravi-dîpakaḥ ।
trailôkya-dîpakô dharmmaḥ suputra[ḥ] kuḷa-dîpakaḥ ॥

Mâdhavayyaṃ baredaṃ Nâgaṃ besegeydaṃ

531

At the same place on a 3rd virakal.

ôṃ svasti pṛithuvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ śrîmat-Koṭṭiga-Dêvaṃ pṛithuvî-râjyaṃ geyye Garbbinḍaraṃ Banavâ[si]-pannîrchchhâsirada bhâgavan âḷe Biṭṭigaṃ *Bidurâḷge-eḷpattarkkaṃ nâḷ-gâuṇḍu geyye Saka-varisham eṇṭu-nûṛa-tombattaneya Prabhava-saṃvatsarada Chaitra-suddha-puṇṇamem Âdityavâravu saṅkrântiyendu Punuvalavaḷḷiya gâyigaṃ Mâdagar Arivarmma turugoḷo] sattaṃ Biṭṭiagana-perggeḍe Dâsayyana magaṃ Bhîmayyaṃ bareda Kannayyaṃ kalla nirisida

532

At the same place on a 4th stone.

svasti Saka-varsham (m)eṇṭu-nûṛ-eṇbattâraneya Raktâkshi-embaṃ sambachcharaṃ pravarttisuttire Biṭṭiga nâḷ-gâvuṇḍu geyyuttire Hunuvalvaḷḷiya Madagara Kammayyana(ṃ) magaṃ (n)Arivamna gâvuṇḍu geyye âtana tammaṃ Nârṇṇayaṃ gôsasam iḷda Tâṇagundûra mahâjanaṃ parisidar Arivatta .. kaṭṭida kere maṅgaḷa

533

At the same village, on a mâstikal in front of the Kallêśvara temple.

svasti samasta-prasasti-sahitaṃ Śaka-varusha 1359 neya Piṅgaḷa-saṃvatsarada Chaitra-ba 14 Gu śrîmatu-Hunavaḷiya Vidarakariya Bomma-Nâyakanu svargastan âdalli Kâmeya-Nâkitti mahâ-satiy âḍaḷu śrî śrî

* So in the original.

535

At the same village, on a mâstîkal in front of the Raṇa-Rudra temple.

svasti srî jayâbhyu[daya]-S'aka-varuśa 1366 neya Raktâkshi-saṃvatsarada Mârgasira-sudda 5 lû śrîmatu Hunuvaḷiya Tirika-Gauḍana maga Chaûḍa-Gauḍanû svargastan âdalli sâgamanava mâḍidaḷu mâsati Kamâyi maṅgaḷa mahâ śrî

536

At the same place on a 2nd mâstîkal.

svasti śrî jayâbhyu[daya]-S'aka-varuśa 1360 neya Kâḷayuktâkshi-saṃvatsarada Âshâḍa...Ma śrîmatu Hunnuvaḷiya Tamma-Gauḍana maga Badiya-Gauḍanu svargastan âdalli âtana madavaḷige Bomma-Gauḍi mâsatiy âda ..... baḷiya daṇḍigeya ..... bage .....

539

At the same village, on a 3rd vîrakal in front of the Raṇa-Rudra temple.

Hunvalavaḷḷiya Beḷayyana magaṃ Kappaṇṇanu baṭṭêlu barutira kaḷḷaruṃ tânuṃ tâgi heṇaṛidu turuvaṃ vurchchida

540

At the same place on a 4th vîrakal.

svasti śrîmatu mahâ-pradhânaṃ Adiyar-âdityan ubheya-mârttaṇḍaṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ Billêśvara-dêvara pâda-padmârâdhakaṃ para-baḷa-sâdhakanum appa Kumâra Bâḷeya-ma-veggaḍe sura-lôkan âdiṃ baḷika svasti śrîmatu-praśasti-sahitaṃ śrîmanu-mahâ-pradhânaṃ..... gaṇḍa mûrtti-Nârâyaṇam ati-visa[ma]-hayârûḍha praûḍha-rêkhâ-rêvanta vairi-pa...Kritânta nuḍid-ante-gaṇḍa para-nârî-sahôdaraṃ aras-aṅkagâra birudar-aṅkusaṃ śrî-Billêśvara.. padmârâdhakaṃ mâvana-gandha-vâraṇaṃ para-baḷa-sâdhakanum appa śrîmatu-vira-Bîrarasaru..... kha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irey ire ‖ śrîmatu-Vikrita-saṃvatsarada ..... chauti-Brihavâradandu ..... ya hâyadu turugo .. . koṇḍu-hôballi,Hunivaḷiya Nanni-Gauḍiya gaṇḍa Baḍiyama-Gauḍana maga Gâḍa-Gauḍa âḷu-dhanava sâravaṃ kaṇḍu ill innu enna jôḷavâḷiyam meṛeven endu . Buyyalâgi hatti Manevaneya mundaṇa biḷi . tti turaka-kâlâḷa kaṇḍu.. ...sade ..... Baṇḍalara-râhuta endu Biladaṇḍi-Gauṇḍa . kaṭṭide alagam kittu ..... ma turuvam saṛeyaṃ maguḷchi sura-lôka-prâptan âdaṃ bâva mâḍida vîrama ..... ma-Gaûdana-maga Bila-Gauḍa Gâḍa-Gauḍan nettaru-goḍagey endu.. mmaṇḍana gaḷe .. yan (*imprecatory phrases*).

542

At Iṇḍuvaḷḷi (same hobli), on a vîrakal in the gâvaṭhâṇe.

avarâ moriyam magan śrî-Pogilli niṛisidan î-kalla

svasti pṛithivî-vallabha mahârâjâdhirâja paramêśvara śrî Gôyindara-Vallahan pṛithivî-râjyaṃ geye Meḍa Nâgandan ...-nâḍ âḷe Biṭṭiga Eṛega Goḷḷi-nâḍa nâḷgâmigar Vasavûruḷ â-nâḍa nâḷ-gâmigar Kaḷi ... ṛiye parivalli keḷayar vvandugigaḷ [a]nêkar bbâḷa kûḍi Kaḷ'ṛa gâmiganni Iṇḍabaḷḷiy-âtan maṛuvakka-Mâri ... âta .. yaśaṇ bhôga-sampannan dharmma-parâyaṇan satya-vâkyan Vasavûrâ kôṭeyan koṇḍu kaḷi-Dôranân ôḍisi palarân iṛidu kondu geldu tânum maḍidu Kaḷiṛan surâlayam êṛidân

543

At the same village, on a stone near the Kambada Basavaṇṇa.

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara paramabhaṭṭârakaṃ Kaḷachurya-kamaḷa-mârttaṇḍa bhuja-baḷa-chakravartti Bijjaṇa-Dêvana maga Sômêśvara-Dêva Kalyâṇadaḷa sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire ‖ Sakha-varsha 1095 neya Nandana-saṃvatsarada Bhâdrapada-ba 10 Bṛi.dandu Iṇḍubaḷḷiya Mârasiṅga-Gauṇḍana maga Ereyama-Gauṇḍa Vighnêśvara-dêvara pratishṭheyam mâḍi aydu-kamma gaddeyaṃ biṭṭa dharmmamaṃ Ereyama-Gauṇḍana maga ..... Gauṇḍanu Sâta-Gauṇḍanu pratipâḷi .. (*usual final phrases*).

544

At the same village, on a stone near the Îśvara temple.

S'aka-varusha 1372 ḍanoya-varusa-Sukla-saṃvatsaradalu Iṇḍabaḷiya daṇḍigeya Bayiri-Seṭṭiya maga Baicha-Gauḍa Buḷigoṇḍi yibbarû dêvara pâdake sandar âgi (*stops here*).

546

On a vîrakal in the hakkal by the side of the road.

[svas]ty Akâlavarsha śri-pṛithvî-vallabha mahârâjâdhirâja paramê..... râjya geye Saka-nṛipakâlâtîta-saṃvatsara sataṅgaḷ eṇṭa ..... Bâvapa ..... ttire..... n atîtan âdandu âtana maga .....

547

Hire-Kasavi (same hobli), on a vîrakal in Kûrana kummari hakkal.

svasti śrî pṛithivî-vallabha mahârâ.. .. Viṭṭarasara nâḍegaḷuṃ Sântaran .. ... Moggûlara Siṅgam Pinnasaṃva ... satta Moggûlara maganu (*stops here*).

548

At the same village, on a stone near the Vîrabhadra temple.

śrîmat-Keḷadi-Chennammâjiyavarû Chenna-Vîreyoḍêrige śaraṇârthi Uḍugaṇe-kôṭe ûḷigada gauḍana Viranu hujûru bandu prâku tanage Uḍugaṇe-sime Taḍagaṇi-grâmadalli biṭṭa umbaḷi âru-varahanu Chiṭṭûra-sime Hire-Kasave-grâmadalli pâḷisikoṇḍu yi-haṇavanu â-grâmada Vîrabhadra-dêvarige naḍava-riti appaṇey âgabêkendu hêḷikkoṇḍa-sammadha Taḍagaṇi-grâmadalli biṭṭidda-umbaḷi âruvarahânu aramane-havâle-mâḍikoṇḍu â-badalu Chiṭṭûra-sime Hire-Kasave-grâmadinda ga 6 âruvarahâna bhûmiyanu yi-grâmada Vîrabhadra-dêvarige vara-vechchakke S'ivârpitavâgi biṭṭu yibhûmige liṅga-mudrâ-silâ-sthâpitava mâḍisuvallige hujûrinda ûḷigada Sântana kaḷuhisidhêve chaû-grâmadavara karasikoṇḍu gaḍi-tappi bâradante ivana muṇḍiṭṭu rêke-pramâṇa ga 6 ârû-varahâna-bhûmige śilâ-sthâpitava mâḍisi koṭṭu yi-kâgadava sênabôvara kaḍitakke barasi tirigi yivana vaśakke koḍuvahâge Kshaya-saṃvatsarada Bhâdrapada-śu 10 llu kaṭṭu mâḍu ..

549

At Sigga (same hobli), on a stone in front of the Siṅgês'vara temple.

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijayarâjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire Jayanti-

purada-nelevîḍinoḷu suka-saṅkathâ-vinôdadim râjyaṃ geyuttam ire tatu-pâda-padumôpajîvi | svasti śrîmatu Châḷukya-Vikrama-varisaṃ 13 neya Prajôtpatti-saṃvatsarada Srâvaṇa-suddha 10 Sômavâradand-uttarâyaṇa-saṅkrânti-vyatîpâtadandu śrî-Châvêsvara-dêvara nivêdyakkaṃ aṅga-bhôgakaṃ Châva-Gâvuṇḍa Siṅgaya-Jîyaṅgaṃ Yisvara-Jîyaṅgaṃ kâlaṃ kachchi dharâ-pûrvakam mâḍi biṭṭa gadde kamma 30 bedda 50 ‖ (*usual final phrases*).

550

At the same place on a 2nd stone.

svasti jayâbhyudaya Saka-varusha 1343 nê Plava-saṃvatsara-Phâlguṇa . 15 ... vâra ..... râyara ..... ḷutti .. ralu Chandraguttiyaṃ viru ..... kâd âḷu...ḍa Siṅgaya-nâḍa Siggada ... aũḍara.. .. Gaũḍa .. vara Bayacha-Nâyakanu tanna kula-svâmi Bhayirava-dêvara sûlava nilisidanu maṅgaḷa mahâ śrî śrî

552

At the same village, on a stone at the door of the Siṅgana-bhâvi.

Vikrama-saṃvatsara-Kârttika-ba 8 Gu lu Siṅganâtha-dêvara Maḷa-Nâyakana maga Bhayira svarggasthan âdali âtana madavaḷige Bhairama sahagamanava mâḍidaḷu

553

At the same place.

svasti śrîmatu Châḷukya-Vikrama-kâla 12 neya Piṅgaḷa-saṃvatsarada Mârggasira-suddha 1 Sômavâra-sûryya-grahaṇa.. Siggada Bâvu-Gâũṇḍa koṭṭa ka (*rest illegible*).

554

At Hesare (same hobli), on a stone near the sluice of the tank.

svasti śrî jayâbhyudaya-S'âlivâhana-S'aka-varusa 1418 neya Râkshasa-saṃvatsarada Mârggasira-śuddha 15 Sômavâra-sômôparâga-puṇya-kâladalu Iṇḍumûra Kasavaṇa-Nâyara makkaḷu Vîra-Nâya.. ..... Vîraṇṇa-Voḍeyarige S'ivârpaṇav âgi namma nâyakatanake Sômaṇa-Voḍeyaru pâlisida Chiṭṭûra-sîme-oḷagaṇa Hasare-grâmada kereyinda mêlaṇa-gadde mâva . kaṭṭe pariyantara Koppada tôtavanu koṭṭevu (*usual final phrases*).

557

At Koṇḍagaḷale bêcharâkh (same hobli), on a stone in front of the Kallêśvara temple.

Kali-yugada Virôdi-saṃvacharadali Koṇḍagaṇaleya Chikka-Gaũḍa mâḍisi ..... gastatarâda.. mavâra daḍigara

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha ..... śvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa ..... śrîmaj-Jagadêkamalla-Dêvara râjyam u ..... nam â-chandrârkka-târam-baram salutta ..... ya Banavâsi-pannirchchhâsiramu ..... ḷanadind âḷuttam ire śrî ..... tanaṃ geyutam ire ..... Kuppe 12 ..... varsha 962 neya-Vikrama-saṃ ..... vâra-saṅkrânti-vyatipâtadandum ..... jayya tanna .. sida-râji .... marisa.... ge biṭṭa .... pari .....(*usual imprecatory phrases & verse*) Nâgarâsi-Jîya ..... Barvvaṇṇam tanna ma ... dindagaḷu .....

558

At the same village, near the main entrance of the village.

S'ukla-saṃvatsarada Mâgha-bahuḷa 6 Sômavâradalu Koṇḍagaṇaleya Bomma-Goṇḍa dêva-lôka-prâptan âda âtana sati Bommi-Goṇḍi vîra-sarggastey âdaḷu maṅgaḷa mahâ śrî

559

On a virakal at the same place.

svasti śrî jayî Saka-varuśa 1370 neya Vibhava-saṃvatsarada Mârggasira-śudda .. lu Koṇḍagaṇalaya turuvanu hanubaru hoḷakoṇḍahôhalli Koṇḍagaṇaleya gauḍa Mâdi-Gauḍa Mâvina-vana-maneya Sûrappa-Gauḍa tande-maga yibbarû daḷadoḷage kâdi âḷan iṛidu kudaṛeya hiḍidu atirataru mahârataru meṛadaṛu Mâdi-Goṇḍana sati tâyi Gauḍi yibbaru sarggastar âdaru maṅgaḷa mahâ śrî

560

At Avulagôḍu (same hobli), on a stone by the side of the road.

Saka-varuśa 1314 svasti śrîmad-Aṅgira-saṃvatsarada Mârggaśira-bahuḷa 10 Âdityavâradandu Âvaligôḍa Malaha-Bamma-gauḍara maga Chavuḍappana Kôḷisâleya .... halli kâdi ... meṛedu maraṇa ...

561

At Kôḷisâle (same hobli), on the Basavaṇṇa pillar south-east of the Siddêśvara temple.

.. ddha-Râmanâtha saraṇu.... paramêśvara para..... rbi parvviy aḍaṅgi koṃ.. ... n orbbaṇṇigey âgi yôgi .... naḍa koneya jôtiśvanaṇaṃ ..... rûpâgi yajamânanum..... num tâneyâgi yôgâ .... nnakhaḷeyaṅgaḷ ellavaṃ sampâ... .. ga-ramaṇiya-kshêtravane sthaḷadi .... khe viḍidu abhinava-S'rîśaiḷava...ḍi Kapila-Siddha-Mallikârjjuna-dê.. sinindu puṇya-pâpaṅga.... pêḷâu besam pêḷuttam iralu .. ... saṃ dêvâ yanalu ‖ yi-sthâ.. ûrugaḷaṃ bhûmigaḷaṃ.. ḷam yî-liṅgakke hastôdakaṃ mâ.... manam bêsade karadu kom...nemb âtana | âtana-(mâtâ)mâtâ-pitṛigaḷ ellamaṃ yeppatta-êḷu-kôṭi-varusham-baraṃ puḷaṅgoṇḍantha narakadoḷag ikki | nin âhutigoḷuttiru | gaṇḍâ ele pâpavê | yî-Mahâdêvana bhûmi-danakke | â.. añjuvenendu pandeyaṃ pâv adarddante manaṃ bedari poḍavaṭṭu.. |.. bêgaṃ si.. koṇḍu bâ kaṇḍâ yele puṇyave Kaviḷâsakke | yint eraḍaṛa .. ge puṇya-pâpaṅgaḷu pârddu koṇḍ-oyvudu | tappadu diṭa diṭam satyaṃ gaṇḍire yembudu śrî-Siddha-Râmanâthana śrî-vachana ‖

svasti samasta-praśasti-sahitaṃ | śrîmanu-mahâ-maṇḍaḷêśvaraṃ | sâhitya-ratnâkaraṃ | saraṇâ-gata-vajra-pañjaraṃ | vairi-pannaga-Vainatêyanuṃ | Maleya-maṇḍaḷika-vibhrâḍanuṃ | Malaparoḷu gaṇḍanuṃ | gaṇḍabhêrunḍanuṃ | kadana-prachaṇḍanuṃ | maleva-maṇḍaḷika-kôḷâhaḷanuṃ | uddaṇḍa-maṇḍaḷika-kâḷânaḷanuṃ | subhaṭa-śikhâmaṇi | âśrita-jana-chintâmaṇi | vairi-gharaṭṭa | dushṭa-maṇḍaḷika-diśâpaṭṭa | sâhitya-jana-hṛit-sarôjani-virâjita-râjahaṃsa | ari-maṇḍaḷika-baḷa-vidh-vaṃsa | hayârûḍhâdhika-Sâḷihôtra-rêkhâ-rêvanta | para-baḷa-Kṛitânta | jayâṅganâ-kânta | śrîmatu-Billêśvara-dêvara śrî-pâda-paṅkaja-bhramaraṇ enisida Bîrarasara vijaya-râjyaṃ uttarôttarâbhivṛiddhi Saka-varuśa 1178 neya Naḷa-saṃvatsarada Chaitra-ba-30 Sômavâra-viti-parvvadalu śrîmatu daksh-iṇa-Vâraṇâsi | abhinava-S'rîśaiḷav enippa śrî-Sonnaligeya-purada Kapila-Siddha-Mallikârjjuna-dêvara | aṅga-bhôga-raṅga-bhôga-khaṇḍa-sphuṭita-jîrṇnôddhâra | nitya-hôma | annâ .. tsatrakke | tamma Jiḍuvaḷige nâḍoḷagaṇa Kôḷigesâleya | pûrvva-sîme | chatur-âghâṭadoḷagaṇa jala-pâṣâṇa-nidhi-nidhâna-nikhêpa-sahita | sarvva-bôdhe-parihârav âgi dhârâ-pûrvvakaṃ mâḍi koṭṭa dharmma chandrârkka-târam-bara saluttam iralu maṅgaḷa maha śri śrî

562

On a virakal near the same place.

śrî namas tuṅga-&c. ‖

śrîman-mahârâjâdhirâja paramêśvara śri-vira-pratâpa ..... śrîmat-Mallikârjuna-Râyaru .. .. varusa 1383 neya Viśu-saṃvatsarada Aśvija-su 7 lu Kôḷigesâleya Bôgaya-Nâyakaru muttidalli Machaḷa-Gauḍanu âḷan iṛidu kudareya hiḍidu ânt ira..... .....

563*

At Kânalli (same hobli), on a 1st virakal near the Kâna-Basappa temple.

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahâ[râ]jâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kula-tiḷ .. aṃ śrîmatu-Tribhuvanamalla-Dêvara râjyadoḷu svasti Sakavarisa 1026 Vikrama-kâlava 28 nê Svabhânu-saṃvatsarada Chaitra-bah[u]ḷa 1 i Maṅgaḷavâradandu śrîmatu-A[na]tapâḷa-daṇḍanâyaka Banavâse-pannirchhâsiravan âḷutire Ba]ḷigâveya Kariya Gondarasa mêlâḷke atipati âgire ‖ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Banavâse-puravarêśvarêśvara Ajjâ-dêvî-labdha-vara-prasâda sarasijâmôda-kâṇḍaṃ chakrêśvaraṃ udâra-Mahê[śva]ra Kâdamba-kaṇṭhîrava saraṇâgata-vajra-pañjaraṃ nâmâdi-..... ‖ śrîmatu Kâdambara Tailapa-Dêvana maga Kîrt[i] Dêvana kâryakaṇu Kânapaḷḷiya turuvaṃ teṅkaṇa Tailpan-âḷu Haṭṭapuppeya .. Kânapaḷḷiya Karava-Gâvuṇḍana maga Hêmaṇa turuviṅge aḍḍa bandu sattu dêva-lôkkakke sanda ‖ .. ...

564

At the same place, on a 2nd virakal.

svasti samasta-bhuvanâśrayaṃ śrî-pritvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kula-tiḷakaṃ Châḷukyâbharaṇa śrîmatu-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi Saka-varisa 1026 Vikrama-kâlada 28 ne Svabhânu-saṃvachchara-Chaitrabahuḷa 12 Maṅgaḷavâra śrîmatu Anantapâḷa-daṇḍanâyaka Banavase-pannirchhâ[si]raman âḷutiré ‖ Kariya-Gôyindarasa Ba]ḷigâmeya â-mêḷâḷke addhipati âgire svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varêśvaraṃ Ajjâ-dêvî-labuda-vara-prasâda nâmâdi-samastaprasasti-sahitaṃ śrîmatu-Kâdambara-Tailapa-Dêvana maga Kîrt[i]-Dêvana kâryak âḷu Kânapaḷḷiya turuvaṃ teṅkaṇa Tailpan-âḷu Haṭṭapuppeya .... koṇḍu pôge Kânapaḷḷiya Chava-Gâvuṇḍana maga Machaṇṇa turuviṅge aḍḍa bandu kâdi taḷt iṛidu dêva-lôkakke sanda ‖ î-kalla Hôja mâḍidaṃ ‖

565

At Heggôḍu (same hobli), on a mâstikal in the back-yard of the Mallêśvara temple.

śrî śrî śrî Śôbhakṛitu-saṃ-Phâlguṇa-su 14 A śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîrapratâpa-Yimmaḍi-Dêva-Râya-mahârâyaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyiuttam irppali âtana bhuja-bâla-pratâpa Triyambaka-Dêvagaḷu Gôve-Gutiya râjyavan âḷvalli Eḍa-nâḍu-eppattara Kuppeya hannaraḍu-grâmakke saluva Heggôḍu-grâmada mahâ-prabhu Bîra-Gauḍara maga Bayirava-Gauḍaru âtana sati-saṅgada sahita Vayikuṇṭha-prâpitar âdaru mangaḷa mahâ śrî

566

At the same village, on a mâstikal near the main entrance.

svasti śrîman-mahârâdhurâja râja-paramêśvara śrî-vîra-pratâpam appa śrî Mallikârjjuna-Râya .... kâryage ..... vanâ ... ..ja-pratâpa ..... sa-Voḍeyaru Chandraguttiyanu pratipâlisuvalli Saka-varuśa śâvirada 1372 Pramôdûta-saṃvatsarada Mâgha-śu 1 Ravivâradalu śrîmatu Heggôḍeya Tamma-Seṭṭiyaru avara sati Bom[ma]-Gauḍiyaru sahita dêva-lôkakke prâpitar âdaru śrî śrî

567

At Bairchoppa (same hobli), on a virakal in front of the Kaḍle-Basavaṇṇa temple.

namas tuṅga-&c. ‖

svasti śrîmatu bhuja-baḷa-Châḷukya-chakravartti Tri[bhu]vanamalla-Dêva-varshada 11 neya-Pârttivasaṃvatsarada Jyêshṭa-su .. taddagi-Budhavâradandu svasti śrîmatu-Bijjaṇa-Dêva-mahâ-pradhâna ..

*The orthography of this and the following inscription is very bad

ḷayya-daṇṇâyakara kayyalu upapradhânaṃ mâḍi sâ ..... gege naḍedu Śrîvallabhana kumâra Siṅgi-Dêvana nâḍaṅkivisuvalli ‖ svasti .... dhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Banavâsi-pura-varâdhîśvara ... ti-Madhukêśvara-dêvara labudha-vara-prasâdar appa Kumâra-Kîrtti-Dêva .....pradhânaṃ Kumâra-maṇḍḷika-Bammayyanu svasti śrî śrîman-mahâ-ma ..... Ekkalarasaruṃ samasta-manneyaruṃ samasta-sâmagriyiṃ ..... dul Andâsuradalli bîḍaṃ biṭṭu mutti kâduvalli Bîrarasanu Himmâḍi mu ..... ttiralu Kuppeya Kâlleya-Nâyakana magaṃ Dâsôya-Nâyakaṃ kudu .. .... talt ṛidu mêlâḷa-taleyaṃ koṇḍu palaraṃ kondu sura-lôka-prâptan âda ‖

jitêna labhyate &c. ‖

Hâlgaṭṭada sênabôva Mallayana barapa ‖

568

At the same village, on a stone in Paṭel Puṭṭayya's hakkal.

namas tuṅga-&c. ‖

svasti śrîmatu Kaḷachuriya-bhuja-baḷa-chakravartti [Bijjaṇa-Dêva-varishada 7 neya Chitrabhânu-saṃvatsarada Vaiśâkha-suddha 5 Budhavâradandu svasti śrîmanu mahâ-maṇḍaḷêśvaraṃ śrî-Kîrtti-Dêva[na]śrîmanu-mahâ-pradhâna Kumâra-maṇḍaḷika-Bammarasaru sukhadindâ râjyaṃ geyiruttavirddalli Bijjaṇa-Dêva-pradhâna Sôyavamarasaru ..... sahi ..... vâgi Gutiya muttîvendu kâduvalli Kuppeya huliya-jaṅguḷiya Puḷḷeya-Nâyaka tann âḷu ..... da maru] ..... tâgi.. palaraṃ kondu sura-lôka-prâputan .....

jitêna labhyate &c. ‖

kallu-kuṭṭi Sô .. aña mâ ... ı

569

At Kaisôḷi (same hobli), on a 1st vîrakal to the west.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhi ..... ṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukya ..... Dêvara vijaya-râjya ..... saluttam ire ..... Sômavâradandu Kaysavâḷige mâḷḍâṛagar etti bandu muttalum â.. ..... gaḷaṃ kondu Kalibhaṭṭa Yingivôjam ..... eyda gôtrakam ..... viddu bîra ..... veya Bamma-Gauḍaru surapurakke bijayaṅ geyda gaṇḍara ga ..... daṇḍa .... .ânana-tiḷakam daṇḍaṇa âḷu guṇa ..... rttaṇḍaran .. giḷiva Bamma svarga-prâpta ‖

570

At the same place, on a 2nd vîrakal.

svasti śrî Saka-nṛipa-kâlâtita-saṃvatsara-śataṅgaḷ eṇṭu-nûra-eḷpatta-nâlkaneya varishaṃ pravartisuṭṭam ire Kannara-Dêva pṛithvî-râjyaṃ geyyuttam ire Kuruvarana maga Chika-Sambhuvan ayde nira Eḷe-nâ(ḍ)-eḷpattu âḷutt ire Aychaṇṇa perggaḍatanaṅ geyye Kaysôge-vaḍeya Beḷḷaṅgara Dasavarmma gâyiga Tâgaratiya mahâjanakke suvarṇṇa-danamaṃ koṭṭu .. sam iḷda âta svarggiy âda maṅgaḷa mahâ śrî Daṇḍi-gâyiganga Karuvabbega puṭṭida maga Dasavarmma gâyigam ..... maga Sâvandayya gâya..... tâyige tande..... dipa purasharka.. Lôkayya maṅgaḷa mahâ Gaṅgarâsi-bhaṭârâ bareda

571

On copper plates at Soraba.

(*1b*) svasti jayaty âvishkṛitaṃ Vishṇôr vvarâhaṃ kshôbhitârṇṇavaṃ ı
dakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ‖

śrîmatâṃ sakala-bhuvana-saṃstûyamâna-Mânavyasa-gôtrâṇâṃ Hârîtî-putrâṇâṃ sapta-lôka-mâṭribhis Sapta-mâṭribhir abhivarddhitânâṃ Kârttikêya-parirakshaṇa-prâpta-kalyâṇa-paramparâṇâṃ bhagavan-Nârâyaṇa-prasâda-samâsâdita-varâha-lâñchhanêkshaṇa-kshaṇa-vaśîkṛitâśêsha-mahîbhṛitâṃ

Chaḷukyânâṃ kulam alaṅkarishṇôr aśvamêdhâvabhṛit[h]a-snâna-pavitrikṛita-gâtrasya śrî-Pulakêśi-vallabha-mahârâjasya sûnuḥ parâkramâkrânta..... asyâdi-para-nṛipati-maṇḍala-praṇivaddha-viśuddha-kîrttiḥ śrî-Kirttivarmmâ pṛithuvî-vallabha-mahârâjas tasyâtmajas samara-saṃsakta-sakalôttarâ-pathêśvara-śrî-Harshavarddhana-parâjayôpalabdha-Paramêśvarâpara-nâmadhêya-Vikramâditya-parama-mêśvara-bhaṭṭârakasya mati-sahâya-sâhasa-mâtra-samadhigata-nija-vaṃśa-samuchita-chita-râjya-vibhavasya vividha-rasita-sita-samara-mukha-gata-ripu-narapati-vijaya-samupalabdha-kîrtti-patâkâva-bhâsita-dig-antarasya himakara-kara-vimala-kula-paribhava-vilaya-hêtu-Pallavapati-parâjayânantara-parigṛihîta-Kâñchî-purasya prabhâva-kuliśa-daḷita-(II*a*)Chôḷa-Pâṇḍya-Kêraḷa-dharaṇîdhara-stûyamâna-mâna-śṛiṅgasya ananya-samavanata-Kâñchî-pati-maṇi-makuṭa-kôṭi-kiraṇa-salilâbhishikta-charaṇa-kamaḷasya tri-samudra-madhya-vartti-bhuvana-maṇḍaḷâdhîśvarasya sûnuḥ pitur âjñayâ Bâlêndu-śêkharasyêva Sênânîr ddaitya-valam atisamuddhata-Trairâjya-Pallava-valam avashṭabhya samasta-vishaya-prasamanâd vihita-tan-manônurañjanaḥ atyanta-vatsalatvât Yudhishṭhara iva Śrî-râmatvâd Vâsudêva iva nṛipâṅkuśatvât Paraśu-Râma iva râjâśrayatvâd Bharata iva Vinayâditya-Satyâśraya śrî-pṛithvî-vallabha-mahârâjâdhirâja-paramêśvaras sarvvân êvam âjñâpayati viditam astu vô asmâbhir chaturddaśôttara-shaṭ-chhatêshu S'aka-varshêshv atîtêshu pravarddhamâna-vijaya-râjya-saṃvatsarê ékâdaśê varttamânê Toramara-vishayê Chitrasêdu-grâmam adhivasati vijaya-skandhâvâre dakshiṇâyanâbhimukhê bhagavati bhâskarê Rôhiṇî-nakshatrê Sanaiśchara-vârê Guṇasâgara-Âḷupêndrâtmaja-śrî-Chitravâha-mahârâja-vijñâpanayâ Dêvarâta-Kauśikasa-gôtrâya Ṛig-vêda-pâragâya (*IIb*) Nâgaśarmmaṇaḥ pautrâya S'aṅkarasarmmaṇaḥ putrâya Divâkaraśarmmaṇê śrî-Vaijayantî-purê pûrvvôttarâ-diśâyâm Eḍevoḷaḷ-nâma-vishayê Sâlivoge-nâma-grâmas sôdakam sahiraṇyam akaram abhaṭa-pravêśam sa sarvva-bâdhâ-parihârô dattaḥ tad âgâmibhir asmad-vaṃśyair anyaiś cha râjabhir âyur-aiśvaryyâdînâṃ vilasitam achirâṃśu-chañchalam avagachchhadbhiḥ â-chandrârkka-dharârṇṇava-sthiti-sama-kâlam yaśaś chichîshubhiḥ sva-datti-nirvviśêsham paripâlanîyam uktañ cha bhagavatâ vêda-vyâsêna Vyâsêna

bahubhir vvasudhâ bhuktâ &c. ‖ (*usual final verses*).

mahâ-sândhi-vigrahika śrî-Râmapunya-vallabhêna likhitam idam śâsanam

Banavâsiya Ane-Seṭiya aḷiya Basantakumara Yedavoḷala-nâḍa Salevugeya koṭṭa śâsanama paḍedum S'ântapana maga Dêvereyage Nashtappa gouḍu koṭṭan adu Maranânu Vokuḷiyânu kodaṅgiyânu poragâgale Salevugeya bhâgam Kamara Vasantakumâra idake sakki Rêvama gâviganu (*others named*).

SÂGAR TALUQ

———:o:———

1

At Mâsûru (Sagar hobli), on a vîrakal in front of the Îs'vara temple.

namas tuṅga-&c. ‖

svasti śrîmat-mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ ..... gata-vajra-pañjaraṃ śrî-Billêśvara-dêvara divya-śri-pâda-padmârâdhaka para-ba.... kanum appa Bira-Dêvarasaru Sîntaḷige-sâyiramu sukha-saṅkathâ-vinô .... râjyaṃ geyyuttam ire svasti śrîmatu-Plava-saṃvatsarada Puśya-śu-5 Â-Mâsûra Sôṭama-Gauṇḍana maga Heḷavajanu Jiḍuvaḷige-nâḍa Moḷeûra.. hegaḍida Lakhaṇapâḷana(va) dâḷi bandu ikkeladalu muttida .... dareyan iridu nalambaraṃ kondu taḷut iridu sura-lôka-prâputan âda

jitêna labhyatê &c. ‖

Heḷavajana kiriya Haḷeyanu ....

2

At Meḷavaḷige (same hobli), on a vîrakal in front of the Brahmadêva temple.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Saka-varusha 1381 .... thi-saṃvatsaradalû śrî-Vijayanagariya Mallikârjuna-Râya ..... śriman-mahâ-pradhâna Gaṅga ..... Nâyakaru ..... sa-Voḍeyaru Chandraguttige bahalli Khaṇḍa-nâḍoḷaga ..... Gauḍara mommaga Malli-Gauḍarige gauḍikeyalu ûrige 13..... huliya-jaṅguḷi .. nara Chikan âtana maga Vekkasaṇa .... vâgi .. ûra .... gauḍara munde .... gauḍige tânu umbaḷi .... doḷagaṇa gadde..... Sântara pâlisi..

3

At the same place, on a 2nd vîrakal.

namas tuṅga-&c. ‖

svasti śrî Saka-varusha 1357 neya Râkshasa[sa]-saṃ-Bhâdrapa-ba-5 Sô-lu Keḷadiya Nellûra huyalalu Malahurige Kâgôḍa gaḷiyalu Meḷahurigeya dîvara Chauḍiya-Nâykana maga Biruchaya-Nâykanû huyyalolage kâdi svarggastan âdan â.. ge Keḷeveya Chauḍa-Gauḍara maga Gôpa-Gauṇḍanu .... Hâḷigeya-grâmadalu.... umbaḷi honnu (*rest gone*).

4

At Mâḷavi (same hobli), on a vîrakal in front of the Râmêśvara temple.

śrî namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ adiyar-âdityan ubhaya.... ra mâvana gandha-vâraṇan asahâya-śauryyan êkâṅga-vîraṃ śrîmatu..... ra śrî-pâda-padmârâdhakaruṃ para-bala-sâdhakarum appa Kumâra-Vira ..... Kunda-nâḍaṃ Koḍa-nâḍaṃ sukha-saṅkathâ-vinôdadiṃ râjyam geyyu .... re ‖ .... praśasti-sahitaṃ śrî-pṛithvi-vallabhaṃ mahârâjâdhirâjaṃ ..... samyaktva-chûḍâmani Malerâja-râja Malaparoḷu gaṇḍan a..... Saniyâra-siddhi

Giridurgga-malla-nissaṅka-pratâpa-chakravartti vîra-Hoyisaṇa ..... Pramâdi-saṃvatsarada Jyêshṭha-śuddha-pañchami-Sômavâradandu ..... meya-Nâyakana aḷiya Tavanidhiya Chaṭṭaya-Nâyakana maga Nâra .... Nâykanu Beḷagavaṭṭiya Yiśvara-Dêvanu Chiṭṭûra kôṭiyal iddalli Bâḷeyama-veggaḍeyaru dhâḷiyaṃ haridalli vira-bhaṭaroḷu tâgi turagada daḷamaṃ poyidu ... sanda .. yalli nâyakaraṃ kondu tâgi taḷut igidu paḷaraṃ kondu sura-lôka-prâptan âdaṃ ।

kadanadoḷ ânta-bhûbhujaran ôvade hoydaḍe khaṇḍad inḍe topp- ।
ene .. râli tirppene .. ûgaḷu chakkane bâḷa dhâre pûṇ- ।
me bisu-nettar uchchaḷise surrane pâydaḍe bhûta-kôti ji- ।
yyane tavekolgum ânta-ripu-sainyaman â-vibhu-vira-Bâḷeyaṃ ॥

ari-biruda-gaṇḍa-gattari ।
dhuradalu mârmmaleda vairi-nâyakara siraṅ ।
gaḷa nûṛi nettaraṃ maru ।
gaḷig eṛadaḍe kuḍidu hâḍidaru Bâḷeya .. ॥

6

At the same place, on a 3rd virakal.

svasti śrî jayâbhyudaya-Śaka-varusha 1315 Aṅgîrasa-saṃ । Mârggaśira-ba-10 Bhânuvâradalu Mâḷuve dhîvara Bommaya-Nâykana Bhairanu Boma-Gauḍanu huyyalu mâḍidake âtage nettaru-goḍe-geyâgi Mâḷuveya Vîra-Gauḍaru pâḷisidu Dêvaramaneya kereya keḷagana tôṭada mêḷana .... barad-âta Bammôja śrî śrî

7

At Marûru (same hobli), on a mâstikal in front of the village gate.

.... masta-bhuvanâśraya śrî-pṛi..... râjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêvara râjyam uttarôttarâbhivṛiddhi saluttam ire tat-pâda-padmôpajîvi Kundamarasaṃ Banavâsi-pannirchchhâsiramumaṃ dushṭa-nigraha-viśishṭa-pratipâḷanadiṃ râjyaṃ geyye yâtanim kiṛiyaṃ Mûkarasaṃ Sântaḷige-sâyiraman âḷe Saka-varsha 947 neya Krôdhana-saṃvatsaraṃ pravarttise Kunda-nâḍa-mûvattara Moraḷa Morahûra Eḍe-nâḍ-erpattara baḷiya .... Sitavâdigam sîmâ-sambandham ent ene châgigaḷa ballahaṃ Morahûra Tailaya (*others named*) vaṃ bokku naḍadu sâdhisi ..... maryyâde yâvad ene ..... m âgir Eḍe-nâḍe-erpa ..... variye naḍeda bhu .... (*rest effaced*).

8

At the same village, on a mâstikal near the village gate.

namas tuṅga-&c ॥

Saka-varusa 1332 Virôdhi-saṃvatsarada Phâlguṇa-suddha-7 Ā Dêva-Râyaru râjyavan âḷuva-kâḷadali Birûra Bomma-Gauḍana maganu Mâdappanu svarggastan âdanu âtana madavaḷige Masaṇ-akkanu sahagamanav âḍaḷu maṅgaḷa mahâ śrî śrî

10

On another virakal at the main entrance.

Prajâpatya-saṃvatsara-S'râvaṇa-su 15 lu śrîmatu Birûra Îśvaraṇa-Nâykanu Târa-Gauḍa Bôḷa-Gauḍana kûḍe kâḍu maḷidu vîra-svarggava paḷadanu maṅgaḷa mahâ śrî śrî

11

At the same village, on a stone in Rudrappa-Gauḍa's land.

namas tuṅga-&c. ‖

svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ Vîra-Dêvarasa Kalaseya nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire Saka-varisha 1..... saṃvatsarada Mârggaśira-bahuḷa..... vâradandu śrîmanu-mahâ-maṇḍaḷêśvaraṃ Vîra-Dêvarasaru Guttiya ..... gâvuṇḍa śrîmanu-Malla (2 *lines gone*) banta tâgidâ kâlada mêle ..... baralu ..... dalu halabaraṃ koṇḍu vîran âgi sura-lôka-prâptan âda maṅgaḷa mahâ śrî

13

At Nâḍakûlasi (same hobli), on a virakal in front of the Nîlakaṇṭha temple.

namas taṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-karagasaṃ birudar-aṅkusaṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ mûrtti-Nârâyaṇ..... sa-vallabhaṃ śrîmatu-Billêśvara-Dêvara divya-śrî-pâda-padmârâdhakaṃ parama-para-S'va-... Bira-Dêvarasaru râjyaṃ geyyuttam ire (*stops here*).

14

On a virakal to the left of the door of the same temple.

śrî svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ Yâdava-kuḷâmbara-dyumaṇi ..... śrî-Billêśvara-Dêvara divya-śrî-pâda-padmârâdhakaṃ ..... Bîra-Dêvarasaru pṛithvî-râjyaṃ geye ..... ya Kîlaka-saṃvatsarada Vaiśâkha-bahuḷa 1 Âdivâradalu Sakhaṇarasugaḷu mukhyav âgi Bibi-Seṭṭiyaru Bîramana mêl etti naḍadu Yisûra hoḷeya kâḷagadali Kâyanu kudure ..... koṇḍu tâgi taḷt iridu meṛadu sura-lôka-prâptan âda maṅgaḷa mahâ śrî

15

On the pillars of the raṅga-maṇṭapa of the same temple.

ôm namaś S'ivâya

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabhaṃ ma[hâ]râjâdhirâja paramêśvaraṃ Dvârâvati-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Malaparoḷu gaṇḍa kadana-prachaṇḍan asahâya-śauryyan ôkâṅga-vîra S'anivâra-siddhi Giridurgga-malla chalad-aṅka-Râma śrîmatu-pratâpa-chakravartti Hoysaṇa-vîra-Ballâḷu-Dêvarasara râjyam uttarôttarâbhivṛiddhi â-chandrârkka-târam-baraṃ saluttam ire ‖

Nandana-vana-lakshmi[yi]n â- ‖
nandana-kanaka-ratna-bhûshaṇa-ruchiyiṃ ‖
enduṃ sand oḷu-veḷasiṃ ‖
kundad iral Kunda-[Ko]ḍu-nâḍuga[ḷ] arasaṃ ‖

ant-â-Kunda-nâḍu-Koda-nâḍiṅg oḍeyarâgi puṭṭida Bammarasaṅgaṃ Lachchiyabarasigaṃ puṭṭida Kâḷarasa Bâḷeyamma-vegaḍe Keḷayabarasi â-Keḷayabarasiya magaḷu Biyabarasigaṃ paḍavaḷa-Goṅga-naṅgaṃ puṭṭida Bâḷeyamma-veggaḍe Balla-veggaḍeya aḷiyan â-Bâḷeyamma-veggaḍeyaru sukha-mukhadiṃ râjyaṃ geyyuttam irda Saka-varsha 1140 neya Bahudhânya-saṃvatsarada Aśvîja-śuddha 5 Bra â-Bâḷeyamma-veggaḍeyaru Kaliseyoḷu śrî-Sômanâtha-dêvara dêvâlyava mâḍisidaru avara pratâpav ent endaḍe ‖ svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-pradhânaṃ aḍiyar-âdityanuṃ

satya-ratunâkaraṃ saraṇâgata-vajra-pañjaraṃ bhaya-lôbha-durla[bha] śrîmatu-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakaṃ para-baḷa-sâdhakarum appa Kumâra-Bâḷeyamma-verggaḍeya parâkramam ent endaḍe ||

nissâṇa-dhvanitaṃ baṭa-sphuṭa-dhaḍamdham-nâda-bhitar ppalar |
nissatvar vvisuṭ ôḍi nâḍa-nagari-bhaṇḍâramaṃ peṇḍiraṃ
susvasthar giri-gauhvarasthar adaṭar mâṟântu tat-khaḍgadiṃ |
susvasthar kkelar emba kautukam id êm prôddâmanô Bâḷemaṃ ||
toḍardaran otti toṇḍaran avuṅki kaḍaṅguvaraṃ kaḷalchi mâr- |
ppaḍeya virôdhiyaṃ tavisi miṟidaraṃ muṟid ânt udagraraṃ |
kaḍe-kaḷak ikki gaṇḍa-gaḷa-gattari-Bâḷema-maṇḍaḷika tâṃ |
paḍedan apâra-śauryya-mahimônnatiyaṃ vasudhâ-taḷâgradoḷ ||
adaṭara gaṇḍan añjadara gaṇḍan adirppara gaṇḍan âjig aḷ- |
kada madavad-virôdhigaḷa gaṇḍan udagrara gaṇḍan adbhutâ- |
spada kadana-prachaṇḍan oḷu-gaṇḍan eraḷ-paḍe-mechche-gaṇḍan em- |
budu kadanôgra-maṇḍaḷika-Bâḷegan-aggada-kâhaḷâravaṃ ||

svasti srîmatu-Bammarasaṅgaṃ Lachchiyabbarasigaṃ puṭṭida Kâḷarasa Bâḷeyamma-verggaḍe Keḷayabarisi â-Keḷayabarasiya magaḷu Biyabarasigaṃ haḍavaḷa-Goṅgaṇaṅgaṃ puṭṭida Bâḷeyamma-veggaḍeya parâkramav ent endaḍe ||

adaṭara gaṇḍan &c. || (*as above*).

sûsuva nettar uṇmuva neṇam porapoṇmuva koḷmiduḷ podaḷd |
âsuram âge sôrvva-karuḷ â-karuḷg âṭipa-baḷḷu baḷḷuvaṃ |
sôsuva-vîrar-aṭṭe bhaṭar-aṭṭeyan aṭṭuva bhûta-kôṭiyind |
âsuram âytu maṇḍaḷika-Bâḷegan ânt irid *âhavâraṇaṃ ||
mûḷeya sanne gâḷe viḍiyal nore-nettaran iṇṭi sokki kaṇ- |
ṇâliya mâle sûḍi balu gaṇḍada daṇḍeyan oppe kaṭṭikoṇḍ |
âḷisi vuṭṭu pandovalan âhavadoḷ naḷidâḍi pâḍidar |
sûḷe maruḷgaḷ ugghaḍisi heggaḍe-Bâḷegan-aṅka-mâleyaṃ ||
balavat-sênâ-nikâyaṃ naḍeyaluk aḍavî-durggam êṃ kâshṭamâtraṃ |
jala-durggam nîra-bîyakk oḍarisa vaḍaneya kôṭegaḷ dhûḷiy-âḷind |
olegalliṅg oydu . lu neṟeyavu giriyand ugra-durggasta-bhûpa- |
chchala ..... kappaṅ-guḍad arasugaḷ âr bBâḷemaṅg añji..... ||

16

At Jambâṇi (same hobli), on a stone at the west sluice of the Gôṭhâne tank.

Barura Bôtapa-Nâyakaru Paridhâvi-saṃvatsarada Âśvija-śu 1 śrîmat-Keḷadi-Channammâjiyavara śrî-guru-Basavapage barasi kaḷuhida kârya | Haḷêpayikada ja.. ...gadadhâra Jambâni Hanumantage Keḷadi-śîme-Dêvasthânada-hôbaḷi Jambâni-grâmadali umbaḷiy âgi ga σ 18 hadineṇtu-haṇavanu biṭṭidêve rêkhe-pramâṇu bhûmiya viṅgaḍisi koṭṭu â-vivarake baravadu | yî-kâgadava sênabôvana kaḍatakke barasi tirigi yivana vaśakke koḍuvudu śrî-Chennammâji-guru-Basavapa-Dêvaru (*others named*).

17

At the same place.

(5 *lines gone*) Paridhâvi-saṃvatsarada Srâvaṇa-śu 4 1 śrîmat-Keḷadi-Chennamâjiyavaru Vîraṇṇage barasi-kaḷihida kârya Haḷêpayikada Jambâni Hûchage Keḷadi-sîme-Dêvasthânda-hôbali Jambâni-

* Perhaps a mistake for *âhavôṅgaṇaṃ*.

grâmadinda umbaḷiy âgi .. 3 .. ru varahâna biṭṭidêve ı rêkhe-pramâṇu bhûmi viṅgaḍisikoṇḍu .. t â-vivarake hujûra baravadu yi-kâgadava sênabôga .....

18

At the same place.

..... Bôrura Bôtapa-Nâyakaru Paridhâvi-saṃvatsarada S'râvaṇa-śu 4 lu śrîmat-Keḷadi-Chennamâjiyavaru Liṅgapage barasi kaḷuhida kârya ı Jambâni Timmage Keḷadi-sîme-Dêvasthânada-hôbaḷi Jambâni-grâmadinda umbaḷiy âgi ga '18 hadineṇṭu-haṇavanu biṭṭidêve ı rêkhe-pramâṇu bhûmiya viṅgaḍisikoṭṭu yi-vivarakke hujûra baravadu ı yi-kâgadava sênabôvara kaḍitakke barasi tirigi yivara vaśakke koḍuvadâgi maṇegâru Happaya (*others named*).

19

At the same place.

namas tuṅga-&c. ‖

śrîmanu-mahâ-maṇḍaḷêśvaraṃ ..... Komâra-Bommarasa..... ..... â-chandrârkka-târam-baraṃ salutam ire tat-pâda-padmôpajîvi ..... rada Kârtika-suda 10 Sukra śrîmatu-Komâra-Bommarasana kûḍa sâ .. ... (*rest effaced*).

20

At the same place.

namas tuṅga-&c. ‖

svasti śrî jayâdy-udaya-S'âlivâhana-śaka-varusha 15 .. ya-Virô..... [Sôma]śêkhara-Nâyakaru ..... voḍêrige vîra ..... bîḍaṃ ..... mainu ..... Nâga-jîya (3 *lines gone*) valage ..... yahudu ..... hoḷibaru ..... Jambâniya-grâmada .. ga 3 mûru-varahana bhûmiyanu (3 *lines gone*) bûchigade birâḍa ... Keñchaṇa ... jaḍi .....

21

At Hennagêri (same hobli), on a stone in the Survey No. 37.

Prajôtpatya-saṃvatsarada Âśvija-śu 10 lu Keḷadi .. Râmarâja-Nâyaka-ayyanavaru Hiriya-Kaliyara Timmana Malarasage koṭṭa nettara-goḍige umbaḷiy âgi .... da Hennagêriya-grâmadoḷage doḍa-gade ı Goḷiya kâneyoḷage bijavari kha 5 kke siddâya ga 3½ manevaḷa saha âgumâḍikoṇḍu sukhadali âḷi bhôgisi baha endu koṭṭa nettaru-goḍageya umbaḷi (*imprecatory phrases*).

25

At Elagaḷale (same hobli), on a 2nd virakal near the aśvatha-kaṭṭe.

Vyaya-saṃvatsarada Mâgha-ba 5 lu śrîmatu-Timmarasayyagaḷu Yiliya Kâme-Nâykana maga Maluge nimma appanu namma râja-kâryyada huyaḷali bidau âgi nâû ninna pâḷakâhal 2½ yipana aḍada kânanu nettara-goḍige biṭṭeû ninna santâna-pârampareyâgi bhôgisi baha endu koṭṭa nettaru-goḍige ‖

26

At the same place, on a 3rd virakal.

Viḷambi-saṃ ı Pushya-ba 11 lu śrîmatu-Keḷadi-Mallê-Gauḍaru Yalagamaḷeya divaru Bommayyamaga-Kâmage koṭṭa nettaru-goḍigeya kramav ent endare nimma Bommiû namma sêvege satta[da]ke nâû Beḷalamattili mattiya ..... naḍa kônege dana-goḍige holavâgi koṭṭeû maṅgaḷa mahâ śrî

27

At Kambaḷikoppa (same hobli), on a virakal near Buḷḷa-Timma-Nâyaka's sugar-cane mill.

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ ..... nissaṅka-malla vairigaḷa ..... śrîmatu-Pombuchcha ..... śvaraṃ ..... para-baḷa-sâ .. karum appa śrîmatu-Kumâra-Bîra-Dêvarasaru sukha..... ..... vataligeya Bayalahaḷige Sôvi-Dêva nâḍu-sâmanta..... ... ya Bôkôra Madaga-Nâyakagaṃ Kariya-Nâya ..... neya S'ârvari-saṃ | Âshâḍha-śuddha-5 Âdivâradandu mârbbalavaṃ taḷit iṛidu ..... kâṛa ... gaṇḍa ..... parâkrama ..... yavonu Bîra ..... âhava-raṅga-bhûmiyoḷu ... gradinda vîra-bhaṭaraṃ tave kond idirânta-vairiyaṃ .... Râmana vîra.vâ.. gaḷ bandu taḷut iṛidu pagevara kondu .. mârbba..... âtana poṛarkeyan â-Ballana .... jôḷavâḷiyiṃ meṛaḍu sura-lôka-prâptan âdaḍ âtaṅge .... hâyid âtanaṃ baṇṇi ..... ḍâtana parâkramaṃ || Râmaya-Nâyakana jôḷavâḷagege mechchi śrîmatu-Kumâra-Bîra-Dêvarasaru kâruṇya-chittârâgi haḷeya ambaḍoya keya haḷi.....

28

At the same place, on a 2nd virakal.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvi-vallabhaṃ mahârâjâdhirâja-paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Bhûlôkamalla-Dêvara râjyam â-chandrârkka-târaṃ-baraṃ saluttam ire || svasti samasta-praśasti-sahitaṃ śrîmaṇ-mahâ-maṇḍaḷêśvaraṃ uttara-Madhurâdhîśvaraṃ Paṭṭi-Pombuchcha-pura-varâdhîśvaraṃ Padmâvati-labdha-vara-prasâdanuṃ mṛigamadâmôda śrîman-mahâ-maṇḍaḷêśvaraṃ Jagadêvarasaru Sântaḷige-sâyiramumaṃ Banavâse-pannirchchhâsiramumaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire | Saka-varisa 1083 neya Vikrama-saṃvatsarada Vaisâkha-suddha 7 Sômavâradandu Eḷereya puṭṭida prabhu Kappa-Gauḍana basarigaṃ haḍavaḷa-Huliyamana tamma haḍavaḷa-Jakkaṇṇaṅgam âtana sati Boppakkagaṃ puṭṭida haḍavaḷa-Boppaṇaṃ bandutaṇava koṇḍâḍutam ire śrîmaj-Jagadêvarasa Avaraguppeyal ire Baṭṭakaḷada Tailaha-Dêva Kolasakarada Sahiveya Malli-Dêvaṃ Balukaṇiyal ippâ Avaraguppeyal oḍḍan oḍḍi tâgid âgaḷu

arid enipa chamatkâramumaṃ |
piriyaroḷaṃ kaḷtu Boppaṇa sara-hatiyiṃ |
dhurad-oḷagûḍida balamaṃ |
suraroḍan irisuvanu nimisârddadin âgaḷ ||

anêkaram koṇḍu sura-lôka-prâptan âdaḍe śrîmaj-Jagadêvarasaru nettaru-goḍegeyâgi gadyâṇa eraḍu biṭṭaru (*usual imprecatory phrases*).

29

At the same village, on a virakal in kân No. 8.

Sarasvatyai namaḥ

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ ..... vairi-maṇḍaḷika-gaḷa-gaṇḍa..... dôr-ddaṇḍa ... âya ..... râya-bêṇṭekâranuṃ ... pratishṭhâchâryya satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ śrî ...-lêśvara-dêvara dibya-śrî-pâda-padmârâdhakaṃ ..... m appa Paṭṭi-Pombuchcha-pura-varâdhîsvara paśchima-samudrâdhipati ..... Bommarasaru || Saka-varusha 1192 neya Sukla-saṃvatsarada Vaiśâkha-bahuḷa-bidige-S'ukravâradali śrîmanu-mahâ-maṇḍaḷêśvaraṃ vairi-Nârâyaṇa ..... mavugaḷeya .. etti naḍadali ..... Machaya-Nâyakana nâyakitiya.....

30

At the same place, on a 2nd virakal.

svasti samadhigata-pañcha-mahâ-śabda mahâ-Mahêśvaraṃ ari-râya-gaṇḍara ḍâvaṇi Kâḍamba-chakravartti Chandâvurada Tailapa-Dêvana maga Kâva-Dêvana pemp ent endaḍe ||

champaka ‖ sirig âtaṃ neley [illegible] vara-satî-Lakshmî-sutaṃ bhâśitaṃ ।
stiranê satya-patâkan êṃ karuṇiyê sâdvargge vajrâlayaṃ ।
taruṇî-nêtra-sugâtranê dharaṇiyoḷ tâṃ .. dôvaṃ raṇâ- ।
jiradoḷ tibra-chamûru-vikramane .. Kâdamba-Rudrâhvayaṃ ‖

..... nisirdda Kâma-Dêvaṃ tanu oḍane śrîmatu-Kâdamba-chakravartti ari-râyara gaṇḍa .... Tribhuvanamalla-Dêvana maga Chaṭṭaya-Dêvana samasta-sênâdhipati Sûryya-vaṃśô .. mahâ .. .. pâḷa râvutta-râya..... Dêvanu chatur-aṅga-balav êrisi kûḍikoṇḍu banduṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ vairi-maṇḍaḷika-gaḷa-gaṇḍa-gatari Birarasana maga Bommarasana pemp ent endaḍe । ... manavâ ..... tannaya janaṃ bhûmika ..... kalâ ... doḷ âvane sôlva vîran-âtmajaṃ pari-ṇata-śastra-sañcha ..... grubava ‖

kanda ‖ raṇade raṇa .... ।
. ṇuvana vû .. ... suḷid uḷidu Bomma ... ।
.. .. echchar ..... ।
.. toḍana ..... Machanu .... ‖

..... saṃvatsarada Jyêshṭha-śudha .. Maṅgaḷavâradandu .....

31

At the same place, on a 3rd vîrakal.

śrî-Gaṇâdhipatayê namaḥ ।
namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaranuṃ mahôgra-vaṃsa-lalâmanuṃ Paṭṭi-Pombuchcha-pura-varâdhîśvaranuṃ śrî-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakanuṃ para-bala-sâdhakaṃ vayiri-maneya bêṇṭekâṛaṃ śaraṇâgata-vajra-pañjaraṃ śrî-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakaṃ para-baḷa-sâdhakarum appa Kôṭi-Nâyakaru-Sômeya-Nâyakaru Hadineṇṭu-kampaṇamaṃ râjyaṃ geyyuttam iralu Mâhaḷi-Nâyaka Jakare-Nâyakan-aḷeya Bittina Ôba-Nâyka S'aka-varusa 1213 Vikruta-saṃvatsarada Vaisâkha-sudda 10.... pativâradalu Eḍagai Vôbaya-Nâya-kana maga Bommeya-Nâyaka .... vaḷi .. taṭṭi .... kâyva..... vôlagada kambhayoḷa hattisi niliki-nôḍuva kaḷavara ..... raṃ kâyva mâṛântaraṃ taḷut iridu vîraraṃ bhaya .... yim kutti iṛidu meṛedu sura-lôka-prâptan âda

32

At the same place, on a 4th vîrakal.

śrî-Gaṇâdhipatayê namaḥ śrî Sarasvatyai namaḥ
namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ śrîmatu-Kâdamba-chakravartti kaligaḷ-aṅkusa Nigaḷaṅka-malla satya-ratnâkara sâhasôttuṅga śaraṇâgata-vajra-pañjara gaṇḍara-ḍâvaṇi śrî-vîra-Kâva-Dêvarasara nirûpadiṃ svasti śrîmanu-mahâ-maṇḍaḷika mâṛukôla-Bhairava śrî-vîra-Javaniya-Nâyakana nirûpadiṃ Jokkûra Mêdima-Nâyakana maga Malugaravaḷiya Kambhasiṅgha Bôḷeya-Nâyakanu Halaniga-nâḍa Maṅg .. ya Mâyi-Dêvana râjyada mêle naḍadu mâḍida parâkramav ent endoḍe । S'aka-varusa 1230 neya Plavaṅga-saṃvatsarada Bhâdrapada-ba-10 Guruvârada dinadalu

jitêna labhyatê &c. ‖
śrî-bhuvanadoḷage cheluva Piyaḷavege huṭi opidaṃ ।
prabhutanadindaṃ śrî-sati-suta-mitrarige surataruv enalu bâḷdaṃ ।
Kambhasingha-Bôḷeya-Nâyakaṃ ‖

jayame jhaya bâp arare bhâgure raûtô-râûtora karaka madavad-yu[va]-maṇḍaḷikar ellâ ।
âyati-geṭṭu bhaṭatanadi poguḷutav êm ippar endu lôkav ellâ ।
â-enutikke maṇḍaḷi-Kambasinga-Bôḷeya-Nâyakam ॥
arida tale suriva nettaru ।
karuḷgaḷa baḷi kâlu sutti morava peṇaṅgaḷa ।
maruḷa-paḍe uṇḍu taṇidavu ।
sura-lôkava sûregoṇḍa-Bôḷeya-Nâyakam ॥

Bôḷeya-Nâyakana vîragallu niluvali Nâkitiyu Nâgayanu mâḍida dâna gô-dâna...keya Râmanâthadêvarige koṭṭaru śrî

33

At the same village, on a vîrakal in Venkana Durga's back yard.

svasti samasta-praśasti-sahitam śrîmanu-mahâ-maṇḍaḷêśvaram ..... rum appa Bira-Dêvarasara kumâra Bommarasa (*rest illegible*).

34

At Channiganatôṭa (same hobli), on a stone near the Lakshmî-Nârayaṇa temple.

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1498 sâvirada-nânûra-tombhatt-eṇṭaneya parivartanegeyâda Yîva-saṃvatsarada Kârtika-śu 10 lu śrîmatu-Lakshmî-Nârâyaṇa-dêvara pâdakke Yîśara-Dêvanu binnahav endu amrutapaḍi-śrî-kâryagaḷige biṭṭa svâsti-vivara (*rest contains details of gift, signatures of the donors ; and usual final verses and phrases*) śubham astu nirvighnam astu maṅgaḷa mahâ śrî

35

At Keḷadi (same hobli), on a mâstikal in Kôdaṇḍî's back yard.

Saka-varusha 1341 nê Vikâri-saṃvatsarada Mârgasira-su 1 S'a Dêva-Râya-Oḍeyaru stira-râjyam geyyuttam irda-kâladalu ..... Keḷadiya Kariya-Timmê-Gauḍanu svargastan âdali âtana madavaḷige Râmakkanu mahâ-satiy âdaḷu śrî

36

At the same village, on a vîrakal in the Râmêśvara temple.

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Pombuchcha-pura-varâdhiśvaram mahâ-Ugra-vam ..... dêvî-labdha-vara-prasâdaram mṛigamadâ (3 *lines gone*) bhujâ-daṇḍa-prachaṇḍa .. praśasti-sahitam śrîman-mahâ-maṇḍaḷêśvara Tribhuvana-malla bhuja-bala-pratâpa Sântiya-Dêvarasaru Sântaḷiya-sâyirava eraḍum sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire S'aka-varisha 1112 ne .. saṃvatsarada Chayitra-sudha । (*rest effaced*).

38

At the same village, around the dîpamâle-kambha of the Vîrabhadra temple.

namas tuṅga-&c. ॥

..... S'ivappa-Nâyakaru ..... rmmadinda râjya-paripâlaneya mâḍuta S'âlivâhana-śaka-varusha 1603 neya Durmmati-saṃvatsarada Vayiśâkha-śu 7 yu Guruvâra Bokkasada Sidda-Basappayyanavara mukhântra pratishṭheya mâḍisida dhvaja-stambhada sêve । .....

39

On a copper plate in possession of pûjâri Tôṭayya.

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1594 neya Virôdhikritu-saṃvatsarada Vayiśâkha-ba 1 lu śrîmad-Edeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-prâtishṭhâpaka-

S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru | S'ivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakaru | Keḷadi-Vîrêśvara-dêvara pûjâri Bhadrana maga Basava | Mâdana maga Bhadrage saha koṭṭa umbaḷi tâmbra-śâsanada kramav ent endare | nîvu hêḷikoḷal âgi | Keḷadi-sîmeya Âdirante-grâmadinda pûjâri-Basavage (*here follow details of gift*) hanneradu-varahânu mûru-haṇavina bhûmiyanu umbaḷige S'ivârpitav âgi biṭṭev âgi yi-bhûmige neṭṭa gaḍi-kallinoḷagâda bhûmiya pûrva-mariyâdeyalli âgumâḍikkoṇḍu nimma santâna-parampareyâgi anubhavisi bâharu yendu koṭṭa śâsana.

śrî-Sadâśiva

40

At the same village, copy of a tomb stone near the basti.

śrî-Vitarâgâya namaḥ svasti samasta ..... śrî-mahâśraya Keḷadîya Kâma-Gauḍaru .... svargastan âdanu

41

At the same village, on a copper plate in possession of Nâgêndra-bhaṭṭa.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1554 neya Prajôtpatti-saṃvatsara-Srâvaṇa-śu 10 yallu śrîmad-Yaḍava-Murâri Kôṭe-koḷâhaḷa visuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhairava-Nâyakara putrar âda Vîrabhadra-Nâyakaru Kâśyapa-Gôtrada Bôdhâyana-sûtrada Yajuś-śâkheya Keḷadi Murugundada Tirumala-bhaṭṭara makkaḷu S'ambhuliṅga-bhaṭṭarige koṭṭa bhû-dâna-tâmbra-śâsanada kramav ent endade (*here follow details of gift*) svâsteyanu nimage S'ivârpitav âgi koṭṭev âgi î-tôṭakke salluva sarvva-svâmyavannu prâku-mariyâdeyalli âgumâḍikkoṇḍu nimma santâna-parampareyâgi â-chandrârkka-sthâyigaḷ âgi sarvvamânyav âgi anubhavisikkoṇḍu baruviri yendu koṭṭa bhû-dâna-tâmbra-śâsana

âditya-chandrâv &c. || (*usual final verses*).

śrî-Veṅkaṭâdri

42

At Tâḷaguppe (Tâḷaguppe hobli), on a pillar of raṅga-maṇṭapa in the Kadambês'vara temple.

śrî echchara-gaṇḍa Gharuḍôjana magaṃ Kaṭukôjana tanayaṃ Châvuṇḍôjar-âchâri vairi-bhêruṇḍa gôtra-pavitra satru-bhayâvahaṃ śâstra,karmmî î-dêvâlyava mâḍidanu

44

At the same village, on copper plates in possession of S'ivaliṅgaiya's son-in-law Vîrappa.

(Ia) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1583 neya S'ârvari-saṃvatsarada Mârgaśira-ba-10 lu śrîmat-sajjana-śuddha-S'îvâchâra-sampanna dyâvâ-prithvi-mahâ-mahattina vaḷagâda Tâḷagupeya mathada Akipêṭe-Gurusiddha-dêvara aru Basavaliṅga-dêvarige śrîmad-Eḍeva-Murâri Kôṭe-koḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Râya-Nâyakara prapautraru Saṅkaṇa-Nâyakara pautraru Siddhappa-Nâyakara putrarâda

Veṅkaṭappa-Nâyakarû koṭa-kraya-dâna-dharma-śâsanada kramav ent endare nimma kaya aramanege kraya ga 700 yêḷunûru-varahana tegadukoṇḍu Tâḷagupe-sîme-vaḷagaṇa Tâḷagupe-grâmda kâluvaḷi Mêlaṇamâgi-grâma gurugaḷa kere jaḍu saha S'ivârpîtav âgi (*Ib*) biṭṭev âgi â-grâmake prâku-rêkhe tôṭa sidhâya (*here follow details of gift*) yeppattu-nâlku-varahannu nâlku-haṇav-aḍahu-bêḷe grâmavanu gurugaḷa kêre jaḍu saha yidake neṭa liṅga-mudre-kallîna vaḷagâda bhûmiyanu S'ivârpitav âgi biṭṭev âgi yî-bhûmiyalli tôṭa-gade-hakalu-muntâgi âgâmiya mâḍikoṇḍu yî-bhûmige saluva catur-gaḍi-vaḷaguḷa nidhi-nikshêpa-jala-pâśaṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyali âgumâḍikoṇḍu nimma śishya-paramparey âgi â-chandrârka-sthâyigaḷ âgi maṭha-dharmavanu naḍasikoṇḍu sukhadim anubhavisikoṇḍu bahiri yandu koṭṭa kraya-dâna-dharma-tâmra-śâsana

âdîtya-chandrâv &c. ‖ (*usual final verses*).

śrî-Veṅkaṭâdri

45

At Baradavaḷi (same hobli), on the vîrakallu-kaṭṭe.

śrî-Gaṇapatayai namaḥ

namas tuṅga-&c. ‖

[....]chakravartti gaṇḍa-bêruṇḍa huli-gaṇḍa Pâṇḍya-Râjâ-pratishṭhitaṃ Hoysaṇêśvara-dêvara divya-śrî-pâda-padmârâdhakaṃ Nârasiṅga-[dê]vara kumâra Ballaḷa-(de)Dêvaru Hosagundavaṃ koṇḍu Kôṭi-Nâykanaṃ hiḍikoṇḍu âneyaṃ koṇḍuhôda maru-varushaṃ Gaṅgeya-sâhaṇiyamêle yetti naḍatandu kappavaṃ bêḍi Siriseyali biṭṭu Kaḍabaḷaliṅge dhâḷiyam ikuvuduṃ ‖ śêri samasta-Kadamba-chakravartti Châḷukya-chakravartti Satyâśraya-kuḷa-tiḷaka Nigaḷaṅka-malla gaṇḍa[ra]-ḍâvaṇi Jayanti-Madhukêśvara-dêvara dibya-śrî-pâda-padmârâdhakaṃ Kâva-Dêvarsa-mahâ-pradhânaṃ Jagadâḷa Gaṅgeya-sâhaṇi kâduvalli para-baḷa-siṅga Barade[va]ḷiya Madi-gauḍanaṃ karadu nêmavaṃ koḍuhuduṃ mahâ-prasâdam endu siṃhanâdaṃ geydu.. Saka-varusha 1222 neya Sârvvari-saṃvatsarada Pusya-suddha 11 Guruvâra-dandu Baradavaḷḷiya Mâḷa-gauḍana maga Râma-gauḍanu Râ ..... ḍa maga para-baḷa-siṅga Madi-gauḍanu aledu kudareyaṃ tividaḍe keṭṭudu Ballâḷa-Dêvana môhara murid ôḍi Kaḷugâraha]]a muṭṭal aḷu-kudureyaṃ tividu hoydu hoysikoṇḍu taḷt iridu meredu Gaṅgeya-sâhaṇi bâḷug endu Baradavaḷḷiya Râmanâtha saraṇ endu sura-lôka-prâptan âdanu kalla geysidavaru Kiṛiyayya Madukagauḍa Kâḷa-gauḍanu âtana tâyi Mêchi-gauḍi âtana tamma Kâmayanu ‖ kalla kaḍidâta Kaliseya Râmôjana maga Madhukôja kalla barad âta Baradavaḷḷiya Bêḷa"jiyana maga Mêchi-jîya ‖

46*

At the same village.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka varusha† 1223 nê Vijaya-saṃvatsarada Vaiśâkha-sudha. 5 yallu śrîmad-Yadava-Murâri-kôḷâhaḷa-biridâṅkita Hara-guru-bhakti-parâyaṇarâda śrîmatu-Keḷadi-Vîrabhadrappa-Nâykara putrarâda Vîrabhadra-Nâykaru S'iravante-vaḷagaṇa Baradavaḷi-nâḍa-Bomma-gauṇḍage baradukoṭṭa śâsana prâku Mâluve-grâmaṅ.. mbaḷi-maṭhake uttârâ saluta barutay iddallih â-svâmiyavaru Kalyâṇake hôgutêv enta Miṭalukoppada Channavîra-gauṇḍa Keḷadi-Vîra-gauṇḍage sahâ grâma sâguvaḷi-mâḍikoṇḍu namage salatakka haṇa-nâṇya ga 60 .... aravatu-nâlku-haṇa aḍḍu-bêḷeyanu sandâya-mâḍikodiy enta gottu-mâḍikoṭṭu hôdamêle yî-Keḷadi-Vîra-gauṇḍanu Channavîra-gauṇḍage yâhottu-bhûmiyannu avage vṛiti koṭṭu barutay iddalli Pramâti-saṃvatsarada Mâgha-śuddha 3 yallu Kalyâṇake hôda svâmiyavaru bandu namma grâmada haṇa-lekkhâchâra prakâra koḍiy enta kêḷidalli Keḷadi-Vîra-gauṇḍanu hêḷiddu Miṭlakoppada Channavîra-gauṇḍanu taḍige haṇa adey enta hêḷiddarinda svâmiyavaru Vîra-gauṇḍana karakoṇḍu doregaḷa samipakke bandu hêḷikoṇḍalli yî-Channavîra-gauṇḍana makkaḷa hiḍidukoḍiy enta appaṇe âdrinda â-Channavîra-gauṇḍana makkaḷu yibbaru parâriy âgi kelavu-divasada mêle Baradavaḷi-grâmadallu

* From a copy supplied by the villagers. † So in the copy.

yî-Channavîra-gauṇḍana makkaḷu Channa-gauṇḍa Kolla-gauṇḍa yibbaru bandu Baradavaḷi Bomma-gauṇḍa-Chavaḍa-gauṇḍarige nâmage yallu sthâḷav illa anâtharuv enta hêḷikoṇḍadridna nânu sthaḷadallu vabbâta nimage yibbarigû makkaḷu pâramparyav âgi ninage ga 6 ... ninage bhûmi-yannu anubhavisikoṇḍu sarakârada haṇavannu tettukoṇḍu bahadu yandu koṭṭu iṭṭukoṇḍalli Keḷadî-Vîra-gauṇḍana makkaḷu Bhadra-gauṇḍanu .. Mâlave-gauḍaru yibbarannu Baradavaḷḷiyalli yidhâru yanta gottuhâki hiḍiyalike bandalli Baradavaḷi-Chavaḍa-gauṇḍa Bomma-gauṇḍa sahâ avara mêle kattimâḍidalli heṇamayav âgi yî-gauḍara magaṇu maḍiduhôda-vartamânaû kêḷi doregaḷu karaśi vichâriśi Baradavali-Chavaḍa-gauṇḍana kaiya Channavîra-gauṇḍana makkaḷu yî-kartaranne koḍiyanta appaṇeyâdalli Chavaḍa-gauṇḍanu Channavîra-gauṇḍana makkaḷu koḍuvavanalla yanta hêḷikoṇḍadrinda svâmiyavarige salatakka haṇavannu koṭṭubiḍi yanta doregaḷa appaṇey âdrinda svâmigaḷu bhûmi avarige oppisikoṭṭ ârabya yî-tithige salatakkaddu ga 27..... vannu koṭṭubiḍu yanta appaṇe âdalli svâmiyavarige daṇḍaviṭṭu ishṭu koḍalâre yanta hêḷikoṇḍalli avaru dayamâḍi varahake daraṇa-prakâra koḍu yanta dayapâlisi yî-Channa-gauṇḍa Kolla-gauṇḍa yibbaranna makkaḷôpâdiyalli pâlane-mâḍikoṇḍu banni yanta svâmiyavara koṭṭalli doregaḷu yidê-prakâra sannadu baradukoṭṭu yî-riti Vîrabhadrappa-Nâyakaru barasi koṭṭa sanadina prati

47

At Huṇasûru (same hobli), on a vîrakal in front of the Sômês'vara temple.

Vîśu-saṃvatsarada Mârgaśira-ba[hu]la na 9 Budhavâra-dina śrîmatu-Huṇisûra Hanubara Râmaṇṇanu Ayisûra huyyali biḍanu âtana madavaḷige Râmâyi vîra-mâstiy âdali nilisida vîragalu baradâta Kalasiya Vîrôja maṅgaḷa mahâ śrî

48

At Sirûru (same hobli), on a vîrakal in front of the Basavaṇṇa temple.

svasti namas tuṅga-&c. ||

śrî jayâbhyudaya-S'aka-varuśa 1375 neya Bhâva-saṃvatsarada Jêshṭa-śu 12 Budhavâra-dina Sirûra gauḍara maga Râma-gauḍarû Ayi-gauḍaru ..... mutti iṛidalli kaḍidâḍi bid .. âtana madavaḷige Chiya-gauḍiya kûḍi sahagamanava mâḍidaru avar ibbarû yî-guruna sâyujyavan eyididaru śrî śrî

49

At Maratûru (same hobli), on a vîrakal in the Survey No. 1.

śrîmanu-mahâ-maṇḍaḷêśvara maṛukôḷa-Bhayirava svâmi-vañchakara gaṇḍa kaḷigaḷ-aṅkusa husuvara sûla nigaḷaṅka-malla maṛeyo .. .. a-pañjaraṃ Banavaseya Madhukêśvara-dêvara dibya-śrî-pâda-padumârâdhakanu Bhaṅki-Nâyaḳaru dayaṅ-geyta dhura-jayaṃ geyivali Kaṭaka-Dêva-manatana maneya pradhânigaḷu Achhava Satyadarasana aḷiya Bhaleyabhaleya Bidireya Kañchhayanuṃ Baṅki-Nâya ..le eti bandu Banavaseya-paṭṭaṇake bandu biṭṭali Baṅki-Nâya ..... badaḷa êṛi bandu maṇiya . ṭiyali biṭidali Muruvatu ... dana maganu Gaṇapayana tammanu maṇḍaḷika ..... gaḷa .. aramane-gôṇṭayara .. ḍaḷaka .... Bammyanuṃ Guṇḍana kiriya-satiyara .. di .... kaḷa .. 9 ga Bhaleyabhaleya Bidireya gôṇṭeyan iṛida moda ..... êrida kudureya kutida Manmatha-saṃvatsarada Vaisâka-mâsadada Dasami-Sanivâ .. da madyânadali ka .. yitu âḷa tividu kudureya tividaṃ kaḷuva Bhammayanu Bham .. Nâyaka .. gendu sura-lôka-prâpitan âda || Gaṇapaya ....

50

At the same village, on a mâstikal in the Survey No. I.

svasti śrîmatu-S'aka-varuśa 1377 neya Yiva-saṃ Âśvayija-śudda 10 Ā lu Mâravatûra Gaṇapa-gauḍara maga Bomma-gauḍaru svarggastan âda âtana maḍavaḷige Bommi-gauḍi sahagamana mâḍidaḷu maṅgaḷa mahâ śrî

51

At Kânale (same hobli), on a stone at the main entrance.

namas tuṅga-&c. ‖

svasti śrîman-mahârâjâdhirâja râja-paramêsvara śrî-vîra-pratâpa Dêva-Râya-mahârâyaru Vijayanagariyalu suka-râjya geyuttidda kâladalu S'aka-va 1354 neya Virôdhikṛitu-saṃ S'râvaṇa-ba 30 Maṃ Chandraguttige saluva .. ryy amahaḷḷiya .. ya Bomma-gauḍaru svarggastar âdaru avara maḍavaḷige Bommi-gauḍi. .. yi kûḍe sahagamanava mâḍidaru śrî

53

At the same village, on a copper plate in possession of the Paṭel.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1597 neya Ānanda-saṃvatsarada Srâvaṇa-ba 10 llu śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddapa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharmmapatniyarâda Channammâjiyavaru Andige-sîme Sâtagere-grâmadallu Basava-Liṅgammâjiyaru maṭava kaṭṭisi śaraṇu mâḍida Vaśikṛitada maṭada Navilugundada Daśamukhada Basavaliṅga-dêvara śiśyaru Sânta-Mallikârjuna-dêvarige barasi koṭṭa śâsanada kramav entendare Andige-sîme Tâvaregopada-grâmadinda (*here follow details of gift*) aravattu-vare-varahana grâmavanu Sivârpitav âgi biṭṭev âgi ¦ yi-grâmake naṭṭa liṅga-mudre-kallin-oḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu maṭa-dharmake biṭṭa yettina mânya ayidu naḍelu aḍake ¦ meṇasu-jhallipaṭṭa kobari-kavâḍa muntâda-miḍisina-saraku horatâgi akki-bhatta-râgi-yaṇṇe-tuppa-kâyi-bella-viḍuḷa.bûsa-muntâgi Yikkêridurggada hôbaḷi Miṭṭada-teḷagaṇa suṅkada ṭhâṇegaḷalli yettugaḷa-varṇa-vayasa baresi hêrikoṇḍu huṭṭida haṇavininda sahâ maṭa-dharma naḍasikoṇḍu nimma śisya-pâramparyav âgi anubhavisikoṇḍu bahudu yandu koṭṭa dharma-sâsana

âditya-chandrâv &c. ‖ (*usual final verses*).

śrî-Sadâśiva

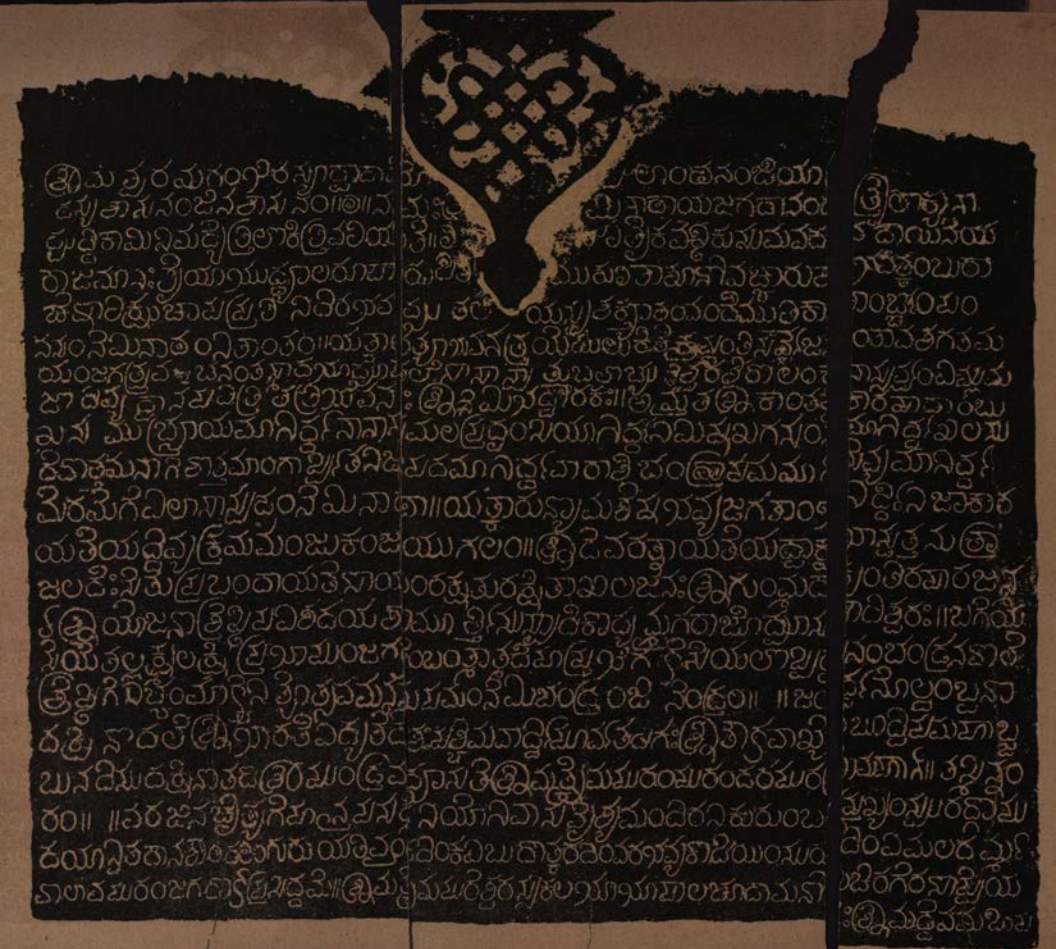
54

On a stone near the Chaukada-kere on the way to the Gôvarddhana-giri.

.... re yaraḍu śrî śubham astu

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa sâ 1544 neya Durmmati-saṃvatsarada S'râvaṇa-śu 10 llu ¦ śrîmattu Keḷadiya Veṅkatappa-Nâyaka-ayanavaru dharmadi râjyavannu âḷuttâ yidda kâladalu ¦ Gôvardhana-giriyalu yida sênabôva Viśvâmitra-gôtrada Aśvalâyana-sûtrada Ruku-śâkheya Hattimattûra Kâmadêva-bhaṭṭâra pautrara Jambûra-sîmeya Niṭṭilligeya Timmarasayyana dharmapatni pativrate Kônammanavara putra Kônappanu Gôvardhana-giriya keḷage Gêrasoppege hôha mârggadalu śrî-Kṛishṇa-prîtiy âgi dharmake tegisida Chaukada-kere (*usual final verse*).



GÔVARDHANGIRI PILLAR INSCRIPTION, EAST FACE (Sa. 55)

55

At Gôvardhanagiri (same hobli), on a bronze pillar in front of the Venkataramana temple.

(*East face*) śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jiyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
namaś śrî-Nêminâthâya jagad-ânanda-dâyinê ।
yad-buddhi-kâmini-madhyê trilôki trivalliyatê ॥
lilâghrâtaikavalli-kusumavad abhavat kambur ârâjamânaḥ
śaiyâbhûd vyâla-rûpâ jhaṭiti mukuḷitâ tûṇivach châru-śârṅam ।
Pañchêshôr ikshu-châpa-pratinidhir abhavad bhû-talê yasya śaktyâ
taṃ vandê mukti-kântâ-vaśa-gata-manasaṃ Nêminâthaṃ nitântaṃ ॥
yat-kântyâ bhuvana-trayê chulukitê Kṛishṇanti sarvvê janâḥ
sarvvaṃ Vishṇu-mayaṃ jagat pravachanaṃ tasmâd abhûd bhûtalê ।
sô'smân pâtu Balô'chyutêśvara-śirôlaṅkâra-pâdâmbujô
divya-dhvâna-pavitrita-tri-bhuvanaḥ śrî-Nêmi-bhaṭṭârakaḥ ॥
amṛita-śri-kântam âgird akhila-sukha-samuchhrâyam âgirdda nânâ- ।
samala-pradhvaṃśiy âgirdd animisha-khaga-saṃsêvyam âgirdda dêvô- ।
ttaman âg Îśôttamâṅgârppita-nija-padam âgirdda vârâśi-chandrô- ।
pamam âgirdd i-nijâkârame Ramege vilâsâspadaṃ Nêminâthâ ॥
yat-kâruṇyam aśêsha-Bhavya-jagatâṃ bhâsvat-tanutrâyatê
yad-divya-krama-mañju-kañja-yugaḷaṃ śrî-dêva-ratnâyatê ।
yad-vâk-paṅktir apâra-janma-jaladhêḥ sêtu-prabandhâyatê
sô'yaṃ rakshatu rakshitâkhiḷa-janaḥ śrî-Gummaṭâdhîśvaraḥ ॥
bageyal śrî-Yôjana-śrêshṭhipa-viśada-yaśô-mûrtti susphâṭikôdyan- ।
mṛigarâjôdghâsanaṃ chandranavol eseye tal-lakshma-Lakshmî-prabhâ-puñ- ।
jagaḷ embant âtma-dêha-prabhegal eseyal oppirdd nold Ambvaṇa-śrê- ।
shṭige nichchaṃ mâḷke nityôtsavaman anupamaṃ Nêmichandraṃ Jinêndraṃ ॥
Jambû-dvipa-mahâbja-dakshiṇa-daḷê śrî-Bhâratê vidyatê
dêśaḥ paśchima-vârddhi-pûrvva-taṭagaḥ śrî-Tauḷavâkhyô mahân ।
tasminn Ambu-nadî-su-dakshiṇa-taṭê śrî-puṇḍravad bhâsatê
śrîmat-Kshêmapuraṃ Purandara-pura-prakhyaṃ sphurad-gôpuraṃ ॥
vara-Jina-chaitya-gêha-nṛipa-sadma-niyôgi-[..]vâsa-vaiśya-man- ।
dira-nikurambadiṃ vimala-dharmma-dayânvita-dâna-śauṇḍarim ।
guru-yati-vṛindadiṃ kavi-budhôtkaradiṃ vara-Bhavya-kôṭiyiṃ ।
suruchira-Gêrasoppeyavol âva-puraṃ jagadoḷ prasiddhamê ॥
śrîmat-Kshêmapurêśvaras sakala-bhû-bhûpâla-chûḍâmaṇiḥ
śrimad-Dêva-mahipatir vvijayatê sad-râja-vidyâ-patiḥ ।
yênâkâri Kalau mahêndara-vishayaṃ śrî-Gummaṭâdhîśitur
llôkâtyadbhuta-mastakâbhishavaṇaṃ janmâbhishêkôpamaṃ ॥
â-mahârâjan-anvayam ent endode ॥
jalanidhi-rêkhe patra-vaḷayaṃ vana-vêle su-kêsaraḷi bhû- ।
taḷame navâ nbujaṃ nija-yaśaṃ viśaran-makaranda-gandham u- ।
jvaḷa-Jina-dharma-sûryyanin alarchchidudaṃ nija-hasta-padmad ।
taḷedu su-lleyind arebar â-puramaṃ nripar âḷdu pôgaluṃ ॥
ant aganya-puṇya-nidhigaḷuṃ kali-mukha-hasta mâvaniy-aṅkakâra kaṭhâri-Triṇêtrâdy-anêkânvartthabirudâvaḷi-virâjamânaruṃ Sôma-vaṃśa Kâśyapa-gôtra-pavitrarum enisida aneka-bhûpâlakar â-puraman âḷda baḷiyaṃ ॥

tasmin Kshêmapurê nṛipas samabhavat sad-vaṃśa-muktâ-maṇiḥ
têjô-râśir achintya-nirmmalataras trâsôjjhitâtmôdayaḥ ।
sad-vṛitta-prathita-sphurad-guru-guṇa-sthânaṃ jagad-bhûshaṇaṃ
śrîmad-Bhairava-bhûpatir jJina-mata-kshirôda-râkâpatiḥ ॥
tad-anuja-vara-ratnaṃ Bhairavâkhyas tatô'bhût
tad-avaraja-śaśâṅkaḥ śrîmad-Amba-kshitîśaḥ ।
tad-ubhaya-narapâbhyâṃ uttarê Sâḷva-mallaḥ
samabhavad avanîśas tat-kanîyân mahîyân ॥
budha-jana-sura-dhênuḥ Sôma-vaṃśâbja-bhânuḥ
kṛita-Jina-ratha-yâtraḥ Kâśyapôdâra-gôtraḥ ।
vara-kali-mukha-hastaḥ sad-guṇa-vrâta-śastas
Triṇayana-paṭa-bhallaḥ śô'bhavat Sâḷva-mallaḥ ॥
paśchât Sâḷuva-malla-Râya-nṛipatêḥ śrî-bhâginêyâgraṇiḥ
saptôpâya-vichâra-châru-chatura-śrî-Dêva-Râyô'bhavat ।
śrîmat-Paṇḍita-Râya-râja-guru-sat-pâdâbja-pushpandhayaḥ
saptâṅgôunata-vaibhavâḍhya-nagari-râjyaika-rakshâmaṇiḥ ॥

(*south face*) tad-bhâginêyô'jani Sâḷva-mallas
tasyânujô'bhûd vara-Bhairavêndraḥ ।
yau lôka-puṇyêna tarâṃ vibhâtâṃ
Jinêndra-chandrâv iva satpathêśau ॥

vṛi ॥ samarâmbhôrâśiyo| suttuva suḷigaḷ iv embante nin êrid aśvô- ।
ttamadindaṃ vêḍeyaṅgaḷ pasarise ripu-râjêndrar êṛirdda mattê- ।
bha-mahâ-vâji-vrajaṅgaḷ paḍagugaḷavol arddalke nuṅguttam irkkuṃ ।
kramadiṃ tvat-pâda-yugmaṃ makara-yugadavol Sâlva-malla-kshitîśa ॥
śrîmad-Bhairava-bhûpa-Mêrum anisaṃ .. sarvva-dêvâlayaṃ
sad-gô-maṇḍalam âbhramaty api yam aspriśhṭvâ dvijêśaṃ karaiḥ ।
tan manyê tavaka-pratâpa-savituḥ sâmyaṃ cha sâdrâmbarô
nâhaṃ nâham iti prakampita-tanuḥ satyâpayaty aṃśumân ॥

ant atiprasiddhar âda Yuvarâjar enisida irvvar-aḷiyandiriṃ bhakti-yuktar âda uḷida râja-kumârariṃ daṇḍôpanatar âda anya-maṇḍaḷikarind ôlagisikoḷpaṭṭa Dêva-Râyaṃ Tuḷu-Koṅkaṇa-Haive-muntâda bhûmaṇḍalamaṃ bhûmaṇḍal-Âkhaṇḍalan enisi âḷuttaṃ irêṃ ।

â-poḷalôḷ śrî-Dêva-ma- ।
hîpâla-supâlitôru-têjômânya- ।
vyâpita-râja-śrêshṭhi Ra- ।
mâ-parivṛiḍhan irppan Ambvavaṇa-śrêshṭhi-varaṃ ॥
âtana kânte śîla-guṇavante kalâ-guṇavante Jaina-mârgg- ।
âtata-chitte dharmma-para-vitte jana-stuta-vṛitte sat-kula- ।
khyâta-surûpe san-mati-kalâpe vinirggata-kôpe endu dhâ- ।
trî-taḷam oppe Dêvarasiyaṃ poguḷguṃ guṇa-ratna-râśiyaṃ ॥

avar-irvvar-anvayam ant endoḍe ॥ śrîmad-râjâdhirâjam Banavasi-pura-varâdhîśvaram Koṅkaṇa-Haiva-râjyâdhîśan appa Chandâûrada Kadamba-kula-tilaka Kâmi-Dêva-mahârâjana daṇḍâdhinâtha Kâmeya-daṇḍâyakana su-putra Râmaṇa-heggaḍegaṃ Râmakagaṃ puṭṭida ashṭa-putraroḷage atiprasiddhan âda Yôjana-śrêshṭhige Taṅga[illegible]um Râmakkanum emba irvaru kula-vadhugaḷ âdar avaroḷu Taṅgaṇaṅge Râmaṇa-srêshṭhi[illegible]makkaṅge Kalpa-seṭṭiyum emba tanujar âdar avaroḷ kûḍi ॥

kaṃ ‖ priyatameya dayvadindaṃ | nayana-dvayadinde vaktram oppuva-teradiṃ |
jayad-aṅkad-âne danta- | dvayadind esevantey oppidaṃ Yôjaṇṇaṃ ‖

va ‖ ant enisida Yôjaṇa-srêshṭhi śrimad-Anantanâthana chaityâlayamaṃ Kshêmapuradoḷ kaṭṭisi antam-illadirdda kîrtti-puṇyakke neleyâgirddu antya-kâladoḷ tanna râja-śrêshṭhi-padaviyaṃ tanna putrarig oppisi sura-lôka-prâptan âdan ittalu ‖

kaṃ ‖ Râmaṇa-seṭṭiya tanujaṃ |
Kâmanibhaṃ Tammaṇâṅkan âtana tanayaṃ |
śrî-mahita-Nâgapâṅkaṃ |
bhûmîśvara-mânyan âdan aide vadânyaṃ ‖

va ‖ â-Nâga-seṭṭiya kula-striyar âr endoḍe Sâtamanuṃ Nâgamanum endu yirvvar âdaru Nagarî-râjyadoḷ prasiddham âda Kudura-puradoḷ puṭṭida sarvva-têjô-mânyadind eseva Tôḷahaḷa-baḷiya â-Sâtammagaṃ Haṭṭigana-baḷiya â-Nâgappa-śrêshṭigaṃ Tôṭiyaṇṇa-seṭṭiy emba suputran âdaṃ ‖ mattaṃ Nâgamanvayam ent endoḍe ‖

kaṃ ‖ yidu Sirige tavarmaney eni- |
sida Nagarî-simey âda Mâgôḍoḷ pu- |
ṭṭida Daṇḍuvaḷiya sobagina |
modal enisidan alte Narasa-Nâyakan embaṃ ‖

ant enisida Narasaṇa-Nâyakkaṃ tanna janma-sthânam âda Mâgôḍoḷu chaityâlayamaṃ kaṭṭisi śrî-Pârśva-tîrthêśvararan alli pratishṭheyaṃ mâḍisi chatur-vvidha-dânakke yathâyôgyam âgi kshêtrâdikamaṃ koṭṭu puṇyake bhâjanan âdaṃ ‖ mattaṃ âtana mommagaḷu Mârakkanaṃ Haive-râjyakke mukhyavâda Hariyaṭṭeya-simege banda Antaravaḷiyalli huṭṭida Haṭṭigana-baḷiya Nêmaṇa-seṭṭige koḍe avargge vuṭṭida Nâgamanaṃ â-Nêmaṇa-seṭṭi tanna sôdaraḷiya Nâgappa-seṭṭige dhârâ-pûrvvakaṃ koḍe ‖

vṛi ‖ pati-chittânuguṇa-pravarttanadin atyâścharyya-saukaryya-saṃ- |
yuta-sîlônnatiyiṃ Jinêndra-pada-pûjâsakta-sad-bhaktiyiṃ |
satatôtsâha-sudânadiṃ para-hita-vyâpâra-châturyyadiṃ |
kshitiyoḷ Nâgaman ântaḷ uttama-yaśaḥ-saubhâgyamaṃ bhâgyamaṃ ‖

kaṃ ‖ â-Nâgappa-śrêshṭhigam |
â-Nâgammaṅge puṭṭidar ssutar irvvar |
bhû-nutan Ambvaṇar emb î- |
dânônnata-Malli-seṭṭiy emb î-pesariṃ ‖

va ‖ ant â-Nâgappa-śrêṭṭi putra-kaḷatra-mitraroḷ kûḍi sukhadin irddaṃ ‖ (*west face*) mattam Ambvaṇa-śrêhṭiya kula-strîyar âr endoḍe Mallamanum Dêvarasiyum emb irvvaroḷ Dêvarasiya anvayam ent endoḍe ‖ dhareyol negaḷte-vaḍeda piri-Yôjaṇa-śrêshṭiya putra Râmaṇa-seṭṭiya sâpatnaṃ Râmakkâmbâgarbhâbdhi-chandran enisida Kallappa-śrêshṭi dâna-pûjâdi-sat-krityaḍiṃ dharaṇiyoḷ prasiddhan âdaṃ ‖

kaṃ ‖ Kallapa-seṭṭiya tanujaṃ |
Pullaśarâkâra-Yôjaṇa-śrêshṭi-varaṃ |
sallalita-yaśaṃ Jina-pada- |
pallava-kamaṇiya-bhakti-latikâbhôgaṃ ‖

ant atiprasiddhan âda râja-śrêshṭiy âda Yôjaṇa-śrêshṭige Togarasiyoḷ puṭṭida Holeyabaḷige śrêshṭan âda Dêvi-sâvantana vaḍahuṭṭida Paṅkanabaḷiloḷu chaityâlayamaṃ kaṭṭisi dharmmaṃ mâḍi prasiddhan âda Bidaru-nâḍige mukhyan âda Mâbu-gauḍana taṅgi Vîrakkan emba kannike vadhuv âge â-Yôjaṇa-śrêshṭi sukhadin iruttaṃ tanna pitṛi Kallappa-śreshṭiya niyôgadiṃ Kshêmapuradoḷu

chaityâlayamaṃ dvi-talam âgi kaṭṭisi keḷagaṇa neleyoḷu śrî-Nêmîśvarana pratimeyaṃ mêgaṇa neleyoḷu śrî-Gummaṭanâthana pratikṛitiyaṃ pratishṭeyaṃ mâḍisida â-Yôjana-śrêshṭiya kîrttiya mûrttiyante puṇyada puṇjadant irdda â-chaityâlayam ent endoḍe ।

vṛi ॥ Hari-vaṃśârishṭanêmi-sthira-nivasanadind Ûrjjayantâdriyiṃ bhâ- ।
skara-ratna-sparśa-kûpônnatiyin anudinaṃ Rôhaṇâdrîndramaṃ bhâ- ।
sura-Saudharmmâgamarshi-sthitiyin amara-sailêndramaṃ sat-patâkô- ।
tkaradiṃ nâṭyâṅgamaṃ pôlt esavudu bhuvana-svâmi-Nêmîśa-vâsaṃ ॥

ant eseva chaityâlayamaṃ kaṭṭisi sukhadin iruttaṃ â-Yôjana-śrêshṭi tanagaṃ Vîrakkaṅgaṃ puṭṭida sutaroḷu ।

kaṃ ॥ Saṅgarasaninde kiriyaḷu ।
maṅgala-guṇi Kallapâṅganindaṃ piriyaḷ A- ।
naṅgana jaya-siriyante ma- ।
naṅgoḷipa Natakkan emba kanyâ-ratnaṃ ॥

va ॥ â-kannikeyaṃ Baṭṭakaḷada seṭṭikârarolu mukhyan enisida saṅghakôchchaṃ .... holeyoḷu chaityâlayamaṃ kaṭṭisi dâna-pûjâdigaḷind ati-prasiddheyâda Kañchadhikâriya peṇḍati Mâḷadhikâritige puṭṭida Pârisaṇadhikâriya taṅge Gumnaṭa-dêvigaṃ puṭṭida Kañchaṇa-seṭṭige vivâha-purvvakaṃ koḍe

kaṃ ॥ ây-irvvarigaṃ puṭṭida- ।
ḷ âyata-jalajâkshi Dêvarasiy emba tâṃ ।
Kâyaja-râyana môha-sa- ।
hâyada śaktiyavol eśeva rûpônntiyiṃ ॥
âkey-anujâte Madana-pa- ।
tâkeyavol janada manada koneyoḷ nimird â- ।
lôke sute puṭṭidaḷ si- ।
lônnate Malli-dêviy emb î-pesariṃ ॥

â-(a)Natakkaṃ int-oppuva peṇ-makkaḷ irvvaraṃ paḍadu ayar-irvvaroḷ piriya-magaḷu Dêvarasiyaṃ tanag aṇṇan âgal vêḍirdda Nâgappa-śrêshṭiya maga Ambuvaṇa-śrêshṭige vivâha-pûrvvakaṃ koḍe ।

kaṃ ॥ Ratiyuṃ Ratipatiyuṃ Śri- ।
satiyuṃ Śripatiyuṃ irppa-teradiṃ bhôga- ।
stitiyan anubhavisuttaṃ Jina- ।
matadoḷ ati-priyar âgi sukhadind irddar ॥

va ॥ ant â-dampatigaḷ irvvaruṃ sukhadin irutam ondânondu-divasaṃ vandanâ-bhaktiyiṃ Nêmi-Jina-chaityâlayakke bandu ।

vṛi ॥ jana-nêtra-bhramarâvali-kusumitôdyânaṃ munîndraugha-chi- ।
tta-navînâmburuha-prabhâta-samayaṃ vidvaj-jana-stôtra-di- ।
vya-nadi-pûra-Himâchalaṃ nija-mahâ-saundaryyam end emba saj- ।
janatâ-saṃstuti ninnoḷ ên amarddudai śrî-Nêmi-tîrthêśvara ॥

emb ivu modalâda stutiyiṃ Nêmi-svâmiyaṃ stutiyisi muni-vṛindârakaraṃ bandisi baḷiyaṃ abhinava-Samantabhadra-muniyiṃ dharmmamaṃ kêḷdu manade goṇḍu â-dampatigaḷ-irvvaruṃ tamage puṇyârthav âgi tamage ajjanâda Yôjana-śrêshṭi kaṭṭisida Nêmîśvarana chaityâlayada munde mânastambhamaṃ mâḍidapev endu gurugaḷige binnavisi tamma gṛihakke pôgi tamma vaḍavuṭṭidar âda Kôṭaṇa-seṭṭi-Malli-seṭṭi-muntâda bândhavânumatadiṃ tamma voḷeyan enisida Dêva-bhûpâḷange î-dhammagâryyavan echarisi â-mahârâjan-anumatadiṃ chatus-saṅghad anumatadiṃ (*north face*) śubha-dinadoḷ kâṃsyamaya-mânastambhamaṃ mâḍisidapev endu niśchayisirppannegaṃ ।

kaṃ ‖ kamaliniyum kumudiniyum ।
kramadiṃ kâsâra-lakshmig udayipavol śrî- ।
sama-Dêvarasige puṭṭida- ।
r amam ene Padmarasi Dêvarasiy end irvvar ‖

ant irvvaru-suteyaraṃ paḍedu ade-śubha-sakunam âdante kâṃsyamaya-mânastambhamaṃ mâḍisi â-chaityâlayada munde pratishṭheyaṃ mâḍisidaru । â-(mâ)mânastambhakke

kaṃ ‖ ponna-kaḷasamane mâḍisi ।
sannuta-Padmarasi-Dêvarasi irvvar ttâṃ ।
unnata-mânastambhakey ।
unnatiyâgippa-terade padapind ittar ‖

â-mânastambham ent endoḍe ‖

vṛi ‖ bharadiṃ janmâbdhiyaṃ dânṭisuva yara-mahâ-dharmmam end emba pôtakk ।
uru-kûpa-stambham Ambâṅkana viśada-yaśaḥ-paṭṭikâ-stambham embant- ।
ire mânastambham â-kûṭadoḷ eseva chatur-jJaina-bimbâṅghri-pûjâ- ।
parikîrṇnâsphâra-pushpâñjaliyol eseyud î-vyôma-târâ-kadambaṃ ‖
śrîman-Nêmisvarôdyaj-Jina-griha-puratah prasphurat-kâṃsya-mâna-
stambhaṃ sadd-hêmakumbhaṃ śubham abhinava-Sâmantabhadrôpadêśât ।
Nâgappa-śrêshṭhi-putraḥ sphurad-uru-vibhavâd Ambvaṇa-śrêshṭhi-varyyaḥ
sad-dharmma-chchhatra-daṇḍaṃ pramudita-manasâkârayad bhûri-śôbhaṃ ‖
antu mâna-stambhamaṃ mâḍisidaru ‖

56

At the same place, on a stone forming the basement of the Is'vara temple.

Gôvarddhana-giriya dêvasthânava gaidantâ âchâri Pommuchada Veṅkaṭayya

57

At the same place, on a stone in the Âñjanêya temple.

svasti ‖ śriman-Nârâyaṇâkhyâna-lâñchhanaṃ vâñchhita-pradaṃ ।
jîyâd Râghava-bhaktasya śâsanaṃ Hari-śâsanaṃ ‖

.. man-mahâ-maṇḍalêśvararu Chenna-Bhairâdêviyammanavaru Nag[ari]-râjya-Haive-Tuḷu-Koṅkaṇa-muntâda râjyavanu pratipâlisuta(m)v iddandina Śaka-varsha 1485 neya Dundubhi-saṃvatsarada Kârttika-śu 10 Guruvâradalli ‖

Śiraseya Bammarasêndrana ।
vara-suta Nallâmbikâ-tanûjaṃ suguṇaṃ ।
Hari-bhaktan atyudâraṃ ।
Giriyaṇan end enipa pesariṃ vikhyâtaṃ ‖

int enisida Haḷigêriyalli huṭṭida â-jîyara baḷigi samarttarâda Râmaṇa-Seṭṭiyara mommaga Giriyaṇa-Nâyakanû Hanumantêśvara-dêvaralli tânu mâḍida dharmmakke barasida śilâ-śâsanada bhâshâ-kramav ent endare ‖ Gôvarddhana-giriya Hanumantêśvara-dêvaralli naḍada dharmmakke sâsanâṅkitav âgi biṭṭukoṭṭa kshêtrada vivara (*here follow details of gift*) mattaṃ śrimat-parama-haṃsa-parivrâjakâchâryya-varyya pada-vâkya-pramâṇa-pârâvâra-pâriṇa yama-niyamâdy-ashṭâṅga-yôgânushṭhâna-sampannaru bhôga-varddhana .. -paurushâdhishthitar aha Kantheya-Râmachandra-Sarasvati-śrî-pâdaṅgaḷa kaiyyalli nânu mûlava mâḍikoṇḍa (*here follows details of gift*) samratapadiya dharmmakke naḍasikombudakke Hanumantêśvara-dêvarê karttaru yandu .. nirala benada vṛittiya vyavahârakke koṭṭa nûra-tombhattu-mûru-vare-varahananu Mêlaṇûra samânârddha-vṛitti .. Hanumantêśvara-

dêvaralli naḍava dharmaki Giriya-Nâyakanu tanna tri-karaṇa-śuddhiyinda hiraṇyô .. pûrvvaka âgi â-chandrârkka-sthâ..... ..... sahita..... ta śâsanânkitav âgi biṭṭu..... śilâ-śâsanakke .... (*usual final verses* ..... riya-Nâyakana vappa śri

58

At Maḷali (same hobli), on a stone behind the Padmâvati basti.

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara paramabhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-vijaya-râjyam uttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttum ire ‖ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Banavâsi-pura-varâdhîśvara Jayanti-Madhukêśvara-dêva-labdha-vara-prasâda mṛigamadâmôda ..... Mahâbala-dêva-pâdârâdhaka para-baḷa-sâdhaka śaraṇâgata-vajra-prâkâri śrîmat-Tribhuvanamalla Malli-Dêvarasaru Haivey-aynûru Mâhaḷigeyuma Koṇḍarade Kabbunâḷige Nâlkaṟum-bâḍa Mogala-nâḍ initumaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iralu Hoysaḷa mahâ-daṇḍâgi Mâhaḷigeg ettidalli śrîman-mahâ-prabhu Bêḍukaṇiya Chûra-gâvuṇḍan-agraja Bâgiyabbarasigaṃ Bidirûra Bikarasaṅgaṃ puṭṭida mahâ-viraṃ Hâkarasa Saka-varshada 1066 neya Rudhirôdgâri-saṃvatsarada Kârttika-suddha 1 Âdivâradandu hasty-aśva-ratha-padâti-balamaṃ taḷt iṛidu daṇḍan ôḍisi sura-lôka-prâptan âda (*here follow details of gift and usual final phrases*).

etida kudareya daḷamaṃ ।
suttida kâlâḷan âṅke mâḍ iṛid eḍeyo ḷ ।
mattaṃ khyâtaṃ tirroḷi- ।
d attaḷaga râhutarâ ... samaraṅgaṇado ḷ ‖
ara-gachchida nâlegeyuṃ ।
pareda kurupanoḷda ka ..... . vâsurav âgal ।
dharey oḷu biḷdar pêḷuva ।
paramârthaṃ hâkigelasa samarâṅga... ।

.....huttau êṛi hulu-gachchidaraṅge .... bîraṃ ‖ Âḍagiṃ Bayaṇa-magaṃ .... nettara kaḍalaṃ kuḍid înṭi harasi ..... nagiḍupa .....

60

At Yiḍuvaṇi (same hobli), on a stone in the Pârs'vanâtha basti.

śrî-Pârśva-Tîrthêśvarâya namaḥ nirvvighnam astu ‖

śrîmat-parama-gambhira-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

śrî-pañcha-paramêshṭibhyô namaḥ ।
namas tuṅga-&c. ‖

svasti samadhigata-bhu[va]nâśraya śrî-pṛithvî-manô-vallabha mahârâjâdhirâja râja-paramêśvaran Âśvara-kuḷa-tilaka śrîman-mahâ-Virupâksha-mahîrâyaru râjyavanu sukha-saṅkathâ-vinôdadiṃ pratipâḷisuttam iddalli śrîman-mahâ-prabhu Maleya-huli-mârttâṇḍan Iḍigay-eṇṭu-daṇḍigeya maneyara gaṇḍa śrîman-mahâ-prabhu Ayisûra Munduvaṇṇa-Nâyakara vara-kumâra Bhairaṇṇa-Nâyakaru Horuguppe Hebbayaḷa-nâḍanu pratipâḷisuttam iddalli Iḍuvaṇiya Baliya-gauḍara maga Nagira-ṭhâvina Anevaḷige agragaṇyar-appa koḍe-haḍâ dîpa-mâleya kambha aṅka-ṭeṅke-muntâda-têja-mânyavanuḷḷa Haivaṇṇa-Nâyakaru Bukkaṇṇa-Nâyakara liya Mâḷakka-Nâyakitiyara maga âhârâbhaya-bhaishajya-śâstra-dattâvadhâ[na]rum appa Pârisa-gauḍaru tamma voḍaya Bhayiraṇṇa-Nâyakarigû tamagû puṇya-vṛiddhi-yaśô-

vṛiddhyartha-nimittav âgi tamma Dânamûlada-sîmeya Yiḍuvaṇeyoḷage śrî-Pariśva-tîrthaṅkara-chaityâlayavanu mâḍisidanu tan-muhûrttake śubham astu ‖ svasti śrî jayâbhyudaya-S'âlivâhana-Saka-varsha 1395 neya Nandana-saṃvatsarada Vaiśâkha-śuddha 13 yandu sûryya-pratishṭhey âda gha 2 ḷigeyalli chatus-saṅgha-samanvitadiṃ pañcha-kalyâṇa-mahôtsâhadiṃ su-muhûrttadiṃ śrî-Pârśva-tîrthêśvarara pratishṭheyaṃ Bhairaṇṇa-Nâyakara kâruṇya-vara-prasâdadiṃ Pârisa-gau[ḍa]rû tamm oḍêru Bhairaṇṇa-Voḍeyarigû tanagû abhyudaya-nisrêyasa-sukha-prâpti-nimittav âgi mâḍisidudakke bhadraṃ śubhaṃ maṅgaḷaṃ ‖

svasty anavarata-vinamad-amarêndra-mauḷi-mâṇikya-mayûkha-bâlâtapa-vilasita-pâdâravinda śrîmad-anâdi-saṃsiddha-prasiddharum appa Yiḍuvaṇiya śrî-Pârśva-tîrthêśvararige Maleya-huliya mârttâṇḍan Iḍigay-eṇṭu-daṇḍigeya manneyara gaṇḍa ubhaya-Nânâ-Dêśigaḷge tavarmmaney âda Ayiśvaryya-pura-varâdhîśvara śrîman-mahâ-prabhu Bhairaṇa-Nâyakaru tamma amma Siru-mâdêviyavarigû tamagû tamma kâruṇya-vara-prasâdadiṃ sêveyaṃ mâḍuttaṃ yida Pârisa-gauḍarigû puṇya-vṛiddhi-yaśô-vṛidhyartha-nimittavâgi koṭṭa dharmma-śâsanada bhâshâ-kramav ent endare ‖ nâû âḷuttaṃ yida Horaguppe Hebbayala-nâḍoḷagaṇa Appu-gauḍana Jakkaṇana pâla kuḷa ga 2 ☍ 2 : kshâradalû yippattu-yaraḍu-haṇavina kuḷavanu śrî-Parśva-tîrthêśvarara nitya-pûjâ-mahôtsâhakke amrutapaḍi yaraḍu-hottina hiriya-dêvara hâla-dhâre Mrutyuñjaya-chakra-pûje pañchâmrutada abhishêka S'iddha-chakra-pûje siddhara hâla-dhâre aḍake yale gandha dhûpa eṇṇe vâdya-muntâda samasta-pûjâ-vechchake nâvu sôma-sûryya-grahaṇadalli dhârâ-pûrvvakadim biṭṭu koṭṭa yi ga 2 ☍ 2 haṇavina kuḷa-sthaḷada vṛitti-bhûmigaḷa vivara (*here follow details of gift*) yint î-vṛitti-bhûmigaḷa chatus-sîmegaḷind-oḷagâda modala siddhâyi î-modala siddhâya adakke banda aḍake-yale-muntâda Horaguppe Hebbayala-nâḍôpâdiyalli banda nânâ-upôtra munde yênu banda hadike-hodake-muntâgi ellavavanû nâû namma strî-putra-jñâti-sâmanta-dâyâdânumatadiṃ namma sva-ruchiyiṃ chandra-sûryya-agni-vâyu-sâkshiyâgi.... ṇṇa-Nâyakara vara-kumâra Bhairaṇṇa-Nâyakaru barasikoṭṭa śilâ-śâsanakke maṅgaḷa mahâ śrî śrî (*here follow usual final verse, and details of gift*).

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varsha 1396 neya Vijaya-saṃvatsarada Kârttika-śuddha 5 Budavâradalu svasti śrîmad-Vâdîndra-Viśâlakîrtti-bhaṭṭâraka-svâmigaḷa vupadêśadinda svasti śrîman-mahâ-prabhu-Muṇḍuvaṇṇa-Nâyakara kumâra Bhairaṇṇa-Nâyakaru tavage abhyudaya-niśrêyasa-sukha-prâpti-nimittav âgi Maḷeyakhêḍada Nêminâtha-svâmigaḷa nitya-pûjâ-mahôtsavakke biṭṭa dharmma-śâsanada kramav ent endare (*here follow details of gift*) namma strî-putra-jñâti-sâmanta-dâyâdânumatadindalû nâû namma sva-ruchiyinda chandra-sûrya-vâyu-agni-sâkshiy âgi Bhairaṇṇa-Nâyakara kumâra Yimmaḍi-Bhairavêndranû barada śilâ-śâsa[na]kke maṅgaḷa mahâ śrî ‖ (*usual final verses*).

Indraḥ pṛichchhati chânḍâlîṃ kim idaṃ pachyatê tvayâ ।
śvâna-mâṃsaṃ surâ-siktaṃ kapâlêna chitâgninâ ‖
dêva-brâhmaṇa-vittânâṃ balâd apaharanti yê ।
têshâṃ pâda-rajô-bhityâ charmaṇâ pihitaṃ mayâ ‖

(*usual final verse*).

6

At Âtavâḍi (same hobli), on Nandikambha in front of the Nandigôḷis'vara temple.

śrî namas tuṅga-&c. ‖

svasti śrîmatu-prasasti-sahitaṃ Ballaḷa-Dêvarsuy Erupeya-da[ṇ]ḍ[an]âyka pradhâna Sântaḷigeyan êkachhatradiṃ râjyaṃ geyyuttam irppa Saka-varsha 1229 neya Plavaṅga-saṃvatsarada Jyêshṭha-su 7

Mam Âṭavaḍiya Hemmaḍiga mâḍi Siddhanâtha(da)-dêva-pratiseṭhaya mâḍi amrutapaḍige koṭṭa bhûmi ..... ondu bharaṇa tôṭa ishṭuvanu .. ḍâḍi davasa honnage dâna gaṇḍige mûlav âgi biṭṭa pura (*usual final imprecatory phrases*) maṅgaḷa mahâ śrî

63

At Hosûr (same hobli), on a vîrakal in the village site of Kuṇṭugôḍu.

namas tuṅga-&c. ‖

svasti śrîmatu pratâpa-chakravartti śrî-vîra-Râmachandra-Dêvarasara vijaya-râjyôdaya 1205 Chitrabhânu-saṃvatsarada Mâgha ..... ḍaḷêśvaraṃ ..... maṇḍaḷikara gaṇḍa .. .. riya Bîramana ... kisalu..... Nañja-Dêvarasana nâma .... besedey emb â-prastâvadoḷaṃ ‖ kala pupahâra mâḍi Bîraman-aṅganeyar .. harisi bandu sêseya tumbalu bandu niṭanu Râya .. koṇḍâḍaḷu raṇava hokkan âḷu hôgalu..... da vîrana harigeya .... koṇḍu tân âradu horakkêri ..... kaligarante ..... kesi madav êrida ..... pratime paśchima ..... ṇadoḷag idirânt â-vairi-bhaṭara serasege muṭṭidoṭṭi ..... ḷaṃ nôḍa-meṭṭi ṭôrida sûriya-maṇḍaḷa ‖

paritandu vayari-subhaṭaru ।
vuravaṇiyindal âvati ..... baḷaluttaṃ ।
siri-Saṅkaranali manadali ।
paribhâvisi maḍidar anâḍe .. ḍiya vrata ..... ‖

antu ..... sur-lôka-prâptan âda ‖ â-vîrakke mechehi Tammarasaru ..... ya nettara-goḍige Mudave-Nâyakittige ‖ maṅgaḷa mahâ śrî

66

At Tumbi (same hobli), on a stone to the west.

..... chandra-châmara-châravê ।
trai ..... ‖

..... mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍaṃ nuḍidante gaṇḍaṃ Râya-Murâri Sôvi-Dêva-vijaya-râjam uttarôttarâbhivriddhi-pra ..... mânam â-chandrârkka-târam-baraṃ saluttam ire Vikrama-saṃvatsara-Manmathada Vaiśâkha-śuddha-daśami-Sômavâradallu tat-pâda-padmôpajîvi । svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Paṭṭi-Pombuchcha-pura..... raṃ Padmâvati-dêvi-labdha-vara-prasâdaṃ S'ântarâdityaṃ sakaḷa-jana-stutya arasa .... raṃ maṇḍaḷika-jaga .....Dêvarasar êka-chchhatradiṃ râjyaṃ geyyuttam ire .... ji-vijita-mâḍe । ma..... moneyoḷ iriya bandan endu ..... sukhadiṃ Sântaligeya sâyirava sukha-saṅkathâ-vinôda .. Jagadêvarasana chittava paḍedu â-vûra suttalu ..... (*rest illegible*).

67

At Malâbeṅkaṭavaḷḷi (same hobli), on a vîrakal to the west.

namas tuṅga-&c. ‖

svasti samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ ..... Billêśvara-divya-śrî-pâda-padumârâdhakanum appa Bommarasana râjyôdayada Saka-varushada 1025 neya Chitrabhânu-saṃvatsarada Vaiśâkha-ba 5 Bu svasti samasta-prasasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ aḷiya Bîrarasanu Maleya-Nâyakaraṃ kûḍikoṇḍu Hosagundake vôgalu bandalli ।

ṇaḍoḷu .. rasa karisi birudaru nôḍalu eṇisade yindina koḷa ..... suttin iṟvud endu page yallân ittaṃ ‖ saṅgaṭa ..... kama .. baṇṇipa ... ḍila nirutaṃ ‖ avarindeyo ..... kâḍi vara-baṭara ..... lara .. ḍiga nirutaṃ ‖ ..... palabaran iṟidu biddudakke ¦ namm arasa Bommâ-Dêvaru pradhâna-Kôṭe-Nâyakaṃ modalâgi .. ddaḷiyalu vondu-Sivane-keyanu â-Mudeyaṇaṅge yumbaḷiya tôṭavu (*usual final phrases*). maṅgaḷa mahâ śri śrî-gurubhyô namaḥ ¦

68

At Sâtaḷalu (same hobli), on a vîrakal in the old village site.

namas tuṅga-&c. ‖

Immaḍi-Dêva-Râya-mahârâya Vidyânagara-sthar âgi sad-dharmmava pâlisuttâ Male-râjyada paṭṭaṇa-vâraṇakk Eḷiva-Maḷagan âneyaṃ naḍasuhôge Naḍaṅgiri-nâḍa Râjada maddina sêveyiṃ naḍasuttida mahâ-prabhu Bayicha-gauḍanuṃ ¦ svasti śrî S'aka-varusha *sâvirada mûnûṟ-eḷpatta-mûr-saṃs-tarad abdada Durmatiyoḷ Âshâḍa-mâsada śuddha-pâḍya ..... sâvoḷala Bayichaṇa-sat-prabhu râja-bhânu-lôkâ .... v endu kâṇan ambal avaruṃ kolaley .... vîra-svarggamaṃ ¦

69

At the same place, on a 2nd vîrakal.

namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ Râmchandra-Dêvara besaḍiṃ Śâtuvaḷiya Timmanu haḍapadavaru sahitaṃ svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ ..... Sômanâtha-dêvara dibya-śrî-pâda-padmârâdhakanuṃ para-baḷa-sâdhakanum appa Kumâra-Bommarasaṃ nija-râja-Râmachandra ..... avara .... balav ârasi hiḍidu koledu naḍe tale .... tâ-dêviya .....

70

At the same place, on a 3rd vîrakal.

namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ śrîmatu Râmachandra-Dêvara besaḍiṃ Sâ ... ya Ti .. manu haḍapadavaru sahitav âgi svastî samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ a .. nta-gâṇa birudar-aṅkusaṃ gaḷa-gaṇḍa-gatari śrî-Sômanâtha-dêvara divya-śrî-pâda-padmârâdhakanuṃ para-baḷa-sâdhakanum appa Kumâra-Bommarasaṅg idir âgi mârvvalaṅ .. kiva geydu .... koḷateydu â-mahâ-baḷav ârasi hiḍidukoṇḍu .. bada .....neyadoḷu .... yara hiḍidu ... châryyanu Sômanâtha-Nâykaraṃ (3 *lines gone*) neya Dhâtu-saṃvatsarada Âśvîja-śu 5 Ma Âvinahaḷḷi..... Nâyiṇḍa Bomma-Nâyka ..... turiyalu tâ taḷudu ..... mattu nidu.. i sikkida mattaṃ Nâgaya ..... sanda .....anti ṟidu kudure mûram mutti Bommayya-Nâyka bidadu kaṇḍu tirigi Nâgaya-Nâyka ..... laḷu taḷt iṟidu biddu sura-lôka-prâptan âdan adakke Naḍagoḍada sâ .. .. Sivalôkya ..... makkaḷu paḍuge maṅgaḷa mahâ śrî ..... mahâ-Nâgiyana gôtra aḷipa-lokade ‖ svasti samasta-praśasti-sahitaṃ ja ..... tâgala voguḷu biṭid vadineṇṭu-kampaṇa kaṇḍe siddhâyaman idâvaṇa Baḍagi-nâḍavaru namm-ôḷâḷu bese ariya .... yarasa koḍugev endu Âvinahaḷiya Balenâḍ av-eraḍu-nâḍanû kûḍe koṇḍu Aṅkeya-Nâyakana nâḍeyana toḷaloḷage koṇḍudun â-dêvi tamm arasa .... nilsidapa vanakke ûra gaṇaviya mâḍidake .. ôjaṃ ..... ve ruvari ..... yan âgi Harivoya koṭṭaru koḍadava mant âḍi ..... śrî

*So in the original.

71*

At Senige (same hobli), on a virakal in Tamma's field.

namas tuṅga-&c. ‖

svatti samasta-praśasti-sahitaṃ samadhigata-pañcha-mâhâ-sabuda mahâ-śrîmanu-mahâ-maṇḍaḷêśvaraṃ Vanavâsî-pura-varâdhîśvaraṃ mârkkôla-Bhairavaṃ jaggad-orbhbha-gaṇḍaṃ Kadamba-kaṇṭhîravaṃ Kirtti-Dêvana paḍâvaḷa Goravarâ Kittigana bhaṇṭaṃ śâmanta-Kuppa...vâgadoḷu puṭṭida Seṇuvageyalû puṭida dhîvarâ paḍâvaḷa Bhilla-Bharmmana putra gôtra-pavitraṃ vairi-ga...śappaṃ kûḍi kâduvavairi-nâyakara gaṇḍaṃ sâmanta-Kupaṃ Kadambaralli sâmanta-vittiyaṃ paḍedu yainûrâḷiṅge Bhânavâse-pannirchchâsira Perddoṛe gaḍiyâgi manneyamaṃ koṇḍu duṭṭa-nigrahaṃ viśishṭa-pratipâḷanaṃ geyidu ‖ tân âge paḍâvaḷa-Kittiganalli śâmi-santôsam illadey Iṇḍabhaḷiyagaṭṭa-dugga ..... bhatâdoḷu bîḍaṃ kaṭṭi suka-samkathâ-vinôdadiud iraluke Yaḍe-nâḍa gâvuṇḍaṃ Pâlugaṭṭada Dâśi-Seṭṭi Dûgûra Nâgaṃ Jambâniya Âjyânna-gâûṇḍaṃ Kâlûvattiya Bharmma-gâûṇḍaṃ nambenuḍidu kritaṃ geyudû kayya seṛeyaṃ koṭu yoḍagoṇḍu peggalu âṇḍâḷamaṃ mêgâḍambhâramaṃ koṭṭu yidiralû bandu kai-mugidû kâṇisikoṇḍu yenage nîṃ magan âgâlû vêkam endaḍe karem oḷḷit endu magan âgaluke nambhisi kolalu ‖ Vijistu-saṃvachchara-suda-trayôdasi-titi-Bhudavâraṃ Svâtînakshatrad andu Kâḷabhe-Nâyakitti tannâ purûsaṅge kallu niṛisi kûḷaṃ kaḷadu | nambhidârddhanâ kaiyalû śettu kritârttan âden endu śâmanta-Kuppaṃ paḍavaḷana pegalaṃ meṭi sura-lôka-prâptan âgalû ‖ sâmanta-Kuppana tamma..... Nâyakaṃ pageya..... riśha-Nâyakara gaṇḍa (*stops here*).

74

At Hosamane attached to Kipadi (same hobli), on a mastikal in the Kôṭe field.

svasti samasta-praśasti-sahitaṃ śrîman-mahârâja râja-paramêśvara śrî-vîra-Dêva-Râyaru sukhaṃ râjyaṃ geyva kâlada S'aka-varuśa 1343 da Sârvari-saṃvatsara-Kârttika-suda 7 Sô | śrîmatu Sabuḷiga-Châma-gauḍarasanu sabâyitaru tuṛu seṛeya hiḍidalli â-Châma-gauḍaru seṛe-tuṛuva maraḷichi maḍidavanu Hadaseya Bîra-gaûḍanu hâyda hoysikoṇḍu bidalli âtana maḍavaḷige Gaurâyi sahagamanava mâḍi vîra-svarggava paḍedaru yî-sâsanava baredavanaṃ Karaûra Viraḷyanu kala mâḍidâta Hariyakopada Dugôja

77

At Matti (same hobli), on a stone in Dyâvappa's field.

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ arasaṅka-kara[ga]saṃ birudar-aṅkusa mûrtti-Nârâyaṇa śrîmatu-Billêśvara-dêvara divya-pâda-pâdumârâdhakarum appa Tamasi-Sômaya Nâyaka-Kôṭe-Nâykanu Matigana Billeyana Bammeya-Nâykanaṃ karasi Haṇaḍeya ṭhâṇântarak ene-.... koṭṭu hôguta Kânahaḷeyali gamanisid âga | Saka-varusa .... dene Vyaya-saṃvatsara-Mâgha-mâsa-sudha 7 Vaḍavâra Nârasiga ..... tuṛu seṛeya koṇḍuhôdalli Billeyana Bamme-Nâyaka raṇava geyat ..... ḷu kuṛiya hiṇḍige huli hâyidante mutti .... .dêva-lôkake sanda Maṭiganalli S'ivane umbaḷi idaṛoḷage tapidaru Vâraṇâsiyali kavileya kondaru ..... Baveya-Nâyaka dêva-lôka-praputan âda maṅgaḷa mahâ śrî śrîman-mahâ-maṇḍaḷêśvaraṃ arasaṅka-karagasa gaḷa-gaṇḍa-gatari virôdha-maṇḍaḷikara gaṇḍana-daṇḍa-sauṇḍa Koṅkaṇage bêṭakâṛa maleya .. taḷatu macharisuvara mantake sûḷa hêsuva gaṇṭaḷa-gâḷa kanagake bisade chavariya gaṇḍaṃ Siṅgôjana Bîma mâḍida kalla..... maṅgaḷa śrîyu

*The orthography of this is very bad.

78

At Seṇige (same hobli), on a vîrakal near the Râmês'vara temple.

śrî-Gurubhyô namaḥ śrî-Sarasvatyai namaḥ śrî-Gaṇâdhipatayê namaḥ | śrî-Nîlakaṇṭha saraṇu | śrî-Nârâyaṇa saraṇu | śrî-Kshêtrapâḷa saraṇu |

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ maṇḍaḷika-gaḷa-gaṇḍa-gattari Kumâra-Bammarasaru Bidirûru Maḷaḷige dhâḷiyan ikkidalli suṭṭu sûṛeya koṇḍu bandalli kallav eraḍa tanna garvva.. raṇya-verasi bandu Liṅgadamakkiyalli aḍḍahôdu tale-bâḷaṃ geḍisidalli Seṇigeya Bammeya-Nâyakanu mande meṛadu bâhalli tirigi kuḍuṛeya kutti bidda || Krôdhana-saṃvatsarada Chayitra-sudha-êkâdaśi-Sômavâra-Pûrvvâbhâdrapade-nakshatrad andu dêva-lôka-prâptahan âdaṃ || Bâseya Bommakka Bommeya-Nâyakana kûḍe kichcha hâyidaḷû || vondu-Sivane-keyi Bommayyakaṅge umbaḷiy âgi Bîrarsa koṭṭadu heṇṇa-dâna kambaḷiya Bommarasa koṭṭa â-umbaḷi kambaḷi heṇṇige dâna svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ maṇḍaḷika-gaḷa-gaṇḍa-gattari vîra-Bommarasara vijaya-râjyôdayada hanneraḍaneya Sukula-saṃvatsaraḍa Kârttika-sudha-trayôdaśi-Śukravâradandu â-Bomyeyya-Nâyakana taṅge .. ṛiyara Bayichana heṇḍati Siriyabbe mâḍisi niliśidu kallu maṅgaḷa mahâ śrî

79

At Guḷehaḷḷi (same hobli), on a stone in the Kâna-Mallês'vara temple.

svasti śrî Vikramâditya-bhaṭaraka ... Chendugoḷi vaḷiyarâdili .. ḷigaḷge koṭṭa bhûmi-vivara (*here follow details of gift and usual imprecatory phrases*).

80

At Âvinahaḷḷi (same hobli), on a stone in front of the Râmaliṅga temple.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara bijayarâjyaṃ saluttam ire samadhigata-pañcha-mahâ-śabda mahâ-maṇḍa[ḷê]svaran uttara-Madhurâdhîśvaraṃ Paṭṭi-Pomburchcha-pura-varêsvaraṃ Padmâvatî-labudha-vara-prasâdaṃ sahaja-mṛigamadâmôdan arasaṅka-gajaripu ..... nissaṅka-malla ripu-hṛidaya-sella nêrvvara gaṇḍaṃ pratâpa-mârttaṇḍa budha-janâdhâra châturî-chamatkâraṃ Śântarâditya sakala-saṅgharsha-Nârâyaṇan anavarata-dharmma-parâyaṇaṃ Pârvvatî-vallabha-charaṇa-sarasiruha-bhṛiṅga mahâ-mahimôttuṅga samastarâjâvaḷi-virâjar appa śrîman-mahâ-maṇḍaḷêsvaraṃ Râya-Sântara-Dêvaruṃ || samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêsvaraṃ uttara-Madhurâdhîsvara Paṭṭi-Pomburcha-pura-varâdhisvaraṃ Padmâvatî-labdha-vara-prasâdaṃ kastûrikâmôdaṃ Permmaḍi-Dêvar-âdêśa-pêsaṇa-Vinatânandana gaṇikâ-Mukunda-nandana maṇḍaḷika-gandha-gaja-Bhîmaṃ chalad-aṅka-Râmaṃ nêrvvara gaṇḍa sauryya-mârttaṇḍa Vânara-dhvaja-virâjamânan anûna-dâna-Kâninaṃ śrîmat-Tribhuvanamalla-Dêvamana-raṅjanaṃ vairî-mada-bhañjana tulâpuraśâśvamedha-kratu-mahâ-dâna-pârâvâragaṃ śrîman-mahâmaṇḍaḷêsvaraṃ Tribhuvanamalla-S'ântara-Dêvaruṃ Râya-Sântara-Dêvaruṃ Sântaḷige sâsiramaṃ tribhôgâbhyantara-siddhiyiṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ Sântarabîḍinoḷ sukha-saṅkathâvinôdadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi bhṛitya-chintâmaṇi

vṛitta || vidita-guṇâḍhyan embudu budha-stutan embudu satya-vâkyan em- |
budu su-charitran embudu yaśôñchitan embudu sundarâṅgan em- |

budu Manu-mârggan embudu dayâ-paran embudu śishṭa-ratnan em- |
budu perat embud êṃ negaḷda dhâriṇiyoḷ śale Siṅga-gauḍana ||
nîti-vidaṃ daya-dâna- |
kyâtaṃ nuta-vinna-guṇa parâṅgane-putraṃ |
śîtâṃśuv enise negaḷdaṃ |
bhûtaḷadoḷ Siṅga-gauḍan âtana tanaya ||

vṛitta || vinayada janma-bhûmi abhimânada mandiram ârppin-abdhi pem- |
pina kaṇi sishṭa-varggada tavarmmane âśrita-kalpa-bhûjan oḷ- |
pina modal ûrjjitâ.. ḷa-yaśônidhi ishṭa-nidhânan endu kûrtt |
anunayadinda baṇṇisuvud Arjuna-gauṇḍanan î-dharâtaḷaṃ ||
sâgara-parivṛita-dhâtrige |
mêg enisuva Badagi-nâḍoḷ Arjjuna-gauṇḍaṃ |
bhôga-dhurandharan urvvî- |
râgaṃ sujannika-mitra gôtra-pavitra ||

va || ant enisi negaḷd Arjjuna-gavuṇḍagaṃ Tekkabe-gâitigaṃ puṭṭi suputra kuḷa-dîpaka enisida âhava-dhîran

anavarata-dâni dânâm- |
bunidhi prauḍâṅganâ-manôharan asati- |
jana-dûran Arjjunâṅkane |
.... Paḍavaḷ-Eregan akhiḷôrvvareyoḷ ||
eḍaṛuvavar id êṃ bara-siḍil |
aḍasuva.. vârija-vana-châriya sûlaṃ |
kuḍudâḍeya rakkusanâ |
gaḍum añjipa jûju Paḍevaḷ-Eregaṃ jagadoḷ ||
ari-nṛiparâruṇa-baḷadind |
ari-bhaṭa-kara-kamaḷa-mukuḷitâñjali-puṭadind |
ari-narar-ânamyateyiṃ |
karam esedudu Paḍevaḷ-Eregan-âhava-raṅgaṃ ||

svasti samadhigata-samasta-sênâ-nâtha-parirañjita-chamatkâraṃ vikrama-charitâvatâra dushṭa-darppishṭa-ka .. kanda-khanana-kuddâḷaṃ vairi-mṛiga-sârddûḷa drôhî-mada-nivâraṇaṃ Râya-Sântarana gandha-vâraṇaṃ para-maṇḍaḷa-kuḷâchaḷa-vaṛa-daṇḍa mone muṭṭe gaṇḍa S'iva-pâda-śêkharaṃ samara-dhurandhara râya-Tailapa-Dêva-pâdârâdhakaṃ para-baḷa-sâdhakaṃ nija-kuḷa-kuvaḷaya-śarach-chandra vibhavâbhirundraṃ kontâsi-sella-bhallaya-dhanur-vvidyâ-sâstra-praviṇaṃ abhinava-Bâṇan Arjjuna-gauṇḍana putraṃ gôtra-pavitraṃ Paḍavaḷ-Ereyamma perggḍe-Baiyaḷayyanaṃ Jityâgâranaṃ kâḍi jayaṃ geydu râya-Taḷapa-Dêvar paṭṭaṃ gaṭṭi râja-kavâṭadiṃ 200 gadyâṇamaṃ makkaḷa kay-sere goṭṭu ponna tîrdi Râjya-samuddharaṇan emba pesarumaṃ Beḷguḷiyoḷ 4 S'ivaneya kiṛudere kuṛ ukuḷâya oḷagâgi kâhaṃ paḍedu sukha-saṅkheyin ire śrîman-mahâ-maṇḍaḷêsvara Knmâra-Bîra-Dêvanoḍane Châḷukya-Vikramada 19 neya Yuva-saṃvatsarada Mâgha-suddha-pañchami-Âdityavâradandu para-lôka-prâptan âguttam ire Râya-Sântara-Dêvaṃ Baḍagagôḍḍallu 3 S'ivaneya koṭṭaḍ â-kâhaṃ tanna maga Siṅgaṇaṅge koṭṭu S'iva-lôka-prâptan âda ||

Manas ana Ratigam â-Vê- |
dhan-Ajana Sarasatige negaḷd-Arundhatige samant |
anusâri pâṭi pâsaṭi |
enipaḍe Paḍavaḷti Jakkaṇabbe kṛitârtthe ||

janakan Eŗeyamman âtana ।
janani lasaj-Jakkaṇabbe Ballayan aṇṇaṃ ।
vanite Paḍavaḷti Bâgiyabbe ।
ene Paḍavaḷa-Siṅgan êṃ kṛitârtthano jagadoḷ ॥
dânadoḷ Inajaṃ negaḷd abhi- ।
mânadoḷ Añjanêyan ârppinoḷ Khêcharaṇ ab- ।
jânanege Manasijaṃ Vina- ।
tânajan ântarige Paḍavaḷ-Eŗegana tanayaṃ ॥
madavad-arâti-maṇḍaḷika-maṇḍaḷa-Khâṇḍava.. hôtran em- ।
budu vanitâ-viḷôḷa-nayanôtpaḷa-châru-sudhâṃsu-rêkhan em- ।
budu jaya-lakshmi-vallabhan udâtta-yaśônidhi śishṭa-ratnan em- ।
budu Paḍavaḷḷa-Siṅgana guṇâvaḷiyaṃ manam oldu nechchalu ॥

svasti samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna prabhu-mantrôtsâha-śakti-traya-sampannaṃ nuḍidu matt ennan Eŗeyamêśvara-dêva-pada-paṅkaja[...] samaraika-vîra Râya-Sântarasa gaja-gandha-vâraṇa jaya-lakshmî-gṛiha-tôraṇan Oḍageŗe-mallaṃ śatru-nikshatraṃ para-nârî-putraṃ baṇṭara bâvaṃ vîra-svabhâvaṃ śrîman-mahâ-Paḍavaḷa Siṅgaṇa Sântaḷige-sâsirada kampaṇa Baḍagi-nâḍu ...modala bâḍa Bâvinahanaḅaḷḷiyoḷ keŗeyaṃ kaṭṭi dêgulamaṃ kalasa-nirvvâṇaṃ maḍi â-munna tettu paḍada Belgaliya 4 Sivaneyuma prâṇa-parityâgaṃ geydu paḍada Baḍaga .. 3 S'ivane antu kiṛudeŗe âyadâya biṭṭi biya vaḷagâgi paḍada S'ivane î-kalnaṭu salisidaṅge (*usual final phrases and verses*) rûvâri-vairi-biruda-bhêruṇḍa Châṭṭôjana marmma Sâtôjana besa maṅgaḷa mahâ śrî śrî śrî sênabôva Dharmmayana magaḷ Kâḷabbe mammaga Masaṇayya-jîyan Eŗeyammêśvara-dêvasthânad oḍeyan alt endaḍe mahâpâpaṃ akku ।

83

At the same village, on a virakal near Divarakaravu.

namas tuṅga-&c. ॥

svasti samasta-praśasti-sahitaṃ śrîmat-Kumâra-Billa-veggaḍeya kumâra Hoesagunda Bommarasaṃ ... . ge-sâsiramaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttaṁ ittal ondu-di sam Nâḍuhaḷḷige dhâḷi-yiṭṭu paridalli 18 neya Târaṇa-saṃvatsarada Vaiśâkha-śuddha-pâḍimi-Âdivâradandu Billa-veggaḍeya pradhâna Âvinahaḷḷiya Siṅga-veggaḍeya mamma[ḷ] Nâgabe-Nâykitiya maga Kaliyama mârbbalamaṃ taḷt iŗidu palaraṃ koṇḍu sura-lôka-prâptan âdaṃ ॥ svasti śrîmatu Pombuchchada buṭṭida rûvâri Âdityâchâriya maga Pâṇḍyâchâriya besa ॥

84

At the same place, on a 2nd virakal.

namas tuṅga-&c. ॥

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-gâḷa bi.... sana .... Saka-varusada 1205 neya Chitrabhânu-saṃvatsarada ..... lu śrîmanu-mahâ.. ..... ra Birarasanu ..... ya-Nâykana kûdikoṇḍu Tammarasa ..... kaṃ ॥ ... ya .. dichara..... viṃ Hosagundava .. galu baruttam ..... va kâḷiga koṇḍu viḷeya .... ya gaja-saṅgav aḷi ..... Bira ..... le hâydu kuduregaḷaṃ halamaṃ konda ॥ ganda .....ḍaḷadoḷag okkilikki kolutire kandâ ... kudureya taṇḍagalaṇ okkilikki ko .... . ॥ antu samaradoḷu taḷt iŗidu sura-lôka-prâptan âdanu ॥ âtana mâma

Rasapa-gauḍanu maga Jakkiyanu ..... viḷâsada prâk.. .da mâḍidanu.. maṅgaḷa mahâ śrî ânt iṛidu biḍudake Tammarasa .. Nâyakanu kandaḷiroḷage nu .. enasal uraḷiyaluke vondu-Sivane-keyanu umbaḷiyâgi koṭṭaru (*usual final phrases*) i-kala Abalûra Mâbôjana maga Birôja mâḍida maṅgaḷa mahâ śrî śrî śrî

85

At the same place, on a 3rd virakal.

śrî svasti śrîman-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-karagasaṃ birudar-aṅkusaṃ maṇḍaḷika-jagadoḷe vîra-Bommarasana kumâra Tammarasana vijaya-râjyôdayada S'aka-varuśa 1205 Chitrabhânu-saṃvatsarada Vaiśakha-ba 1 Bu śrîman-mahâ-maṇḍaḷêśvaraṃ Birarasaru Hosagundamaṃ mutti kâduvalli saṃ.. ka ... baḷeyan aḷiya Bomma-buvaṃ karadu viḷeyamaṃ koṭṭu kaḷegakke naḍey embuduṃ para-nripana vairi-balamaṃ hokku subhaṭaraṃ keḍahi kudareyaṃ kutti sura-lôka-prâptan âda âtaṅge Âvinahaḷiyali heṇṇa dâṇada keyi arevatalu ‖ śrî

86

At the same place, on a 4th virakal.

svasti śri Yâdava-Nârâyaṇa bhuja-baḷa-pravuḍa-pra ..... vîra-Râmachandra-Râyana vijaya-râjyada hannoṇḍaneya..... sha 1205 Chitrabhânu-saṃvatsa ..... kha-bahuḷa 8 Budhavâra.. ..... ḍaḷêśvaraṃ aras-aṅka-kara ....r-aṅkusaṃ maṇḍaḷika ..... ḍaḷa Bommarasana .. ra Tammiyara . namali ..... berasaṃ etti naḍadu bandu ..... mutti kâduvali Tammiyarasa Kôḍi-Nâyakana ..... ya So . Nâyakanaṃ karadu â-prastâvadoḷu ‖

kaṃ ‖ viḷeya mannisi kàd î- ।
kâḷegak anuvâguy endu besanaṃ koḍa ba- ।
lîâḷuṃ Soḍḍiganu . yaṃ ।
viḷeyamaṃ taḷadu koṇḍan âḷdana kayyoḷ ‖

ântu ..... yasikoṇḍu para-baḷa-gûḷi raṇamaṃ hokku vairi ... danaku . vam kudurey-âḷaṃ taḷt iṛidu meṛadu sura-lôka-prâptan âday Âvinahaḷḷiyali yâtaṅge vondu-Sivane-keyi ‖ yida baradâta sênabôva-Râmaṇṇa maṅgaḷa mahâ śrî ‖

87

At Hebbase (same hobli), on a virakal in front of the Îśvara temple.

.... kâma-krôdha-lôbha-môha-mada-m ..... tanana tâ vôlisirddara saṃsâ ..... geya biḷaṅgaḷ akkuv ari-shaḍ-vargga .. svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Tribhuvanamall'a-Jagadêvarasaru Kunda-nâḍa Meḷahurigege naḍedu kâdi jayaṃ geydu barppa prastâpadalli Hebbaseya Tereyama-veggaḍê-maga Bêḷa-veggaḍeya besa-makaḷu Eḍehaḷḷiya Sâligaheppaṇa-Mallaveya suputraṃ Geleya . Yuva-saṃvatsarada daśami-Âdityavâradandu taḷt iṛidu sura-lôka-prâptan âda । Gaṇapat.... tanna prasthâvadalli bidaru .. Geleyar âvan orbbanu i-kâhan aḷivanu tanna (*stops here*).

88

On the same stone.

yaṃ brahma vêdânta-vidô vadanti
paraṃ pradhânaṃ purushaṃ nidânaṃ ।
viśvôdgatêh kâraṇam Iśvarasya
namô'stu tê vighna-Vinâyakâya ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Tribhuvanamalla-Jagadêvarasaru Kunda-nâḍa Meḷahurigege naḍadu kâdi jayam geydu barppa prastâvadalli Hebbaseya Tereyama-veggaḍeya magam Beḷa-vegaḍiya besa-vaka ..... aveya suputram ..... Yuva-saṃvatsarada Vaiśâkha-daśami-Âdivâradandu taḷt iṛidu sura-lôka-prâptan âda || Gaṇapat .....

89

At Kuppaḷalu attached to Hebbase (same hobli), on a virakal in dêvâsa field.

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-garagasaṃ Bîma-Dêvaṃ ... mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ kaṭhâri ... hatimalla śrîmatu-Kôṭiśvara-dêvara dibya-śrî-pâda-padmârâdhaka para-baḷa-sâdhakanum appa śrîmatu Kôṭi-Nâykanu ..... sâyiramaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam iralu Śaka-varusha 1214 .... bisigeya Nandana-saṃvatsarada Âśvayuja-bahuḷa 10 Âdivâra-Maghâ-nakshatradandu || svasti śrîmatu samudrâdhipati Râya-Hâḷagaḍe-gâvuṇḍa Nâga-Dêvarasaru || svasti śriman-mahâ-maṇḍaḷêśvaraṃ husivara sûḷa kaḍi-tale malayaru Vandûru Tuḷiya-sâvantana mêge daṇḍetti hôgi śrîmatu Kôṭi-Nâyakana nêmadiṃ Eeremalege baridu mârvvalamaṃ taḷt iṛidu kudure-kâḷâḷu keḍapi .. doḷ Abbaja-gauḍana maga Bommaya-Nâyakanu sura-lôka-prâptan âdanu śrî-Jakkaḷa-Nâgi ..... jjaya-Nâyakanu || yi-kaḷa barad âtanu Hebbaseya Jakkeya sênabôvana ..... yi-kaḷa kaḍidâtanu kaḷukuḍiga Siṅgôjana maga Bîrôjanu śrî ||

91

At Heḍatari (same hobli), on a 2nd virakal in front of the Kallêśvara temple.

vâg-artthâv iva sampṛiktau vâg-arttha-pratipattayê ।
jagataḥ piṭarau vandê Pârvvatî-Paramêśvarau ||

svasti Saka-varsha 1082 neya Vikrama-saṃvatsarada Kârttika-suddha-dasami-Maṅgaḷavâra Heḍata-riya Maiyyabâli-arasa âyana magaṃ Nâgarasa âyana magaṃ Baḷarasa âyana tammaṃ Bâli-arasaṃ Avaraguppeya kâḷegaḍalu ..... ga-dêvarasana munte mârbbalaman ânt iṛidu palambaraṃ kondu sura-lôka-prâptanâdalli â-Bâli-arasana kâḷa keḷage dîvara Haḍava.. ...âtana tamma Haḍava Eṛahara ta .. tamaṃ .... â-Bâli-arasana munte ... erddu bîḷal avana baṇṭatanake Beḷarasaṃ koṭṭa (*usual final phrases*).

92

At the same place, on a 3rd virakal.

śrî vâg-artthâv iva sampṛiktau vâg-arttha-pratipattayê ।
jagataḥ pitarau vandê Pârvvatî-Paramêśvarau ||

(*from* svasti Saka-varsha to keḷage *in line* 6, *same as in previous No.*). ...Aṅgaviṭṭada Boppaṇan âtana maganu .. tadogogga Avaraguppeya bavarada Bâli-arasana muttammi taḷt iṛidu .... lu âtana baṇṭatanake Beḷarasaṃ koṭṭa kâḥ eṛa .....

93

At the same place, on a 4th virakal.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tilakaṃ Châḷukyâbharaṇaṃ । śrîmat-Trailôkyamalla-Dêvara vijaya râjyam uttarô-

ttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam saluttam ire svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Sâutrarâdityam sakaḷa-jana-stutyam paṭṭara ..... ra-praudha śrima.... dêvarasa-vikrama-prakramav ent endoḍe ||

adirada vîrar illa . vyasakada manneya ... gaḍam ।
gadanak anâdaripa nilas ennada râja-kumârar illa bâ- ।
gada baḷavantar illa kaḍapoṭṭisi pôgeḍoḍam ..... ।
vodavida śauryya-śaktige diṭam ..... oḷ Jagadêva-bhûpanam ||

tat-pâda-padmôpajvi

janakam Nâgarasam parâkrama-dhanam pettâyve Sigâḷi maṇ- ।
ḍana Râjayve samantu ..... śrî-Jagaddêva-bhû- ।
pan adhiśam tanag âḷivatte sutav irdd ond-âjiyoḷ pûṇḍu mâm- ।
moneyam taḷt iṛida .... Bâliparasa sarggak êri ... aididam ||

âtana ka .. tanam upamâtîtam Jagadêva-bhûbhujanoḍa asaṅkhyâta-ripu-baḷaman orvvane mât êm taṛid ikki sargga-purik eydikoṇḍa śvasti śrimat-Saka-varshada 1082 neya Vikrama-saṃvatsarada Kârttika-suddha 10 mi Maṅgaḷavârad andu Avaraguppeya kâḷagaḍalu.... vasugeya svâmi-kâryyavan uddêsisi Jagadêvarasana .. nta hiriya-bavaradalu koḍasu .. .. ka .. avara .. rida birudina krama vairi-haḍavaḷa baṭa-kâṛa Jagadêvana gandha-vâraṇa ..... tistutta Heḍatariya Bâliyarasana maga Nâgarasa Nâgarasana magam ..... kâḷegaḍalu biddallige Jagaddêvara Kohuvûra Muntaṇaguttiya key .... kâḍa kôhu Sivane ondumam kiḍisidava Gaṅgeya taḍiya sâvira-kavileyan aḷida-dôśa śrîmatu Sirivaḷigeya huṭṭida Sântôjan-aḷiya Jakkôja Jakkôjana putranu Kaṭakôjan-aḷiya Sômôja mâḍida ||

95

At Kerôḍi (same hobli), on a stone in the Chauḍî-bana near the Mallês'vara temple.

namas tuṅga-&c. ||
jitêna labhyatê &c. ||

namaś S'ivâya tri-bhuvana-prabhavê namas tê namas tê || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Paṭṭi-Pombuchcha-pura-varâdhîśvaram mahôgravamśa-lalâma Padmâvatî-dêv labdha-vara-prasâdam Sântarâditya sakaḷa-jana-stutya . nîti-śâstrajña birud-aṅka biruda-sarvajña Jina-pâdârâdhakarum appa śriman-mahâ-maṇḍaḷêśvaram Kâva-Dêvana tat-kântege puṭṭidar aggadr ... dêva Siṅgaṇavan embav anujaru || jîya.. radoḷage prabhugaḷ irvvare dâna-vinôdigaḷu samant irv ..... śâsa..... gam negaḷd urvvare sat-kular diṭakk irvvara dharitri-yutar irvvara bhûbhujana sutâ jagakk ibbare chalvar eyde Jagadêvanu...Siṅga-Dêvanu || ant avar-anuje Alliyâ-De.. ga puṭṭida kuṇa-daru-biṇṇaḷeva Sânteya-Dêvanavara ..... ||

maṇḍaḷika-jagad-vaḷaripu- ।
maṇḍaḷika-taḷa-prahâri birudara dêvam ।
chaṇḍa-bhujam belu.... - ।
goṇḍa dêvam gaṇadoḷu tôrkkume sal .... viṇṇâ ||

..... dalu śrîmatu mahâ-maṇḍaḷêśvaram Tribhuvanamalla bhuja-baḷa-pratâpa Sântara-Dêvanu sukhadim râjyam geyyuttam ire ||

śrî-kântam viśada-yaśaś- ।
śrî-kântam pṛithuḷa-nîja-bhujâśrita-vijaya- ।
śrî-kântam viśva-dhari- ।
tri-kântam S'ânta-nṛipati negaḷd î-jagadoḷ ||

...ka-varsha 1110 neya Kîlaka-saṃvatsarada Mâgha-bahuḷa 12 Maṅgaḷavârad andu S'ântavâsada ...ga-Dêva dhâḷi-mârggav âgi bandu Hade . nâḍa Teruvaḍiyan iṛidu hôhalli pratâpa-Sântra-Dêvanu ...na . ...da antahada.. Subba sa ..... Subbaya mâḍid âḷtanav ent endaḍe ||

kaṭṭidiroḷ ânta virara |
niṭṭ-eluvaṃ muṛiva.... yanada...ṭṭajiya.... |
kaṭṭaḷ tâgi taḷaṅge |
kaṭṭid alagaṃ taḷt iṛidu mereva haḍavaḷa-Subba ||

...n-anvayav ent endaḍe || Mañja-Kêtayama-gauḍan âtana maga Bûga-gauḍagaṃ Heliyabe-gavvi-...aṃ puṭṭidanu .... haṇa-Subbaya Sâteyana ..... pratâpa ..... ra Dêvanan avasara .... kuḍuṛeyan iṛid â ..... sura-lôka-prâptan âdalli ... Sântara-Dêvanu .. .. vana ara-kaṇḍa .... Sivane .... Sivane .. sarvva-mânya .... ḍane satta . kallan .....

96

At Nâḍamaḍuvu (same hobli), on a vîrakal near the Jain house.

namas tuṅga-&c. ||

...asti samasta-praśasti-sahitaṃ male ..... kaḍana-prachaṇḍa Sanivâra-siddhi Giridu..... ...îmat-pratâpa-chakravartti Hoyisaṇa-bhuja-baḷa śrî-vîra-Ballâḷa-Dêvarasaru râjyâbhyudaya śrîmanu ...mahâ-maṇḍaḷêśvaraṃ aras-aṅka-karagasa birudar-aṅ ..... ṇa viḷâsa-vallahaṃ Bommarasaṃ... ...maṇḍaḷikara gaṇḍa kaṭhâri.. hata-malla Koṭi-Nâyaka husivara sûla Karatala Kâlatamma sâ.. ta ...hita ..... bandali â-Ballâḷa-Dêva âne tavage bekendu pañchapradhânana nâyakaru sahitav ...Hosagondage etti naḍedu bandu ba.. kâdi muttigeyâdali Sakha-varuśa 1222 ... saṃvatsarada ...-mâsada suddha-dasami-S'ukravârad andu Kôṭi-Nâyaka Maḍavina Majjeyana maga ubhaya-satti-...kaiya Nanniya Jayanta-Voḍeyana karesi Gâvaṇada nâ..... diya kâḷagam ..... êṛida ...re miṛida ko.. kutti.. ra-lôka-prâptan âda Kâmeyaṅge Maḍavin-oḷa-gavuḍara baravattalu.. yana ...na Beleya Bîramma kala geydâ bara ...Madhukôja | maṅgaḷa ||

97

At the same place, on a 2nd vîrakal.

...ti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ arasaṅka-karagasaṃ birudar-aṅkusaṃ ...tti-Nârâyaṇaṃ viḷâsa-vallabhaṃ kaṭhâri-karahata-mallaṃ | śrîmanu-mahâ-maṇḍaḷêśvaraṃ Bom-...rasaṅge malava-maṇḍaḷikara gaṇḍaṃ ubhaya-mârttaṇḍanuṃ | hannondu-maṇḍaḷikara gaṇḍanuṃ | ...aḷinâtha-dêvara divya-śrî-pâda-padmârâdhakaruṃ | para-baḷa-sâdhakaruṃ appa vîra-Kôṭi-...kanuṃ sukha-saṅkathâ-vinôdadiṃ Hosagunda-paṭṭanav âgi Sântaḷige-sâviramaṃ râjyaṃ ...uttam ire śrîman-mahâ-maṇḍaḷêśvara Tamma-sâvantanu Bidirûru-paṭṭaṇav âgi | Hiriya-Suḷase ...aṇa-nâḍu-sahita râjyaṃ geyyuttam ire Saka-varusa 1215 neya Nandana-saṃvatsarada Kârttika-...5 Â | Yiruvandûra Mâḷeya-sâvantana mêle Kôṭi-Nâyakanu .. tti naḍad etti Eḍamaḷeya ...agadalli | Maḍavina Bîraya-Nâyakana maga Ma ..... kâdi taḷt iṛidu vîran âgi sura-...prâptan âdanu | âtaṅge umbaḷi Maḍavinalu ara-vattalu Bommeyanu koṭaru yi-siḷâkṣharamaṃ ...dâtanu Givaṇada . ya sênabôvanu | yi-viragalla mâḍidâta Singôjana maga Bîrôja | yi-vira-...pratishṭhisidâtanu â-Mâjuvana maga Kâmachilanu maṅgaḷa mahâ śrî

jitêna labhyatê &c. ||

98

On a 3rd vîrakal.

namas tuṅga-&c. ||

...ta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-karagasaṃ birudar-aṅkusaṃ ...yaṇam viḷâsa-vallabhaṃ Bommarasaṃ malava-maṇḍaḷikara gaṇḍaṃ..... śrî-...mârâdhakanu Kôṭi-Nâ ..... âne ..... vairibha-kaṇṭhiravanu ...pratâpa-chakravartti Hoyisaṇa-bhuja-baḷa śrî-vîra-Ballâḷa-Dêv-arasaru ..... râjyaru..

.... yâgi Hosagundakke etti nadadu bandu kôṭe .... Saka-varuśa 1222.....samvachharada Jyêshṭha mâsada ..... Nâyka ..... ḷeyana maga ..... nâḍu-sahit ..... kaṭṭida kâlegege ..... n iṛid ugaḷi ..... kondu sura-lôka-prâptan âda ‖ âtaṅge ... yî-kalla geyidâta..... Bommeya.. kalla geyid âta ..... śrî maṅgaḷa mahâ śrî

99

At Tâvarekere (same hobli), on a stone in front of the Îs'vara temple.

śrîmad-âchârya-guravê namaḥ ।
namas tuṅga-&c. ‖

samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ Kôṭi-Nâyakaru svasti śrîmanu-mahâ-maṇḍ ḷêsvaraṃ Tammeya-sâvantaru tammoḷ êkastarâgi sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ird andina kâladalu Saka-varusha 1220 ttaneya Hêmaḷambi-saṃvatsarada Phâlguṇa-śu 15 Â । â-Târeya grâmada Viṭhalêśvara-dêvaru kṛipeyiṃ band udayisalu â-parivâra-dêvateyaru sahita pratishṭeyaṃ mâḍalu â-grâma la sarvva-jana-sammatadiṃ mâḍidâtana vrittântam ent endaḍe । Hâruvigoppa Vâmana-hebbâruvaṅgaṃ Sâtakkaṅgaṃ puṭṭi śrîmatu râya-râja-guruv ensi Bhaṭṭâchâryyar dîkshâ-putran appa Viṭhayya-sênabôvanu mâḷida dharmma-kâryakke koṭṭa dêvasvada vrittigaḷ âva andaḍe । (*here follow details of gift, and usual final phrases and verses*) Sadâśivanê gatiy end Viṭṭhayya-sênabôvanu maṅgaḷa mahâ śrî

100

At Hire-Muttûru (same hobli), on a stone in Survey No. 83.

svasti Saka-varisham *ombaynûra êḷ âgire Vijaya-saṃvatsaraṃ pravarttise Dâḷi-Sântarana m Sânta-Râya râjyaṃ geye Kambayyaṃ perggeḍey âge Koḷeyammana aḷiyaṃ Chappayyana ma Punni-Gôsâsi kereyaṃ mâḍisi Konalliya mahâjanake Gôsâsam iḷḍu uttarâyaṇadoḷa pôge ... Gavaṇavum adêkala.... Gavaṇa kamba.... vaṇa..... ṇda-vuṭṭage ..... Gurapa-Nâyaṃ k kalla neṭisidan idakke tappidan î-kallaṃ kiltaṃ

svasti śrîmatu S'antara-Murayyage.. ...si kaṭṭida kere mura (*the inscription is much effaced after t*

101

At Râvaṇa-kân attached to Mattikoppa (same hobli), on a virakal.

svasti namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ samadhigata-pañcha-mahâ-śabda-sahitaṃ hannondu-maṇḍaḷik gaṇḍa mûru-madi-Râhuta-râya kaligaḷ-aṅkusa jagad-vaḷaya Gaṅgeya-sâhaṇeya mêle Hoyisaṇa ga bhêruṇḍa Gumma[ta]ṇâta-dêvara dibya-śrî-pâda-padmârâdhakanum appa Ballâḷa-Râyanu ta sarvva-daḷa-sahita naḍadu bandu Banavaseyali biṭṭu Kadambaḷalige naḍavalli Sireseya kâḷa endene Saka-varsha 1225 neya Sôbhakṛitu-saṃvatsarada Kârttika-mâsada bahuḷa 10 Budhavârad Râvaṇada Haḍaṇada Sâtayana maga Mâravaḷḷiya Jakkiyabbeya putra Raṇavagga-Bîran iṛidan ent ene ‖

kaṃ ‖ vara-turaga-kariya daḷamaṃ ।
kara munid ereyaṭṭi ripugaḷ-aṅkusa-râyan ।
dhuradoḷage tividadan aṇchchari ।
birudara sira .... yal amama Bîraṃ dha .... ‖
neṛey âgaluk avan-ahitaran ।
uṛuvan esene ..... mahâ-vîrara mechchan ।
jaradarade yiride turagava ।
yiṛa .... manîra ..... gan amama Bîraṃ dhareya ‖

*So in the original

yintu taḷt iṟidu meradu Hoysaṇa-daḷama .. Bira sura-lôka-prâptan âda maṅgaḷa mahâ śrî śri yi-hiragalla .... dâta Birana aṇṇa Haḍapada Baramayya-Râya vimmâṇa .... Abbalûra Saṅkôja Chikka-Keraûra kavi-darppaṇa Bommaya-Râya bareda maṅgaḷa śrî

102

At Sitûru (same hobli), on a vîrakat near the Râmêśvara temple.

Sarasvatyai namaḥ ||

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-karagasaṃ birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ kirtti-viḷâsa-vallabhaṃ śrîmatu-Billêśvara-dêvara-dibya-śrî-pâda-padumârâdhaka-num appa kaṭhâri-karahatti-malla vira-Kôṭi-Nâyakan â-Hosagundadali Sântaḷige-Nâyakara mam .. garisikoṇḍu sukhadiṃ râjyaṃ geyyuttam iralu Saka-varuśada 1214 madu .... siya Vijaya-saṃvatsa-rada Chayitra-ba 10 Maṃ .... dandu svasti samasta-prasasti-sahitaṃ Yâdavar(am)-anvaya-daḷavâyi Parusarâma-Dêvana .... âgi âtanan âḷu Mojora hoydun sere tuṟuva koṇḍu bâ yandu ..... Bi .... Nâyakanaṃ karedu viḷeyamaṃ koṭṭu tanna samasta .... maṃ kûḍikoṇḍu naḍey embudu ha[illegible]dav endu biḷukoṇḍu naḍadu bandu Mojoran iṟidu seṟe tuṟuva koṇḍu tirigi baruttiba samayadoḷu Parusurâmanu taḷ.... daḷa-mukhyav âgi aḍḍahâyd uḍidalli Bire-Nâyaka mâḍida viran ent endaḍe ||

yêṟidaḍe tivida kudareya |
miṟida-kâlâḷgam odadu tuḷidanu raṇadal |
mâṟâmpar uṇṭe duradali |
vîran .. diyakka Siṅga-Nâkiti Bîran ||
gaṇḍa gaḍiyaṅka siṅganu |
toṇḍara mîsagaḷanu .. ttana hâravali |
bhaṇḍaṇadal âva gaṇḍara |
gaṇḍaru Bîramage paḍiye samarâṅgaṇadoḷ ||
tuḍiki taḷid okkilikkiye |
yeḍa-baladali mukurikki mârântavara .. |
... toluva teradiṃ |
diḍav aḷiyade tividu kondu samarâṅgaṇadoḷ ||

antu Sita ..... Nâkitiya Bame-Nâyakanu maga Bayichanu aṇṇa Buḷamenu tande Bayicha-Nâyakanu mârbaladoḷa .... tividu kâlâḷanu taḷt iṟidu sura-lôka-prâptar âdaru maṅgaḷa mahâ sri yi-kala niḷiṟid âtanu aḷiya Buchchayyaṃ | yi-kalla kâḍidâtanu Siṅgôjana maga kalukute .. Birôja | yi-kalla baradâta Hubasiya Jakkaṇṇanu maṅgaḷa mahâ śrî

103

At Bêsûru (same hobli), on a stone in the Basavaṇṇa temple.

śrîmatu eḷbara gaṇḍa Maraḷôjana ma .. Besavurada .. puṭṭida Alkeyya-jîyara .. yara magaṃ Dêvarâsi-jîyara rûpu

namas tuṅga-&c. ||

.... maṇḍaḷan ârachita-śêśam utsaḷaj-jaḷadhir uddhûḷitasya sa .....

... samasta-bhuvanâśraya śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ râja-paramê ..... ḷika [illegible]kyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhi ..... cha-mahâ-[illegible]mahâ-maṇḍaḷêsvaraṃ Paṭṭi-Pomburchcha-pura-varêsvaraṃ Padmâvati-labdha-vara-pra.....
[illegible]kaḷa-jana-stutyan aras-aṅka-gâḷaṃ pusivara-sûlaṃ kirtty-aṅganâ-lôḷaṃ purusha-Nârâ ....
[illegible]tara-Dêvaru ssamadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Paṭṭi-Pomburchcha-

pura-varê.. .. ... stûrikâmôda prathama-tuḷâ-purusha-dâna-pâraga siṅga-lâñchanaṃ vânara-dhvaja-virâjamânaṃ.. .. .. d aṅka-Râmâṃ nêrvvara gaṇḍaṃ sauryya-mârttaṇḍam atichapaḷa-vâchâḷa-birudaṃ jammâ.. .. ..man-mahâ-maṇḍaḷêsvaraṃ Riya-Sântara Tailapa-Dêvaru Sântarapuradoḷu sukha-saṅkatâ-vinôdadiṃ Sântaḷige ... ra siddhikkaṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi ‖

para..... dayâ-paran endu sishṭa-saṃyama- ।
paran endu satya-paran endu yaśôchitan endu sanda sâ- ।
ksharika-jana. . ... ṇâbharaṇaikan endu bi ।
ttarisutam irppud î-negaḷda-dhâriṇiyoḷ Sirivarmma-gaṇḍanaṃ ‖
anavadya-charita-vi .. ।
...chôdyav ârppin ambhôdhi mahâ- ।
Manu-muni-charitran end ।
avaniyoḷ Kaliyamma-gaṇḍanaṃ baṇṇisuguṃ ‖
atanu .. .. ।
natan endu vidagdha-budha-janâśritan asati- ।
sati-dûran endu lôka- ।
stutan â-Kali-Dêva-gaṇḍan âtana tanaya .. ‖
.. ... vvṛitaḷam ellaruṃ nereye ji-bâpp embinaṃ yâchakâ- ।
nikarakk ayde suvarṇa-vastu-chayamaṃ vâhaṅgaḷaṃ koṭṭa esa .. .. ।
..... ḍidaṃ bhumbhukaṃ nija-kuḷa-prâkâran end endu la- ।
kshmi-karaṃ perggaḍe-Biravarmman akhiḷa-kshmâpâḷâmâtyarkkaḷoḷ ‖

ant enisi ne .. r-anvayâgatadoḷ Sântara-kuḷa-nṛipâḷa-pâdârâdhakaruṃ saujanya-ratnâkararuṃ purushârtta-sadarttarum enisi negaḷḷa Biravarmmaṇṇaṃ Bâgiyabbegaṃ puṭṭi suputraḥ kuḷa-dîpakaḥ perggaḍe-Nâgavarmman âtaniṃ kiriya ‖

vṛi ‖ parivâra-stambha-mûḷaṃ nija-pati-pada-rakshaika-daksha-pratâpaṃ ।
vara-vidyut-kâminî-kômaḷa-gaḷa-luḷitâhâra-vaidhabya-dibyaṃ ।
Smara-bâṇaṃ praudha-kântâ-hṛidaya-sakaḷa-sammôhanaṃ bâppu viśvaṃ-।
bhareyoḷ śrî-Kaṇṇamâtyaṃ vibudha-jana-manaḥ-padmini-râjahaṃsaṃ ‖
Kannugamâtyan iuti guṇisalk alagan dhuradalli bhâḷi bârpp ।
ennadar âr arâti-bhayadind ele Tailapan-aṅkakârar akk ।
ennadar âr kkaraṃ mugidu dêva-nivâsaman ôḍi pokku kây- ।
ennadar âr budhâḷi ninag akke jayâvahaṃ ennadippar âr ‖
vâridhi battugaṃ vasudhe pottugu dig-gajam aḷki baḷkuguṃ ।
Mêru-nagâdri nîra neḷalant atisañchaḷam âgi tôrkkum ê- ।
kâraṇam ôm asatya-paranâdaḍam anya-satî-janakke kai- ।
vârade sôltaḍaṃ negaḷda perggaḍe-Kannan iḷâ-taḷâgrado ‖
adaṭina birudaran adaṭ ale- ।
va adaṭina paṭutarada viśaḷa-birudaran amama ।
.... piḍida sikaḷidudu ।
mada-ripu-radanigaḷa Taila-bhûpana siṅgâṃ ‖
âḷâpamêno Taiḷa-nri- ।
pâḷana besadinde vairi-baḷa-daḷamaṃ nir- ।
mmûḷisi nijâpta-yaśamaṃ ।
pâḷisi billaṅkakârav vesaraṃ paḍedaṃ ।

Kannan-udâtta-vîra-guṇa Kannan-udârate Kannan-ondu-sau- |
janyate Kannan-ondu-mahimônnate Kannana bhadra-lakshaṇaṃ |
Kannana kîrtti Kannan-abhimânate Kannana sachcharitram int |
ennaru mâ ..... jagamuṃ ale .. guṇisalke sâladê ||
kumbhini-taḷado[u dig-ibh...
kumbhâgrado[â-nabhasthaḷada kaṇegaḍeyo[|
tâṃ Bhârati Parivâra- |
stambhaṃ Billaṅka-Râma-vesaraṃ bareda[||
âtana satiy avanî-vi- |
khyâtey Arundhatige tone samaṃ negaḷda Kubbṛi- |
jjâtegav â-śrî-Râmana |
Sîtege duguṇaṃ vichârisal Kanakabbe ||
Manasijanuṃ Ratiyuṃ Gô- |
miniyuṃ Gôpatiyum Induvuṃ Rôhiṇiyuṃ |
Vanajabhavaṃ Sarasvatî |
ninag îg ele Kannamâtya sukha-sampadamaṃ ||

svasti samasta-râjya-bhâra-nirûpita-mahâmâtya-padavî-virâjamâna-mânônnata-prabhu-mantrôtsâha-śakti-traya-sampannaṃ nuḍidu-matt-ennaṃ nija-kuḷa-kamaḷa-mârttaṇḍaṃ mone-muṭṭa-gaṇḍaṃ Râya-Taiḷapa-Dêvar âdêśa-prêshaṇa-Vainatêyaṃ pati-hitâñjanêyaṃ ubhaya-baḷa-subhaṭa-hastâvaḷamba parivâra-kambha Tailapa-Dêvan-aṅkakâraṃ raṇa-raṅga-nîraṃ mantri-mâṇikyaṃ vivêka-Châṇâkyaṃ sujana-janâdhâraṃ para-nâri-dûraṃ sâksharika-jana-samuddharaṇaṃ svâmi-drôha-gaja-mada-haraṇaṃ jayâṅganâ-kîrtti-patâkaṃ śauryyâvaḷôkaṃ Kannêsvara-dêva-pada-sarasija-siḷîmukhaṃ chatura-Chatur mmukhaṃ svâmi-drôha-gaja-pañchânanaṃ samara-S'aḍânanaṃ koṇḍeyara gaṇḍaṃ manade machcharipa-nara-sira .. -kamaḷa-vêḍaṇḍaṃ Râya-Tailapa-Dêva-pâdârâdhakaṃ para-baḷa-sâdhakaṃ maṇḍaḷika-padavî-virâjitar appa śrîmatu-perggaḍe-Kannayyaṃ Baḍagi-nâḍa-mûvattara modala-bâḍaṃ Besavuraḍa Kannêśvara-dêvara samasta-parivâra-dêvaraṃ pratishṭhe geydu dêgulavaṃ kaḷasârôhaṇaṃ mâḍi Châḷukya-Vikrama-varishada 14 Sukula-saṃvatsarad-Âsâḍada puṇṇamey Âdityavârada dakshiṇâyaṇa-saṅkrânti-tithiyandu yama-niyama-dhyâna-dhâraṇa-parâyaṇar appa Dêvarâsi-jîyara kâlaṃ karchchi dêvar-aṅga-bhôgakke nṛitya-gîta-vâdyakkaṃ tapôdhanar-âhâra-dânakkaṃ khaṇḍa-spaṭika*-jîrnnôddhârakkaṃ sarvva-namasyavâgi biṭṭa keyi (*here follow details of gift*) śrîman-mahâ-maṇḍaḷêśvara Râya-S'ântaravaruṃ mahâ-maṇḍaḷêśvaraṃ Tailapa-Dêvaruṃ svasty anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâne subhôga-nidhâne Jina-gandhôdaka-pavitrîkṛitôttamâṅge Tailapa-Dêvar-arddhâṅga-Laksmiyar appa Khâ-Dêviyaruṃ kumâraṃ Kâma-Dêvanum eḷdu perggaḍeti Kanakabbeya magaṃ Meydayya-modalâgi nâlvargge tri-bhôgâbhyantara-siddhiyiṃ Besavuradahaḷḷi Kô[ûraṃ koṭṭar (*usual final phrases and verses*).

104†

On a vîrakal in the same place.

namas tuṅga-&c. ||

śrîmatu-huli-râya-râya gaṇḍa-bhêruṇḍa vîra-Ballâḷa-Râya tannad ondu châtur-bbala-sahita yati-bandalli śrîmanu-mahâ-maṇḍaḷêśvara | raḍiy-aṅka-siṅga | suriya-maṇḍaḷa | hannondu-maṇḍaḷikara gaṇḍaṃ mundina Tammaya .. tanna ekaṭṭigama karisi | ..... kaḷihidali Parabaḷa-Siṅgada âle | biḷiya chavali .... kaṭṭi | raṇadali yiriyada oḍvana gaṇḍaṃ | Bêsura Sâlakôti-Nâyana maga | iyara baḷiya Bayachayanuṃ Sukla-saṃvatsarada Vaiśâkha-suddha-daśami-Âdivâradali samaraṅga- bidâ .. aḷiya Challaya-Nâyaka vîra(ṃ)galla mâḍisida maṅga[ḷa]

*Perhaps a mistake for *spaṣṭika*.

† The orthography of this in the original is very bad.

105

At Kôḍûru (same hobli), on a stone near the Koḍagôsu temple.

svasti śrîmatu Jayanti-Vijayanti-Kanakâpura-Banavaseyalli châtur-yyugadalu(y)Âdi-Madukanâtha-dêvarige Rudhirôdgâri-saṃvatsaradali śrîmanu-mahâ-naṇḍaḷêśvaraṃ.. ḷaḍiyaṅka.. ga sûryya-maṇḍaḷamaṃ.. tamma seḍeyaru Kôḷûranuṃ Baḍagi-nâḍa samasta-prabhugaḷu muntâgi sarbba-adhikâri Gôpaṇṇanavaru sahita Madukya-dêvarige dhârâ-pûrbbakav âgi koṭṭadu maṅgaḷa mahâ śrî

106

At the same village, on a stone in the kunari-hakkalu.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

svasti śrîmatu Âdinâtha-dêva-pâdârâdhaka samyaktva-ratnâkara Jina-gandhôdaka-pavitrîkṛitôttamâṅgey appa Râjiyabbe-heggaḍiti 45 neya Virôdhikṛitu-saṃvatsarada Mâgha-sudha-pañchami Bṛihavâradandu Kôḷûroḷ sura-lôka-prâptey âdaḷ ‖ Sarasvatigaṇa-putra-Sumati-paṇḍiṭa-sisyâ rûvi Sômôjana putra Durggeyana besa

107

At Anantapura (Anantapura hobli), below the Garuḍa image in the enclosure of the Ranganâtha temple.

(The first 8 lines contain usual final phrases).

âlôḍya sarvva-śâstrâṇi vichâryya cha punaḥ punaḥ |
idam ekaṃ su-nishpannaṃ dhyêyô Nârâyaṇas sadâ ‖

svasti jayâbhyudaya S'âlivâhana-śaka sâvirada nânûra-ippatta-ombhattu Kali-varsha nâlku-sâviradâru-nûra-eṇṭu sandu saluva Prabhava-saṃvatsarda Chaitra-śu-pâḍyadalu śrîmatu.. ge bhayaṅkaripu-maṇḍa...kôḷâhaḷa kadana-prachaṇḍa-ralû ..... beyakoppada Kallapa-Nâyakara kumâra Chikaṇa-Nâyakarû tamma kula-svâmi svasti srî-Jayanti-pura-varâdhîśvara śri-mahâ-Lakshmî-kucha-kuṅkumalôla .. . ḷa-śaṇḍa .. manôvallabha-jâla-lîlâ-vinôda bhû-Vaikuṇṭha.. Kôṭipurada Tiruvengaḷa-nâthanâ harivâṇa-naivêdyake tamma nâyakatanake saluva...Hosagundada-sîmeyoḷagaṇa Kôṭisetikopak..... nû Gaṭapuravanu .... kâla-kalam prati svâmiya aṅga-raṅga-bhôgaṅga nivêdyake sâlisi svâmiya bra .. vanû koṇḍu kṛitârthar ahuduyandu biṭṭa pura

108

At the same village, on a copper plate in possession of Khâdar Buḍan-Sâb.

namas-tuṅga-&c. ‖

svasti śri jayâbhyudaya-S'âlivâhana-śaka-varusha 1554 neya Prajôtpatti-saṃvatsarada Kârttika-ba 10 lû śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Virabhadra-Nâyakarû Ânandapurada-sîme Malahagôpada Tâvaregere hondi kaṭisida masûtiya dharmake koṭa tâmra-śâsanada kramav ent endare Ânandapurada-sime Yeḍeḥaḷḷi-grâmadalli (*here follow detail of gift*) antu ... ubhayam ga 12 hanneraḍu-varahâna-bhûmiyanû koṭṭev âgi â-bhûmige saluva sarv svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu masidi-dharmake kâlam-pratiyalû naḍasi-bahâḍ koṭṭa dharma-sâdhana

śri-Veṅkaṭâdri

109

At Âchâpura (same hobli), on a stone in the tîrtha.

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja râja-paramêśvara paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrimat-Tribhuvanamalla-Dêvara vijayarâjyam uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârkka-târam-baraṃ saluttaṃ ire Kalyâṇaneleviḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tad-anujaṃ svasti samasta-bhuvanasaṃstûyamânaṃ lôka-vikhyâtaṃ Pallavânvayaṃ śrî-mahî-vallabhaṃ Yuva-râja râja-paramêśvaraṃ vîra-Mahêśvaraṃ vikramâbharaṇaṃ jaya-laksmî-ramaṇaṃ Châḷukya-chûḍâmaṇi kadana-Triṇêtraṃ Kshatriya-pavitraṃ matta-gajâṅgarâjaṃ sahaja-Manôjaṃ ripu-râya-kaṭaka-sûrekâraṃ aṇṇan-aṅkakâraṃ śrîmat-Traiḷôkyamalla-Vîra-Noḷamba-Pallava-Permmânaḍi-Jayasiṅgha-Dêvar Banavâse-pannirchchhâsiramumaṃ Sântaḷige-sâsiramumaṃ Eradaru-nûruma Kandura-sâsiramumam (n)âḷdu sukasaṅkathâ-vinôdadiṃ râjyam geyyuttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ vibudha-vara-dâyakaṃ gôtra-pavitraṃ jagadêka-mitraṃ nija-vaṃśâmbuja-divâkaraṃ satya-ratnâkaraṃ vivêka-Bṛihaspati śaucha-mahâ-vrati para-nâri-sahôdara vidagdha-Vidyâdharaṃ sakaḷa-guṇa-nivâsaṃ ubhaya-râya-santôsaṃ śrîmat-Traiḷôkyamalla-Vîra-Noḷamba-Pallava-Permmânaḍi-Jayasiṅga-Dêva-pâdârâdhakaṃ para-baḷa-sâdhakaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-pradhâna hiri-sandhi-vigrahi ḍaṇḍanâyakaṃ Tambarasar Sântaḷige-sâsiramumam (u)agrahâraṅgaḷmaṃ dushṭa-nigraha-śishṭa-pratipâḷanadind âḷuttuṃ â-nâḍa râjâdhyakshada besanaṃ Mâchi-Râjaṅge dayegeydu kuḍe ‖

taḷedudu Sindhavâḷi sakaḷôrvviyoḷ unnatiyaṃ tad-urvvarâ- ।
tiḷakadoḷ agrahâra-tiḷakaṃ sogayippudu Kañchagâra- ।
Beḷgali pariśôbhe-vettan adaroḷ dvija-bhûshaṇan Atri-gôtran u- ।
jvaḷatara-kirtti Vâji-tiḷakaṃ prabhu-Mâchi-sudhâmarîchiyoḷ ‖

â-mahâ-purusham Sôvanâthayyaṅgaṃ Abbakabbegaṃ puṭṭi samasta-guṇa-sampannaṃ gôtra-pavitraṃ budha-jana-mitraṃ śrî-Mâchi-Râjaṃ râjâdhyakshada besadoḷ nadeyuttam iḷdu śrî-râjadhâni-Andhâsurada Îśânya-tîrtthada Îśânyada deseyalu śrî-Mâchêśvara-dêvarumaṃ Âditya-dêvarumaṃ Vishṇu-dêvarumaṃ pratishṭhe-geydu srîmach-Châḷukya-Vikrama-varshada 3 neneya Siddhârtti-saṃvatsarad uttarâyaṇa-saṅkrânti-nimittadiṃ ... yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-sampannar appa śrîmat-Anantaśiva-paṇḍitara kâlaṃ karchchi dhârâ-pû .... (*rest contains details of boundaries and usual final phrases*) kalukuṭiga Kshêmôjana maga Êvôja kaṇḍarisida dêgulamaṃ mâḍida Kâmôja srî

108(*bis*)

At the same village, on a stone to the north of the road.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire | tat-pâda-padmôpajîviy appa Bijjarasana kula-kramaṃ ‖

kanda ‖ śrîmach-Chaḷukya-vaṃśa-śi- ।
khâmaṇi Kêsivarmma-Dêvan âtana putraṃ ।
Bhîma-baḷaṃ Chôḷarasaṅg ।
î-mahi ..... Bijjarasam ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ kîrtty-aṅganâdhiśvaraṃ daḷake Gôpâḷaṃ Pattaraḷi-praḷaya-kâḷaṃ Bhillama-diśâpaṭṭaṃ Paṭahakôtâ-gharaṭṭaṃ Baṇṭuga-ma .... manô-

rañjanaṃ Chaṭṭuga-madôbha-pañchânanaṃ samara-Shaḍânanaṃ ... hara-Mâri vairi-saṃhâri daṇḍiṃ munniṛiva śauryyamaṃ meṛevan asahâya-śauryyaṃ Mandara-dhairyyṃ aṇṇana ..... samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Bijjarasaṃ ।

vṛittaṃ ॥ dhareyoḷ pratyaksha-Bhûriśrama-mahipati kirtty-aṅganâdhîśvaraṃ Pa- ।
ttaraḷi-prâḷêya-sûryyaṃ ..... vairi-saṃhâri mârkkoḷ- ।
vara-Bhîmaṃ Bhîma-śauryyaṃ vikaṭa-Paṭahakôṭâ-gharaṭṭaṃ jaya-śrî- ।
vara-paṭṭaṃ sandan enduṃ negaḷda daḷake Gôpâḷan ugrâri-śûlaṃ ॥
Toṛagaleyaṃ kshaṇârddhadoḷe koṇḍa .... ḍida Bhaṭṭanaṃ .... ।
neṛad iral aṭṭi muṭṭi piḍid ôvade Byêḍara bêran eyide kiḷt ।
uṛad(iḷk) idirântaraṃ tarida vîra-bhaṭâgraṇi Bijjigange ..... ।
..... y emba pesar âdud ad allade dêse ..... ।
..... mârmmalevarannegam urkkuvarannegaṃ raṇôt- ।
sava-madar apparannegam .. ḷurkkeya Bijjiga-bhûpan eydi. ... ।
nevaram a ..... sadannevaraṃ kaḷaḷchidan- ।
nevaram adirppa..... mâḷd esedannevaraṃ raṇâgradoḷ ॥

kanda ॥ int enisi negaḷda sarvâ- ।
bhyantara-siddhiyoḷe Sâutaḷige-nâḍaṃ vi- ।
krânta ..... ni- ।
śchintaṃ śrî-Bijja-bhûpan âtana tammaṃ ॥

svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantaṃ jayâṅganâ-kântaṃ baḷavad-ari-nṛipa-..... vairi-gharaṭṭaṃ saṅgrâma-jattala ..... dakshiṇa-diśâ-kavâṭam ripu-kâḷakûṭaṃ dâna-vinôdan Îśvara-vara-prasâdaṃ śishṭa-janâdhâraṃ ..... chintâmaṇi subhaṭa-śirômaṇi kîrtti .. râya-ṇaṃ nîti-pârâyaṇaṃ śauryya-mârttâṇḍaṃ nuḍidante gaṇḍaṃ gôtra-pavitraṃ kadana..... dhikyaṃ sâmanta-mâṇikyaṃ raṇa ya-kâraṇan aṇṇana gandha-vâraṇaṃ namâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-sâmantaṃ Gônarasaṃ

vṛittaṃ ॥ ari-bhûpâḷôgra-vîra-pramukha ..... dapaṃ kondapaṃ mach- ।
charadind erbaṭṭipaṃ muṭṭipan atibharadin ..... paṃ barddapaṃ kô- ।
vara ..... ṛane tiripidapaṃ suttipaṃ mu ..... ।
. ..... śrî-Gôna-bhûpaṃ praḷaya-śikhi-śikhâṭôpa-kôpa-pratâpaṃ ॥

kandaṃ ॥ Harana niṭilâkshi-vahni- ।
sphuraṇaṃ Muraharana ..... ।
Surarija-vajram enipudu ।
dhuradoḷ ripu-nṛiparge Gôna-bhû ..... ॥
.. hava-raṅgadoḷ ahita-sa ।
..... d iṛidu noṇedu taṇiyade mattaṃ ।
drôharan aṛasuttiṛppudu ।
..... asi Gônugana ॥
â ..... jaḷamaṃ । pṛva maruḷ paṛida mûḷeyaṃ moḷakâḷaṃ ।
kârva maruḷ ... .. । .... Gônan iṛidu geld âhava ... ॥
.....ḷ arâti-b hûbhuja-baḷaṅgaḷan ugra-bhujâsiyoḷ khaṇil- ।
khaṇil ene ..... g ire mâḍi sam .... ।
.. ṇagaḷa nettariṃ neṇadin aḷgaruḷindame bhûta-kôṭiyaṃ ।
taṇipa negaḷteyaṃ paḍeda.. ..... ॥
..... Dharaṇi- ।
jâteg Arundhatige Ratige dorey enisida vi- ।

khyâta-yaśô-nidhi-vasu-|
dhâtaḷa ..... tu negaḷd .... ||
..... Jâkabb- |
arasiye tann agra-mahishiy âguttire Gô- |
narasaṃ dânada dharma .. |
..... sale negaḷdaṃ||
..... yaśasviy endu vibudhâśrayan endu viśêsha-dâniy end |
udita-guṇâḍhyan end adi ..... kûrida ..... |
..... man end akaḷaṅka-charitran end id ôṃ |
paduḷidan endu kirttipudo Gônuganaṃ sakaḷâvanî-taḷaṃ ||
pasarisi niḷva śâḷi tera .... pirid unmadâḷi ba- |
ggisuva pikâḷi pushpita-latâḷi vichitra-vanâḷi kûḍe taḷt |
esad ire sanda Sântaḷige-nâḍoḷ apûrvvam enalke dhâtri ba- |
ṇṇisutire tanna dharmmamane poḷchisidaṃ sale Gôna-bhûbhujaṃ ||
śiśu-madhupâḷi baggipa pikâḷi mada ..... |
.... gâḷi mâmaraṅgaḷoḷ î-vichitra-vanâḷi kûḍe taḷt |
esad ire sanda Sântaḷige-nâḍoḷ apûrvvam enalke dêgulaṃ |
..... mâḍisidaṃ sale Gôna-bhûbhujaṃ ||

va || ene negaḷda Gônarasaṃ Sântaḷige-śâśiramumaṃ dushṭa-nigraha-viśishṭa-pratipâḷanadiṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irdda piriyaṃ-guṇada Kumârasvâmi-bhaṭṭa-sômayâjigaḷge śâsirada .... ge Andhâsuraman agrahâraṃ mâḍi koṭṭalli Gônêśvara-dêvarumaṃ S'auryyamârttâṇḍa-dêvarumaṃ pratishṭhe-geydaṃ pra ..... nam enipa dêvâyatanamaṃ mâḍisi | S'aka-varsha 964 neya Chitrabhânu-saṃvatsarada Vaiśâkha-śuddha-akshaya-tṛitiye-Âdityavâra-saṅkrântiyandu || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-japa-samâdhi-sampannar anêka-tarkkâdi-śâstra-pârâvâra-pâragar avadâta-kirtti-dhvajar amaḷina-charitrar pParvvatâvaḷiya Kâḷâmukha-tapôdhanâgragaṇyar appa śrîmad-Vâdirudra-paṇḍitar ||

vṛittaṃ || Kâṇâdê Kaṇabhug Bṛihaspati-matê Vâchaspatiḥ Kâpiḷê
mârggê'yaṃ Kapiḷas svayaṃ Sugata-śâstrê Saugatânâṃ guruḥ |
Mîmâṃsâdhigamê'pi Jaimini-munir Nyâyê'kshapâdaḥ kshitau
śabdê Vyâḷa-ku ..... S'aivê S'ivas sâmprataṃ ||
nikhiḷâtmiyâtma-tatva-prakaṭana-paṭu-śishṭêshta-hṛit-padma-chaṇḍâṃ- |
śu kha-sindhûrmmîndra-nâgâmbuja .... kara-nîhâra-dhâtṛîdhra-Gauri- |
sakha-hâsâbhâsa-kîrtyâbharaṇan esedapaṃ dvishṭa-darpishṭa vidvan- |
mukha-mudraṃ ..... mṛidu-madhura-gabhîrôkti-sampat-samudraṃ ||

va || ene negaḷda Vâdirudra-paṇḍitara śishyar yyama-niyama-svâdhyâya... dhâraṇâ-japa-samâdhi-sampannar appa śrîmat-Kriyâśakti-paṇḍitargge kâḷaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Gônêśvara-dêvara maṭhamumaṃ S'auryyamârttâṇḍa-dêvara sthânamumaṃ koṭṭalliya tapôdhanargge vidyâ-dânam âge Andhâsuraṃ panne .... Maṇbâḷaṃ Gorava-vâḍaṃ mâḍi sarvva-namasyaṃ biṭṭu | S'auryya-mârttâṇḍa-dêvara dêgulada nelagaṭṭina naiṛutyadiṃ mûḍal (*rest contains details of boundaries and usual final phrases and verses*) Santôjaṃ gaṇḍarisidaṃ maṅgaḷa mahâ śri śri || S'auryyamârttâṇḍa-dêvara Gônêśvara-dêvara dêgulagaḷaṃ haḷi saḷisuva kambâra Chikkage Maṇbâḷa aiyvatt-eraḍu gêṇa gaḷeya .... keyyaṃ sarvvanamasyaṃ mâḍi koṭṭar śrî-Gônarasar maṅgaḷa mahâ

109 (*bis*)

At the same village, on Gônêriguḍḍa.

svasti samasta-bhuvanâśraya śrî-pṛithvi-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêva .... ttarâbhivṛiddhi-

pravarddhamânam âchandrârkka-târam-baram saluttam ire tat-pâda-padmôpajîviy appa Bijjarasana kuḷa-kramam ।

kandam ‖ śrimach-Chaḷukya-vaṃśa-si- ।
khâma ..... van âtana putram ।
Bhîma-baḷam Chôḷarasan- ।
g â-mahi pogaḷalke puṭṭidam Bijjarasam ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram kîrtty-aṅganâ .... Pattaraḷi-praḷaya-Kâḷam Bhillama-diśâpaṭṭam Paṭahakôṭâ-gharaṭṭam Baṇṭuga-mada-bhañjanam jayâṅganâ-manôrañjanam Chaṭṭuga-madêbha-pañchânanam Torahara-Mâri-daṇḍim munna-iṟivam asahâya-śauryya Mandaradhairyyam aṇṇana-vajra nâmâdi-samasta-praśasti-sahitam śrî .....Bijjarasam ‖

vṛittam ‖ dhareyoḷ pratyaksha-Bhûtisrama-mahipati kîrtty-aṅganâdhisvaram Pa- ।
ttaraḷi-prâḷêya sâryyam Torahara-Javan â-vairi-saṃhâ .... ।
..... Bhîma-śauryyam vikaṭa-Paṭahakôṭâ-gharaṭṭam jaya-śrî- ।
vara-paṭṭam sandan endum negaḷda-daḷake Gôpâḷan ugrâri-śûḷam ‖
Toragaleyam kshaṇârddhadoḷu koṇḍ agi ..... ।
neṟad iral aṭṭi muṭṭi piḍid ôvade Bêḍara bêran eyde ki- ।
tt uṟad idirântaraṃ toṟida vîra-bhaṭâgraṇi Bijjagaṅge hum ।
Torahara-Mâriy emba pesar âdud ad ella ..... ‖
bavaradoḷ êno mârmmalevar annegam urkkuvarannegaṃ raṇô- ।
tsava-madar apparannegam aḷurkkeya Bijjaṇa-bhûpan eydidan- ।
nevaram avuṅkadannevaram oḍḍi ..... ḷalchadan- ।
nevaram adirppavannevaram âḷd esedannevaram raṇâgradoḷ ‖

kandam ‖ int enisi negaḷda sarvvâ- ।
bhyantara-siddhiyoḷe Sântalige-nâḍam vi- ।
krântadin âḷuttire ne ... ।
.....jja-bhûpan âtana tammam ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêsvaram kîrtty-aṅganâdhisvaram balavad-ari-nṛipati-nishkaṇṭam Bijjaṇa baṇṭam vairi-gha ..... va-jattalaṭṭam Dakshiṇa-diśâ-kavâṭam ripu-kâla-kûṭam dâna-vinôdan Îśvara-vara-prasâdam śishṭa-janâdhâran êkâṅga-vîran bhṛitya-chintâmaṇi subhaṭa-sirômaṇi kirtti-Nâ... ... niti-pârâyaṇam śauryya-mârttaṇḍam nuḍidante gaṇḍam gôtra-pavitram sâhasâdhikhyam maṇḍaḷika-mâṇikyam raṇa-vijaya-kâraṇam aṇṇana-gandha .... nâmâdi-samasta-praśasti-sahitam śrîmat-Traiḷôkyamalla-Dêvara śrî-pâda-paṅkaja-bhramaram śrîman-mahâ-maṇḍaḷêśvaram Gônarasam ‖

vṛittam ‖ śri-râmâ-ramaṇî .... dhura-raṇâvâsâṛjjitôdyaj-jaya- ।
śrî-râmâ-ramaṇiyan Îśagiri-kâśâkâśa-bhâsvad-yaśaś- ।
śrî-râmâ-ramaṇîyen endu pogaḷvar ssânandadindam vachaś- ।
śrî-râmâ-ramaṇiyan artthi-janatâ-kânînanam Gônanam ‖
vidita-yaśasviy endu vibudhâśrayan endu viśêsha-dâniy end ।
udita-guṇâḍhyan end adhika-sâhasan endu .. chiy endu kû- ।
ridan ivan end udâtta-manan end akaḷaṅka-charitran end id êm ।
paḍuḷidan endu kîrttipudu Gônuganam sakaḷâvani-taḷam ‖

kandam ‖ Harana niṭiḷâkshi-vahni- ।
.... ṇam Muraharana chakram Abja.. -pâśam ।
Surarâja-vajram enipadu ।
dhurado[illegible] ripu-nṛiparge Gôna-bhûpana karavâḷ ‖

aḍig aḍige bagedu bhâvisi |
toḍarvara .. ralche ninna kûr-asi yamb î- |
paḍemâtu gêḷdu Gônuga |
puḍukeya moladante .. butippar mMalepar ||

vṛittaṃ || anatârâti-mayûra-Târaka-ha . ..nange maṛântu kây- |
vanoḷ âṭand idirâmpavange nosaloḷ-kaṇ nîla-kaṇṭhaṃ gajâ- |
jinamaṃ sindhu-jaṭâgram ugra-phaṇi-hâraṃ vyâghra-charmmamaṃ triśû- |
ḷa .. grâyudham emb iv èn oḷava pêḷ saṅgrâma-raṅgâgradoḷ ||

kandaṃ || âhava-raṅgadoḷ ahita-sa- |
mûhaman iṛidalli koṅkid asiyaṃ matt oud |
âhavado .... ḷu tirdduva |
sâhasadoḷ gaṇḍan alte Bijjana-baṇṭaṃ ||

vṛittaṃ || karavâḷaṃ sarrasarrend ogeyu abhayan â-kirttan â-kirttan âtaṃ |
bare gaṇḍar ppêḷi mâ .....ṭina birudaṃ mâṇbud iṃ mâṇbud aitan- |
d arasaṅkaṃ gondapaṃ kondapan atikupitaṃ mâṇan end aḷki baḷkutt |
ire kâyipind âḷdu porddaṃ Kerega..... n emb irbbaraṃ garbbadindaṃ ||
ari-bhûpâḷôgra-vîra-pramukhaman iṛid âṭandapaṃ kondapaṃ ma- |
cheharadind erbbaṭṭipaṃ muṭṭipan atibharadiṃ nêrddapaṃ sîḷdapaṃ kô- |
vara chakra .. radiṃ tirrane tiripidapaṃ suttipaṃ muttipaṃ saṅ- |
garadoḷ śri-Gôna-bhûpaṃ praḷaya-śikhi-śikhâṭôpa-kôpa-pratâpaṃ ||
turaga-daḷaṃ paḍalvade kaḍaṅgi ghaṭâvaḷi tâgi matte ni- |
ttarisade bhîtiyiṃ peḷaṛi bâyviḍe kiṅkara-yûtha maggi tagg- |
ire bisu-nettar uṇmi pariyuttire saṅgara-raṅga-bhûmiyoḷ |
paridudu bhâppu bhâppu majha bhâpp enal aṇṇana gandha-vâraṇaṃ ||
paṛida śiraṅgaḷiṃ kedaṛi birdda gajaṅgaḷiṃ âḍuv aṭṭeyiṃ |
suṛid aruṇâmbuvaṃ naliva râmeyariṃ penadatta sârvva-pen- |
teṛeyariṃ alli mâṃsa-rasamaṃ savid âḍuva rakkasargge pal- |
deṛeva maruḷgaḷiṃ sa ..... m âsuram âdudu Gôna-bhûpaniṃ ||

kandaṃ || ârvva maruḷ aruṇa-jaḷamaṃ |
pirvva maruḷ paṛida mûḷeyaṃ moḷakâḷaṃ |
kârvva maruḷ śabaḷâge |
pôrvva maruḷ Gônan iṛidu geld âhavadoḷ ||

ari-bhûbhṛid-baḷa-Kâḷa-daṇḍan ohohô kondikkipaṃ mukkipaṃ |
nirutaṃ porddapav iḷdu pîrddapan elô mad-raktamaṃ kûḍe kiṅ- |
karar appaṃ śaraṇ emba mâtanan iḷâ-vikhyâtanaṃ nichcham end |
ari-varggaṃ kudiyuttaṁ irddapud id akkuṃ Gônan-âḍambaraṃ ||
raṇadoḷ arâṭi-bhûbhuja-balaṅgaḷan ugra-bhujâsiyoḷ khaṇil |
khaṇil ene taḷtu poydu paḍaliṭṭavol âg ire mâḍi sanda bal- |
kaṇigaḷa nettariṃ nênadiṃ aḷgaruḷindame bhûta-kôṭiyaṃ |
taṇipi negaḷteyaṃ paḍedan î-dhareyol sale Gôna-bhûmipaṃ ||

kandaṃ || pusly altu malegaḷ-êḷuma- |
n ... yoḷ aredante mâḍi mâṇade mattaṃ |
kisukaṇchi nôḷpan end en- |
d asu pôdapuv alte nettiyiṃ maleyavara ||

vṛittaṃ || dhuradoḷ Gônuga-bhûpa ninna niśitâstrâghâtadiṃ satta bhû- |
para poṇḍir bisusuṛye nîḷva śikhi tannaṃ muṭṭe nond indu nil- |

tarisal tân aṇam âṛad Îśvara-jaṭâjûṭâṭavî-sindhu-sî- ।
varmaṃ sêvisal irddan untu .. śigaṃ dêvaṅgaṃ ê-sammadaṃ ॥
toḍarva virôdhig eṇṭ-erdeye miṛuva vairige mûṛu-kaṇṇe mâr- ।
nuḍivavan êṃ Chaturbhujane machcharip-aṇṇale Barmmanoḷ baraṃ ।
piḍidane miṛi bâḷvaḍ avan êṃ Javanê kaḍi keydu kâdal end ।
oḍarisuvâtan êṃ Bhujaga-marddananê kali-Gôna-bhûpanoḷ ॥

kandaṃ ॥ dhuradoḷ Gônuga ni.. ।
ari-narapâḷara śiraṃ Kapâḷige mâṃsaṃ ।
maruḷiṅge karuḷa bambal ।
narigaḷg aruṇâmbu śivege sôvata..... ॥
Gônaṃ peṇad iṛideṛeyoḷ ।
mânasar-aḍagiṅge... si bhûta-gaṇaṃ pê- ।
râneya neṇanaṃ tind erd ।
ânandade kûḍe nalidu narttisut irkkuṃ ॥

vṛittaṃ ॥ ele kêḷ Gôna-mahîpa ninna yaśamaṃ S'rî-kântey âśântyado- ।
.... sirdd unmada-danti-danta-yugadol tann arttiyiṃ kaṭṭid-u- ।
yyalan ânandadoḷ êṛi dig-vaniteyar ttûgalke..]-guṇaṅ- ।
gaḷan âlôḷa-madâḷi-mandra-madhura-...dhvânadiṃ pâḍidal ॥
Sararâjaṃ S'ikhi Kâḷa Nairuti Jaḍêśaṃ Mârutaṃ Yakshan Î- ।
śvaran Ambhôjasakhaṃ Niśâkara Dharitrî-putrakaṃ Saumya bhâ- ।
sura-Vâchaspati Sukra Pañ[gu] Tama Padmôdbhûta-Chakrîśar â- ।
daradiṃ mâḍuge Gonugaṅge negaḷd â-dirghâyumaṃ śriyumaṃ ॥
yô bhûmau.. âri-paksha-nichayê kântâ-manôrañjaka-
.. śastrâgamapâragô ripu-nṛipa-kshôṇîdhra-vajrâyudhaḥ ।
yô Rêvanta ivâśva-śâstra-vishayê vikhyâtavân śauryyavân
sô'yaṃ Gôna-mahipatir vvijayatê sâmanta-chûḍâmaṇiḥ ॥

ślôkaṃ ॥ saṅgrâma-bhûmau ripu-jattalaṭṭaḥ
kântâ-Manôjaḥ kavi-kalpa-bhûjaḥ ।
śrî-Gôna-Râjô bhuvi Dharmma-râjô
jîyâch chiraṃ Bijjana-baṇṭa-nâmâ ॥

kandaṃ ॥ âta .... vadhu Dhariṇî- ।
jâteg Arundhatige Ratige dorey enisida vi- ।
khyâta-yaśô-nîdhi nṛipa-vani- ।
tâ-tiḷakaṃ Jâkaṇabbe vasudhâ-taḷadoḷ ॥
dhareg intu negaḷda Jâka- ।
.. siye tanag agra-mahishiy âguttire Gô- ।
narasaṃ dânada dharmmada ।
parôpakârada vinôdadoḷ sale negaḷdaṃ ॥
jagav emb i-vanitege nage- ।
mogam ene sandirdda Sâ...ge-sâsiramam ।
jagadoḷ paḍedaṃ nṛipan en- ।
tu gaḍ ene kittaḷi-kadaḷi-nâraṅga phalaṃ ॥
beḷasaṃ pêḷvaḍe karbbuṃ ।
kaḷaveyum eley-aḍake teṅgu-mañ-phalaṃ ।

..... meḷas ivu per- ।
bbeḷas aḍaviya beḷasu piridu kô .. negaḷa ॥
arisinamum êleyakkiyum ।
eraḍuṃ bâḷaṅgaḷ onde vastuv anêkaṃ ।
piriduṃ beḷavudarindaṃ ।
.. r embud aṇav illa Sântaḷige-sâsiradoḷ ॥
beḷevudu beḷd-endaḍe baḷi- ।
k uḷideḍeyaṃ pogaḷavêḍa maḷegâladoḷ â- ।
gaḷum uḷiyadu beṭṭada sari ।
veḷeyada ..... dum illa pasav î-nâḍoḷ ॥
kêdage sampige nâgaṃ ।
hâdariy adirgunte surayi vakuḷa lavaṅgaṃ ।
jâdi-modalâd anêkaṃ ।
pû-dônṭaṃ surabhi-parimaḷâmôdaṅgaḷ ॥
jaga.. samaṃ patraṅgaḷu ।
mugilaṃ jyôti-lôkamaṃ pôga .... ।
eḷeyoḷ esedirppa tâvare- ।
goḷaṅgaḷ ûrûroḷ oppi tôrppuvu palavuṃ ॥
tṛiṇa-kâshṭha-jaḷa-samṛiddhaṃ ।
praṇavâ..... vêda-śastraṅgaḷ bhû- ।
shaṇam âge palabaruṃ Brâ- ।
hmaṇar irppar lôka-pûjyar adu-kâraṇadiṃ ॥
ene sanda Sântaḷige-nâ- ।
ḍan anêkarum âḷdar avaṟol munnaṃ kî- ।
rttanamam .... disidaṃ ।
..... enal Gôna-Râjan ûrjjita-têjaṃ ॥
kaṭṭisidaṃ keṟeyaṃ Mô ।
riṭṭigeyoḷ Tarddavâḍi-nâḍoḷag îgaḷ ।
kaṭṭi keṟe bhâvi dêgulam ।
iṭṭ ârave... .. nṛipâḷakanaṃ ॥
vṛi ॥ âravey embud âvud ene kêḷire pêḷven anâgatôkti kâl- ।
ûran anêkamaṃ dvijarge goṭṭudarindam av agrahâram â- ।
hâruvarinda mâḍi...de vichitra-vanâḷiya.. ।
dhâriṇiy ellam ên ariyaṟê nirutaṃ nuḍidante-gaṇḍanâ ॥
pasarisi nîḷda kemp adarda śâḷi-teṟad iḷiv unmadâḷi ba- ।
ggisuva pikâḷi .... pu.. tâḷi vichitra-vanâḷi kûḍe taḷt ।
esad ire sanda Sântaḷige-nâḍoḷ apûrvvam enalke dêgulaṃ ।
basadiyum agrahâram ene mâḍisidaṃ sale Gôna-bhûbhujaṃ ॥

vachana ॥ ene negaḷda Gônarasaṃ Sântaḷige-sâsiradoḷ dushṭa-nigraha-viśishṭa-pratipâlanaṃ mâḍi sukhadiṃ râjaṃ geyyuttam Andhâsuradal irddu । S'aka-varsha 964 neya Chitrabhânu-saṃvatsarda Chaitra-śuddhâkshayatritiye-Âdityavâraṃ saṅkrântiyandu । svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-japa-samâdhi-sampannar appa śrîmat-piriyaṃ-guṇada Kumârasvâmi-bhaṭṭa-sômayâjigaḷge śâsirada mûnûrbbara bharaṇam âge Andhâsura-panneraḍuman agrahâram âge kâlaṃ karchchi dhâkâ-pûrvvakaṃ mâḍi koṭṭalli (*rest contains details of gift and usual final phrases and verses*).

kandaṃ ॥ annamaṃ âr bbandaḍam ili ।
ennade Gônarasa .....Kûḷasamudraṃ ।

ponnaṃ mâṇige maduvige |
mannisi kuḍe nâmam âyitu Dâna-vinódaṃ ||
i-śâsanamaṃ Bûvôjana magaṃ Barmmôjaṃ kaṇḍarisidaṃ maṅgaḷa

110

At Saṇṇachaṭikòppa (same hobli), on a vîrakal near the tank.

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitam śrîmau-mâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ(ṃ)aras-aṅka-karagasaṃ birudar-aṅkusaṃ mûrtti-Nârâyaṇa viḷâsa-vallabhaṃ vayiri-maṇḍalikara-gaḷa-gaṇḍa-gattari hannondu-maṇḍaḷikara gaṇḍa ant embara gaṇḍa Koṅkaṇiga-bêṇṭegâra Kadamba-Râya-vibâḍa vîra-dhavuḍe vîra-pañchatuvara-pratishṭhâchâryya maleya-tottaḷaḍuḷiva mûru-lôka-jagadvaḷa kaṭṭihâri Karahatta-mallan appa Kalinâtha-dêvara dibya-śrî-pâda-padmârâdhakaṃ para-baḷa-sâdhakaraṃ appa vîra-Kôṭi-Nâyakaru sukha-saṅkathâ-vinôdârtthadalli râjyaṃ geyuttam ire vîraroḷaṃ vitaraṇadoḷu *kâruṇya-karatayamśamaṃ satanadoḷu 1213 neya Nandana-saṃvatsarada Chaitra-śu 10 Guru dalu || śrîmatu Kôṭi-Nâykaru vukhaḍige naḍu Mêcha-Nayka Dêsu-Nâyka kâḷagadali Âlura Jakke-Nâyakanu Kamaḍura kâḷagadoḷage bîrara muṛidu â-... taḷaḍuḷidu kuḍureya kutti taḷit(il) iṛidu meṛedu sura-lôka-prâptaru maṅgaḷa mahâ śrî | ondu-mattaru bhûmîya bitta-vivara tôṭada keya Chuṅgana-moraḍu-modalâgi Attiya-keya-modalâgi staḷa mûru kammu maṇṇu sahita mattalu vondu Jake-Nâyakana heṇḍati-makkaḷige saluh .. tâgi Kôṭi-Nâyakaru â-Jakkeyana vîrâḷâpakke mechchi â-chandrârka-târaṃ-baraṃ koṭṭa bhûmi ||

Kôṭi-nṛipan alte naḍad â- |
kôṭi-balaṃ berasu vîra-Mêchanoḷ iṛiyal |
kôṭisi gelal arid enal â- |
nôṭaka-janav ârddu pogaḷe Jakkeyan iṛidanu ||
toṭṭan-iṛidante kuḍareya |
taṭṭinoḷ ant eyde pokku Kôṭi-nṛipâḷaṃ |
neṭṭane porad âḷ aggada |
jaṭṭigan Âlûra Jakka kautuka-viraṃ ||

ant âtan iṛidu meṛadu sura-[lô]kada sukhaman eydidan attal ittan âtan-aḷiyaṃ ||

tannaya mâvana vîraman |
unnata-guṇa-niḷaya Mêchigaṃ nere kêḷvâ |
mannaṇeya vîra-śâsanad |
unnateyim mâḍi niṛisidaṃ dhare pogaḷal ||

111

At Hosûru (same hobli), on a stone in the kân in the back yard of the house of the Haḷepaikas.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varuśa 1634 neya Nandana-saṃvatsara Jyêshṭa-ba 7 yu Stiravâradalû śrimatu-sajjana-śuda-Sivâchâra-sampannar âda ḍyâvâ-prithivi-mahâ-mahattina..... Veṅkaṭappa-Nâyakara bhakti Ânandapurada Champakâsarasi-mahattina dharma-simhâsanada maṭhake..... mahanta-dêvaru tamma bhaktiyalu yidê Ânandapurada Champakâ-sarasi-mahattina-maṭha-dharmakke namaskâra mâḍi koṭṭa patrada hanavinalli Viśvanâthapurada agrahârada mahâjanaṅgeḷa kayya .. krayakke tegadu-kkoṇḍu Haiatâḷa-sîme-vaḷagaṇa ..... grâma[m] pratinâma Basavarâjapurada-grâmake śrîmatu-Keḷadi-Basavappa-Nâyakaru barasi-koṭṭa-nirûpa-p[a] mâṇu râya .... 266⅔ yinnûra-aravattu âru-varaha mupâgada grâmake nirvighnam astu śrî ||

* So in the original.

112

At Basava-Nellûru attached to Hosûru (same hobli, on a vîrakal in front of the Îśvara temple.

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêśvara ..... sâ ..... mṛigamadâmôda Sântara-kuḷa-kumudinî-saśâṅka-mayûka Toṇḍa-maṇḍalika-gaṇḍa-prachaṇḍa Sântarâditya Siṅggi-Dêva Sântaḷige-nâḍu .. agrahârado .. râjyaṃ geyyuttam ire tatu-pâda-padmôpajîvi ‖ .... samvatsara-Pausya-mâsa-Sômavâradandu .... Âlûra Eregana aḷiya Bira-Kemmâriyagam âtana sati Saṇṇabegam su-putraṃ kula-dîpaka puṭṭida saṅggarakke bîra ‖ Posagunda Bîrarasaṃ muḷida .. grahârama ..... leyura sore turuva koṇḍu Bîrarasa naḍapida ... Chiga ..... taḷut iridu sura-lôka-prâptan âda

jitêna labhyatê &c. ‖

svasti ...vaḷigeya puṭṭida Śântôjana putra Kakkôja mâḍida

113

At the same place, on a 2nd vîrakal.

namas tuṅga-&c. ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram uttara-Madhurâdhîśvaraṃ Paṭṭi-Pomburchcha-pura-varêśvara Padmâvatî-dêvî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ Triyakshakshmâ-sambhavaṃ Sântarâdityaṃ sakaḷa-jana-stutya nîti-śâstrajña biruda-sarvvajña Toṇḍa-moṇḍaḷika-gaṇḍa-prachaṇḍa biruda-Kumâra vairi-bhêruṇḍa satya-lîâdhêya saucha-Gâṅgêya para-nâri-sahôdara nâmâdi-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ vîra-Sântara Siṅggi-Dêvanu Sântaḷige (*rest illegible*).

114

At the same place, on a 3rd vîrakal.

namas tuṅga-&c. ‖

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêśvaram uttara-Madhurâdhî ... Paṭṭi-Po .. pura-varâdhîśvaraṃ Padmâvati-dêvî-labdha-vara-prasâdaṃ namâdi-prasa ..... hâ-maṇḍaḷêśvaraṃ pratâpa-bhuja-baḷa-Sântaran enisida Siṅgi-Dêva Sântaḷige-sâ ..... thâ-vinôdadim râjyaṃ geyyuttam ire ‖ svasti samasta-praśasti-sahitaṃ ..... haḷḷi-nâḍu-mûvatumaṃ agrahâraṅgaḷaṃ sukhadim râjyaṃ geyyuttam ire .... śasti-sahitaṃ Âlûra puṭṭida śrîmatu-sâmanta-Taileyana magaṃ Lokka ..... sukhadim iralu ‖ Saka-varshada 1089 neya Pâr thiva-saṃvatsarada Chaitra ..... da-vâradandu svasti samasta-praśasti-sahitaṃ śriman-mahâ-maṇḍaḷêsvaraṃ Bijjala-Dêvaruṃ Sântaḷige ..... bessapuduṃ ... ya-daṇḍanâyakanu ..... nâykanuṃ Jagaddêvarasaru su ... dana berasu bandu Andhâsuradali biḍa biḍuvalli ‖ Sattavôdili Vikramâditya-Dêvanuṃ Bandanikeya Sôyi-Dêvanu Udareya Ekkalarasanuṃ Guttiya maṇḍaḷikanuṃ yint ivar-ellarum ondâgi Hosagundake banda Bîrarasara kûdikoṇḍu naḍadu kataka-daṇḍu mutti kâduvalli Hosagundada Beḷagâvuṇḍana magaḷu Bîmayabe-Nâyakitigaṃ Doṇama-Nâyakaṅgaṃ puṭṭida suputraḥ kuḷa-dîpakan ene negaḷda Kali-Mâra .... ântu dhuradoḷu tâg idiroḷ irdda kudareya daḷam ellaman samarâṅgadoḷu taḷt iridu mêlâḷa talegaḷa koṇḍu kâlâḷ-ellamaṃ pâda-ghâtadim .... ge meṭṭiyum ante naḍedu Kali-Mâraya-Nâyakan âji-raṅgadoḷu ‖

vṛi ‖ ânta-virôdhi-sênegaḷa nâyakar ellaran aḍubaḷey ।
.... kôlukaṇa ..... pari ... ।
chaḷa puṭṭi âdidavu Kali-Mâraya-Nâyaka ।
..... ‖

115

At Kipaḷi (same hobli), on a vîrakal in front of the Îśvara temple.

namas tuṅga-&c. ‖

..... Paṭṭi-Pomburchcha-pura ..... âditya sakaḷa-jana-stutya ..... mahâ-maṇḍaḷêśvaraṃ Kumâra ..... thâ-vinôdadiṃ râjyaṃ geyva ..... bîra ..... paḍeda ..... dêviya ..... va-saṃvatsarada Chaitra-suddha-dasamiy Âdivâradandu ..... Râmôjane mâḍida rûvâri Vîtarâga ‖

116

At Taṅgalavâḍi (same hobli), on a vîrakal near the ruined Îśvara temple.

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêsvaran uttara-Madhurâdhîśvaraṃ Paṭṭi-Pomburchcha-pura-varâdhîśvaraṃ Padmâvatî-labdha-vara-prasâda mṛigammadâmôda nâmâdi-samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ pratâpa-bhuja-baḷa .... ra-Dêva pṛithvî-râjyaṃ geyyuttaṃ ire ‖ Saka-varsha 1093 neya Vikṛiti-saṃvatsarada śrîmat-Kumâra-Bîrarasan-aṇṇa sâmanta-Muda-Gauṇḍana ku ..... Gâṅgêya purusha-Nârâyaṇa aras-aṅka-gâḷa sâmanta-Muda-Gâvuṇḍana tamma Hemmaḍiyarasanuṃ Âlavaḷḷiya bayaloḷage kâdu ..... re ‖

vṛi ‖ hiriya-Harikadalu puṭṭida Cheṭṭi-Seṭṭiya magaṃ Bammi-Se- ।
ṭṭi âtan aṇugina sati bhû-lalanege samânam enipaḷ ।
kula ..... Haṇṇivûra maṇḍaḷika Kâḷa-Se- ।
ṭṭiya magaḷ Chauḍabbe pati-hita-bratey enipaḷ ‖
ant â-dampati-ndarada ।
kânteyara ..... ।
..... ।
..... yoḷu negaḷdaṃ ‖
jôḷadapâḷiya riṇaman ।
kaḷiyalu tane ..... ।
chhaḷan nile biṭṭen ântu (keṅgariyarkke) ।
Keḷayabe ..... râgradoḷ ‖
ânt ari-sênegaḷ ese vi- ।
krânta sa .... tandaṃ ।
..... ।
..... yasi dhuradoḷu kolda ‖
..... ।
.... doḷ irid aṇmidavaṃ ।
..... vimâna- ।
v idiram bare Biṭṭeyanan ê- ।
risi sura-kanneyar oydu Sivapurama pokka ‖

va ‖ âtana tâyi Chauḍabe âtan aṇṇa hiriya-sâmanta-Mûḍa-Gâvuṇḍanu hûḍ-âru beḷe-geyi karava-hasuva dâna koṭṭu kalla nilisi svarga .. na mâḍi । rûvâri Mârôjana maga Bammayana śiḷâ-likita svasti śrîmatu Mûḍa-Gauṇḍa teṅka-bayaloḷage .. da keyya Biṭṭeyaṅge nettar-godagi âtana magaṃ Bammigaṅge Himbaniṅge salise idan aḷidava kavileya konda pâtakan akku

118

At Mallandûr (same hobli), on a stone in mâstikal-hakkal in front of the Dêvarakere.

svasti samasta-bhuvanâśraya śrî-pṛithvi-vallabha mahârâjâdhirâjaṃ paramêśvaraṃ parama-bha[illegible]ra-kaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvaru râjyaṃ geyy[illegible]am

ire Saka-varsha 983 neya Subhakritu-samvatsarada Mâgha-suddha-trayi laśi-Sômavâram uttarâyaṇa-saṅkrântiyandu yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mauṇânushṭhâna-parâyaṇar appa śrîmad-agrahâra-Maleyandûra mahâjanakke Kâśyapa-Vatsa-Naidhruva-gôtra-pravarada Kuppayyana maga Aṇṇamayyam pâda-pûjeyam koṭṭu koṇḍum satrakke dêvasa ondum nâlvaru Brâhmaṇar uṇbantâgi biṭṭa keyi (*rest contains details of gift and usual final verses and phrases*).

aḷidavan idan ekkôṭiya- | n aḷidaṁ tîrthaṅgaḷan anitumân ôrant |
aḷidaṁ pasuvaṁ pârvvara- | n aḷidaṁ moyy aḷidar .. ajugujig iḷida ||

sûryya-grahaṇadandu ..... mûvara-dêvarge naṇdâ divigege..... ûru pratipâḷisuvudu | Barmmôja kaṇḍarisidaṁ maṅgaḷa mahâ śrî

119

At the same village, on a vîrakal in front of the Râmanta temple.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṁ śrî-pṛithuvî-vallabha mahârâjâdhirâja paramêśvara Satyâśraya-kuḷa-tiḷakaṁ Padmâvati-dêviya vara-prasâda sâmantar-âdityа ..... stutya nîti-śâstrajña birud-aṅka-Bhîma sâhasa-malla aras-aṅka-gâḷa gaḷa-gaṇḍagattari Toṇḍa-maṇḍaḷikara gaṇḍa honna koṭṭu kudureya kaṭṭuva maṇḍaḷikara gaṇḍa Koṅkaṇiga-bêṇṭekâra Tribhuvana-maṇḍaḷika Bîra-Dêva pṛithuvîrâjyaṁ geyutt ire sukha-saṅkathâ-vinôdadim râjyaṁ geyyutt ire Bîra-Dêvana atibirudakaṁ Kandâra-Dêva mantriyu mahâ-pradhâna Bôvi-Seṭṭiyara kaṇḍu Birarasanaṁ biḍidu-koḍu yand adake hasâda endu Kalasayala biṭṭu Kandâra-Dêvana mêge tânu nâḍu-prabhugaḷu tâvuṁ tâgi Malaya-Nâyaka svîkarisabêku yivana râyâtapa .. aṁ ... bahuduṁ kshaṇadali pôpar endu .. ralu parivâra baḍabaḍ enalu muguḷunali nagutta band al.... bandu .. nalke kâvar uṇṭu beleyand êkântara kuḷiduvu.... kâda ||

Jaṅgili-Nâykar-oḍa bahu- |
d alidên ân endu bâra endu tirigi taḷt |
iṛidu na ..... |
Haḷaya-Kâḷin iṛida samarâṅgaṇadoḷ ||

kaḍikaḍiyâge hôda baḷeyâge kâdaḍiyâge karuḷu sandu biddavanaṁ .... tavâ ..... Haḷeya-Gûḷiya Kâḷeya-Nâykau iṛida samarâṅgaṇadoḷu || tâṇḍava-gaṇḍa mati tavagaṁ vairi-nâykara gaṇḍa tanag êke birid embara gaṇḍa jaga-birudaraṁ bâya biyaga birudig antembara ... gûḷi Kâḷeya-Nâykan i-bandan endaḍe beṅgoṭṭ ôḍidaru Chauri-Nâyakaṁ oppi..... varushada Phâlguṇa-mâsa.. bahuḷa-bidige-Sukravâradalu Birarasana kûḍe talegoṭṭu âtaṅge nettaru-goḍege Kadageya bayaloḷage ondu mattalu Kumâra-Bammarasaru koṭṭa.. .. jarâdi sanda bhûmi (*usual final phrases*) maṅgaḷa mahâ śrî

123

At Yedahaḷḷi (same hobli), on a copper plate in possession of Mallêguppada Puṭṭappa.

namas tuṅga-&c. ||

svasti śri jaya[illegible]daya-S'âlivâhana-śaka-varusha 1529 neya Pârâbhava-saṁvatsarada Jyêshṭa-śu 5 yalu śrîmad-aneka brahmâṇḍa-bhâṇḍa-garbha-garbhîkruta-Vidhi-Madhusûdana-Tridaśâdhîśvarâdy-aneka-dêvatâ-makuṭa-maṇi-gaṇa-kiraṇa-dîptâdîpta-pâda-payôja Para-S'iva-lîlâ-svîkrita-kaḷêvararum appa śrî-Nandinâtha-śrî-Bhringinâtha-śrî-Virabhadra-dêvaru-mukhyarâda sajjana-śudha-S'ivâchâra-sa[illegible]panna dyâvâ-pṛithuvî-mâḷâ-mahattin-oḷagâda Ânandapurada Champakâsadasi-mahattina maṭha-d[illegible]nake Yeḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bh[illegible]di-parâyaṇar âda Keḷadi-Sadâśiva-Nâyakara pautrar âda Veṅkaṭappa-Nâyakara nirûpa vididu ub[illegible]a-mârggada mûḍalu baḍagalu staḷa-valanâḍu-muṇṭâda aḍa-paṭale hâki hêruva mahâ-nâḍa setti-

samastaru namag-ella sadharmav âgabêk endu maṭada S'ivârpita-dharma(*back*)ke vidida mûla-vîsada dharma-sâdhanada śâsanada kramav ent endare | Venkaṭappa-Nâyakaru âḷuva râjyada mêlu Ghaṭṭada vaḷagâg. śakaḷa-staḷa-mârgada-vaḷage sakala-naḍegaḷigû naḍe 1 ke $\frac{1}{16}$ vîsa mariyâdeyali sakala-thâṇedavaḷag ellâ pratyêka-vîsa-vîsavanu damma santâna-pârampareyâgi â-chandrârkka-sthâyavâgi dharmavanu naḍasi bâhevu endu koṭṭa dharmma-śâsanake ṭhâṇegaḷa vivara | Ikkêri-modalâda Sadâsiva Sâgara Sirivante Kesanûru Tavanidhi Gutti Jaḍeya Kupuṭûru Soraba Togarasi Kalûru Uḍugaṇi Jambûru Mahadêvapura Kumbasi Hâranahaḷḷi Ânadapura Mosarûru Pombucha Dânivâsa Âraga Durga Âgumbe Kôvi Baguñji Beḷare Kalasa Mêgunda Kiga Nemmâru Muttûru Muḍe Kâru Bidarûru Hulikallu Hannara Karsûru Sauḷanâḍu Sâvantanakaṭṭe Bhârangi Âvinahaḷḷi ivu-muntâda sakala-ṭhâṇegaḷa vaḷagellâ koṭṭu bâhevu endu bhadra-śâsanavanu baradu namaskâra mâḍida ubhaya-nânâ-dêśa-sthaḷa-vaḷanâḍu-muntâda mahânâḍa seṭṭigaḷu (*named*).

124

At Nâḍamañchasâle (*same hobli*), *on a virakal in Survey No.* 39.

namas tuṅga-&c. ‖

Saka-varusha 1138 svasti samasta-praśasti-sahitam śrîman-mahâ-pradhânam ..... mârttaṇḍanum satya-Râdhéyanum saraṇâgata-vajra-pañjaram asahâya-sûyyanum..... r-âdityanum para-baḷa-sâdhakanum appa śrîmatu Billêśvara-dêvara divya-śrî-pâda-padumârâdhakanum appa śrîmatu Kumâra-Bâdeyama-vverggaḍe Jiḍuvaḷige-nâḍiṅge haridu turavam koṇḍu-bahalli Bâḷeya hoydu hoysikoṇḍa biddu sura-lôka-prâptan âda ‖

125

At the same place, on a 2nd virakal.

namas tuṅga-&c. ‖

svasti samadhigata-pañcha-mahâ .... mahâ-maṇḍaḷêśvara ..... (2 *lines gone*) mahâ-maṇḍaḷêśvaram Jagadêva-Pâṇḍya-Dêvarasaru sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire śrîmanu-mahâ-pradhânam sarvvâdhikâri bâhattara-niyôgâdhipati sakaḷa-lakshmî-pati udâra-têjô-nidhi śirmat-traiḷôkya-vijayam Adiyar-âdityam Adiyara kuḷa-tiḷakam kadana-prachaṇḍan asahâya-śûran êkâṅga-vira vairibha-kaṇṭhîravam śaraṇâgata-vajra-pañjaram śrîmatu Hombuchchada Âdi-Billêśvara-dêvara divya-śrî-pâda-padmârâdhakam para-baḷa-sâdhakam vairi-gaḷa-gaṇḍagattari śrîmatu Kumâram mahâ-râya Bâḷeya-veggaḍe Jiḍuvaḷige-nâḍiṅge haridu Turumba-Nâyakitiya magam Kavaḍaya Bimmam jôḷavâḷi-vaḷavâḷiyam mered idirânta mârvvalavam talt igidu Dhâtu-saṃvatsarada Vaiśâkha-śudha-pañchami-Bṛihavâra-Puśya-nakshatra-siddhi-yôgadandu sura-lôka-prâptan âda âtana putra-mitra-ishṭa-sahôdararalli.. .. ..:

126

At the same place, on a 3rd virakal.

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśrayam śrî-pṛithvî-vallabham mahârâjâdhirâja paramêśvaram parama-bhaṭṭârakam Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇiyum appa vîra-Nârasiṅga-Dêvaru râjyyam geyyuttire Saka-varsha 1148 neya Byaya-saṃvatsarada Vaisâkha-su 13 Â samasta-praśasti-sahitam śrîman-mahâ-pradhânam satya-ratnâkaram śaraṇâgata-vajra-pañjaram śrî-Billêśvara-dêvara śrî-pâdâ (*stops here*).

127

At the same place, on a 4th virakal.

svasti samasta-praśasti-sahitam śrîmanu-mahâ-maṇḍaḷêśvaram satya-ratnâkaram saraṇâgata-vajra-pañjaram (y)aras-aṅka-karagasam birudar-aṅkuśam śrî-Billêśvara-dêvara divya-śrî-pâda-padmârâdhakam para-baḷa-sâdhakarum appa Bîra-Dêvarsaru Kaliseyoḷu sukhadim pṛithvî-râjyam geyyuttire

Sag

Saka-varsha 1170 neya Kilaka-saṃvatsarad
arasaru Bommarasana mêl etti Hombuchchakke
baruttihuvalli Mandasâleya huṭṭida Masaṇa-gau
Haḍapada Jakkeya-Nâykanu Bommarasan-âḷ-kudu
keḍsi taḷt iṟidu meṟedu sura-lôka-prâptan âda

128

At the same place, on a

śrî-gurubhyô namaḥ ||

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ satya-rat
pañjaraṃ aras-aṅka-karagasaṃ birudar-aṅkusaṃ śrî-Billêśvara-dêvara divya-śrî-
kaṃ para-baḷa-sâdhakarum appa Bammarasa-Dêvaru Hânugundada nelevîḍinoḷu suk
râjyaṃ geyyuttam ire Saka-varusa 1191 neya Sukla-saṃvatsarada Vaisâkha-bahuḷa 5 Sukrava
Bammarasa-Dêvaru Aṇṇam[a-v]eggaḍeya mêle haridu Hâlâtada hoḷeyalli kâdidali Biṭigana Bîra
maṇḍe yiṟidâ sarisidali Aṇṇam[a-v]eggaḍeya kudure êridalli tirigi taḷt iṟidu sura-lôka-prâptan âda
maṅgaḷa mahâ śrî âtana vodane huṭṭidaha taṅgi ... . kalla nillisidaḷu maṅgaḷa mahâ śrî śrî

129

At the same place, on a 6th vîrakal.

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ śaraṇâgata-vajra-
pañjaraṃ-(y)aras-aṅka-karagasaṃ birudar-aṅkusaṃ śrî-Billêśvara-dêvara divya-śrî-pâda-padmârâdha-
kaṃ para-baḷa-sâdhakarum appa Bîra-Dêvarasaru Kalliseya nelevîḍinoḷu sukhadiṃ prithvî-râjyaṃ
geyyuttire S'aka-varshada 1170 neya Plavaṅga-saṃvatsarada Phâlguṇa-su 2 Sômavârada Bîra-Dêva-
rasaru Sêtuviṅge haridu Mâḷisâleya Koṇḍaba Mandasâleya Birôjana maga Binakôja Bâgiyabbegaṃ
puṭṭida maga Mudiganu yâ-Sêtuvina(m)ṃ Kaṭâravam muṟidu avar-adhaṭina mêge tâgiy â-gudureyaṃ
palaraṃ kondu taḷt iṟidu meṟadu sura-lôka-prâptan â.... || yâ-Mudigana vîrake mechehi Bîra-Dêvara-
saru Iyyavaḍiyali haṇa 10ṟa beḷe-geydavaru goḍegeyâgi chandrârkka-târam-baraṃ baḷi-goḷa salsidaru
maṅgaḷa mahâ śrî ||

130

At the same place, on a 7th vîrakal.

namas tuṅga-&c. ||

sv
S asti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka
pr yâśraya-kuḷa-tiḷaka Châ ..... śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyam uttarôttarâ .....
arddhamânam â-chandrârkka-târam-baraṃ sall[utt]am ire tat-pâda-padmô ..... ||

Kuntaḷa-bhûtaḷâdiya mukhâmbuja santavol oppi tôrppa vî- |
krântara Kunda-nâḍoḷ esed oppuvud aggada Mandasâleyoḷ |
anta ..... |
..... vratâṅkurada . Bina Mâchi puṭṭidaṃ ||
ka || ..... Mâcha pegadorega .... |
kanakalikâ ..... Mâcha- |
dharaṇîsahâya ..... chatur- |
antamaṃ ..... ||

na.... hâya ..... dêha ..... bharavasa ..... Mâchanu ; ku re .. iriden ântu
rchuva... Sânta ... ttire ... beya ..... H saḷa Sântara ..... vaṇi Mâchan
vikrama |

Taluq.

..... padan eseyal |
...dan gêṇukâṟa chinnaṇi Mâcha ||
...a Sântara mechchi noḍeg î- |
...ynde baḷalu ..... |
...ksha ..... |
...man eydida Mâchiga-Râjan êḷgeyoḷ ||
...â- |
...a-siṃhâsanadoḷ |
...
...-prâptan âda Sôviga Mâcha ||

131

At the same place, on an 8th vîrakal.

namas tuṅga-&c. ||

svasti samasta..... ...pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ ..... râjyam geyyutt ire ..... tat-pâda-padmô-pajîvi samadhigata-pañaha-mahâ-śabda mahâ-maṇḍaḷêśvara ..... svara ..... Sântar-âdityan ara ..... mahâ-maṇḍaḷêśvara Jagadêvara Sânti-Dêva .. sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire ta ..... neya Vikâri-saṃvachchharada suda-Phâlguṇa-Sômavâra-dandu Nettigâla-bayalalu ..... samadhigata-pañcha-mahâ-śabda mahâ-prachaṇḍa kumâra-vêtaṇḍa-pañchâna (2 *lines gone*) koṇḍú puguḷ ..... Mandasâleyalu Kali-gauḍa ..... sari.... kâgradoḷu ||

ka || âtaṅge kuḷa ..... | bhayakara viḷô.. .. ...n udiyisi negaḷdaṃ |
geḍapida kâḷaga bhûbhuja- | n eḍe .. voḍe pâyda Billan ugrâhavadoḷ ||

baḷa-siḍala .....

133

At Hosagunda (same hobli), on a 2nd vîrakal near the Îśvara temple.

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-prachaṇḍa kumâra ... ripu-kumâra-Târaka-Saḍâ-nana sâhasa-Vainatêyaṃ satya-Râdhêyaṃ Mandara-dhairyyan asahâya-saurya(y)aras-aṅka-gâḷa bijaya-lakshmî-lôḷa śrî-Sômanâtha-dêvara śrî-pâdârâdhakaṃ para-baḷa-sâdhakaṃ mâvan-aṅkakâṟa kusu ..... tra kula-dîpakan enisida śrîmatu ..... agrahâraṅgaḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire Saka-varśa 1140 Bahudhânya ..... Mâg mâsa-sudha 13 Budhavâradandu Biṭṭavûra ..... hêḷdu Yîsvara-Dêva mutti kâduttid tôṭiga sâ ..... Masaṇeya-Nâyaka-magaṃ Bhikeya..... Toṭiga vûr-aḷivinali adaṭaraṃ taḷt iṟi ..... n âda ..... yaṇa barada

134

At the same place, on a 3rd vîrakal.

śrî-gurubhyô namaḥ

namas tuṅga-&c. ||

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-karagasaṃ birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ v vallabhaṃ ativishama-hayârûḍha-prauḍha-rêkhâ-Rêvantanu..... ṇḍaḷikara gaṇḍa-gattari Si gula-nirmmûlanu ..... Lâḷa-Râya ..... ba-Râya-diśâpaṭṭanuṃ .....

..... Tuḷu-Râya-pratishṭhâchâryyanuṃ ari-râya-jagaddaḷaru satya-ratnâkaraṃ śarnu-âgata-vajra-pañjaraṃ śrî-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakaṃ śrî-prasanna-Sômanâtha-dêvara vara-prasâdanuṃ para-baḷa-sâdhakanum appa Paṭṭi-Pombuchcha-pura-varâdhiśvaraṃ paśchima-samudrâdhipati śrî-Bommarasa-Dêvaru Hosagundada râjadhâniyoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire.. .. vorvvane râya tâm ba.. .. g ântu gelalu..... baradan int î-besana jasadiṃ ‖ v ‖ .... paḍadaṅgi kuvara ..... yâgeyum biṭṭa ..... âyuṃ .. ddha ..... turaga-daḷada râya-daḷada châtu .. laṃ berasu...ya jasada kali .....kanda kadanadoḷ ânta .. raṇa-raṅ .... êkâṅga-vîra ..... ‖

vri ‖ turagaman ârddu .... viṭṭaḍe .... hâge ..... |
.. rasu ..... gaḍ[illegible]
pura .. [illegible]ma .. .. yendu .... radoḷ |
.... guḍi-gaṭṭida mâ .. y âjî-raṅgadoḷ ‖

.... aḍaka ...Sâhaṇi-Mâya ..... besase ‖

besasida bêgadiṃ chelisi mârbbalada .... gaja-vâjiyoḷ jhâ- |
ḍisi toṟeyaṭṭi maṭṭi kaḍi .... â-sira-rakta-vâhinî- |
prasaradi daṭṭu ga ... esedu ... dinaṃ kali-Mâyan ântaraṃ |
.. sadhige bêrugoyva-voluḍe.. yvan ari-vîran âjiyoḷ ‖

Sakha.. vatsarada 1198 Yuva-śâvaścharada Vaisâkha-śudha 5 Ma râya-sâhaṇi raṇa-.. .. vairi-sâhaṇi-benna-chaṃvatige Harihara-dêvara divya-śrî-pâda-padma ..... mahadaṭi Sâhaṇi-Mayyanu .. Nârasinga-Dêvana châturaṅga-balada kûḍe taḷt iṟidu meṟadu sura-lôka-prâptav âdaru maṅgaḷa mahâ śrî

135

At Hosagunda (same hobli), on a stone in Kañchi Kâḷammana bana.

sata-varusha Bhalêsa
namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ S'aka-varushada 1242 neya Raûdri-saṃvatsarada Chayitra-śuddha 1 Maṅgaḷavâradalu svasti śrîmat-pratâpa-chakravartti Hoysaṇa-śrî-vîra-Ballâḷa-Dêvarasara nirûpadiṃ śrîmanu-mahâ-pradhânaṃ Toya Siṅgeya-daṇṇâyakara makkaḷu Dêvappa-daṇṇâyakaru Hosagundada śrî-Kañchikâ-dêvige koṭṭa sâsanada kramav ent endaḍe Haḷḷi-nâḍa oḷagaṇa Guḍḍeyabîḍanu Kâñchikâ-dêviya aṅga-bhôga-raṅga-bhôgakaṃ saluvud endu â-Hosagundada halaru â-Haḷḷi-nâḍa samasta-prabhugaḷu â-prajegaḷa mund iṭṭu â-Dêvappa-daṇṇâyakaru dhârâ-pûrvvakav âgi â-Guḍḍeyabîḍinalu uḷḷanthâ sêse siddhâya kâṇike kiṟukoḷa nidhi nikshêpa yên uḷḷadu â-dêviya aṅga-bhôga-raṅga-bhôgakke yandu koṭṭa śâsana yint appudakke â-Dêvappa-daṇṇâyakara sva-hastada voppa śrî-Harihara-dêvaru maṅgaḷa mahâ śrî

â-Kañchikâ-dêviya pâtrake Bhalânanda-dêvarige pâṇipâtrege yendu dhârâ-pûrbakav âgi koṭṭaru â-Bhalânanda-dêvaru madaḷiga-Sômeya-Nâykanu â-staḷake voḍeyarâgi â-dêvateya bhaṇḍâriy âgi â-staḷadalu yên uḷḷadanu âgumâḍikoṇḍu tamage vuḷḷa jîvita-pâtrake ga 90 nu yiḷihikoṇḍu migil âdadanu â-dêvate-maneya garbbha-gṛiha kôṭe mundâgi mâḍisi sukhaṃ bâḷvantâgi â-Dêvappanavaru [illegible]ḷḷi-nâḍu â-paṇavu Bhalânanda-dêvaru Sômeya-Nâyakage dhârâ-pûrvvakav âgi koṭṭaru śrî ‖

136

At the same village, on a vîrakal.

namas tuṅga-&c. ‖

[illegible]asta-praśasti-sahitaṃ śrîmatu Kumâra-Bamma-vegaḍey-arasaru sura-lôka-prâptan âdandu.. [illegible]ra-Dêvanu etti bandali svasti śrîmatu ..... veggaḍeyara ..... tat-pâda-padmôpajîvi

Saka-varusha 1147 neya Pârthiva-saṃvatsarada Â..ja-ba 1 Bhâ Muddage Jayabireya-Nâyakana madavaḷige Kañchiyabbegaṃ puṭṭida suputra Kêtabimmana tamma Tammumanu mârvvaladim kûḍi tâgi taḷt iṛidu mârmmaled adhaṭaraṃ konduṃ sura-lôka-prâptan âda

jitêna labhyatê &c. ‖

137

At the same place, on a 2nd virakal.

śrî-gurubhyô namaḥ ‖ śrî-Sarasvatyai namaḥ ‖ śri-Gaṇâdhipatayê namaḥ ‖ svasti samasta-prasasti-sahitaṃ śrîmanu-mahâ-maṇḍa[lê]śvaraṃ Bommarasana ...rîyôdayada Pramôdôta-saṃvatsara-Mârgga-sira-ba 1 S... ...Sâvuṇada ..... ga Jaita-râvutanu raṇadal... ...lôka dêva-lôkava geldu dêva... ...ani Aṇṇama-veggaḍe-mêle Bommarasanu etti naḍedandu ... ...a kâdi kudureya mêle hoydu bida chandra-lôka sûryya-lôka Indra-... ...-lôka-prâptan âdanu maṅgaḷa mahâ śrî

138

At the same place, on a 3rd virakal.

svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ vairi-maṇḍaḷika-gaḷa-gaṇḍagattari Bîri-Dêva ...dara-kshîra-vârâśi-pârijâtanuṃ Ponnala-Dêvi-jaṭha[ra]-śuktikâ-muktâmay[an] appa Bommarasaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Aṇṇama-verggaḍeya mêl etti na[ḍa]du Kôḍûra-durggamaṃ muṛidhûḷa birddu-komballi Saka-varusha 1132 neya S'ukla-saṃvatsarada Vaiśâkha-bahuḷa 7 S'ukravâradandu śrîmatu Bommarasan-âḷu Sâta-gauḍana magu Kariya-Mudda mâḍida parâkramav ent endaḍe ‖

kuduregaḷan iṛidum ede meṭṭ ‖
idirânt oḷḷâḷgaḷ-aṭṭe meṭṭilan iḍutuṃ ‖
kadanaḍoḷ ahitara tannaya ‖
miduḷoḷag alasuvinam iṛidu Muddaṃ meṛedan ‖
tann-uradoḷag irdd alaguga ‖
benniṃ porepoṇme ma.. kâ ..... ipp- ‖
annegav amara-striyar ‖
ponna-vimânadalli Muddanaṃ koṇḍ uyidar ‖

maṅgaḷa mahâ śrî ‖

139

At the same place, on a 4th virakal.

śrî-guru saraṇu śrîmanu-mahâ-maṇḍaḷêśvara[.....]-gaḷa-gaṇḍagattari Kaliseya Birarasana leûka Ambiya Haḍavaḷana aṇṇa Ambiya-Bommeya ‖ avar-ayya Ambiyaṇa avar-auvve Mariyabe avara ... Kaliheya-Bireya-Nâyaka śrîmanu-mahâ-maṇḍaḷêśvara Birarasana kumâra Bommarasanu Rakutâkshi sauvatsara-Jêshṭa-su-pâḍya-Âdivâradandu Kali-vegaḍeya mêl etti naḍed â-Kogguhebaradavaḷiya kâḷegadali raṇadoḷu bâḷige Bommarasana śrî-pâda saraṇ endu â-Kogguhebaradavaḷiya kâḷagadoḷu Ambiya-Haḍavaḷanu ..... yabbeya Kali-vegaḍey adaṭṭinoḷ iṛidu bâḷige Bommarasan end.. Ambiyara Haḍavaḷanu tann-â-vîra-kharggadim taḷt iṛidu meṛedu bîḷutâ śrî-Sûdyana charaṇâdhyânadim sura-lôka-prâptan âdanu ‖ vîragalla nillisida Haḍavaḷiti Hayavakaṅge maṅgaḷa mahâ śrî ‖

140

At the same place, on a 5th virakal.

Saka-varushada 1186 neya Krôdhana-saṃvatsarada Chaitra-śu 10 Bri svasti samasta-sahitaṃ śrîman-ma[hâ]-maṇ[ḍa]lêśvaraṃ (y)aras-aṅka-karagasaṃ birudar-aṅkusaṃ mûrtti-N...

viḷâsa-vallabham ativishama-hayârûḍha-rôkhâ-Râvantanum vairi-maṇḍaḷika-gaḷa-gaṇḍagattari śaraṇâgata-vajra-pañjaram Billêśvara-dêvara labudha-vara-prasâdarum śrî-maṇḍaḷika-vîra-ḍaṇḍe maṇḍaḷika-vuppara-guḍi maṇḍaḷika ant embara gaṇḍa śrî-prasanna-Sômanâtha-dêvara dibya-śrî-pâda-padmârâdhakam para-baḷa-sâdhakarum appa śrî-vîra-Bommarasaru ‖

Sântaḷige-sâsirada bhû- ।
kântege pati Bira-Dêvana tanayam Brahmam ।
prânta-ripu-nṛipatig iva Kṛi- ।
tântam Hosagundadalliy arasâg irddan ‖
vîradoḷam vitaraṇadoḷu ।
kâruṇyâkarateyoḷ samañjasatanadoḷ ।
Bîrarasana tanayaṅg inn ।
âr uṇṭ eṇe dhâtriyalli Bammarasaṅge ‖
Eḍevaḷḷig Aviḷḷaṅg ant ।
oḍeyanum âgirddu kaḍe[illegible] bhaṇḍada kâpiṅg ।
iḍuvem siḍilannan[illegible]
aḍarittam Dêsu[illegible] g utsavadim ‖
voḍalam pad[illegible] a ।
Yaḍavaḷḷiy[illegible]
naḍe-gôṇ[illegible] u rakshisut irddam ।
nuḍiyo j[illegible] am ।
Hiriya-Han[illegible] an alt adhaṭina-râyan ‖
parivâram berasu[illegible] unnaya ।
sariya guheg urkki Dêsu-Nâyakan ire kê- ।
kariy-eḷtappante[illegible] sokkim ।
Siḍilana mag[illegible] Saṅgan allige bandan ‖
oḍeyam Hôs[illegible] an-â-Saṅgaṅg ।
kaḍe vûr-ggâ[illegible] ṇa-narêśvaram Narasimham ।
kaḍugali Kûḍ[illegible] biṅg irisalu ।
Haṇajeya turuv[illegible] liyoḷ irdda dhâḷiyan iṭṭan ‖
kshaṇadoḷ oyyut[illegible] tam piḍid â- ।
keṇakida kichchi[illegible] rppinam puyyal iḍal ।
aṇakada kali-Dêsa[illegible] na teradind ।
vṛi ‖ karavâḷind êsuv e[illegible] m aṭṭi muṭṭidan âgal ‖
nore-nettar sûse kh[illegible] tand iṛiyal ahitaram yuddhadoḷ uddha-kôpam ।
pariyal nurgg âga bi[illegible] aṇḍam siḍile kaḷalal â-kâḷijam mûḷe biḷal ।
karuḷ okk â-Singi[illegible] kkk okk uruḷe toraḷegal siṅghagaḷ târi pâṛal ।
tôḷgaḷa sâlgaliṃ[illegible] ṇḍam biḍil atibhayadim ghôram âyt âji-raṅgam ‖
bâḷgaḷa ghâyadin[illegible] oḍeya taṇḍagaḷim bhaṭar-aṭṭey-oṭṭilim ।
kiḷgaḷan aḍḍagabl[illegible] pariḍa paṇḍaley-ôḷigaḷ illa nôḷpadam ।
d âḷgaḷa dêva Dês[illegible] e keḍadirdda turaṅgada pervvaṇaṅgaḷ an- ।
paḍemât êm hoga[illegible] av iṛid âhav[av] adbhutey.. dhâtriyoḷ ‖
ppaḍeyam kûrasiy[illegible] alkav ârggav arid ugrâṭôpadind êsu-mâr- ।
suḍil inn endudu[illegible] m paḍavaḍisal â-permmâri pêsitt idam ।
. bêsattappan-uy[illegible] rityu matt ogaḷasitt â-bhûta-varggam Javam ।
ant iṛidu meṛadu[illegible] alântar-asuvam tân endaḍ ugrâjîyan ‖
pintiṅgi maraḷchi[illegible] turuvam ।
seregaḷam tann-oḍaloḷu ।

kontaṃ tintiṇiy âgire |
jantege ...esavu ghaṭṭi guṇiy âdan ||
hûvina maḷeyaṃ kaṛedand |
ôvi vimânadoḷ iḍuttav achcharaseyar â- |
dêva-nagarakke Dêsuvan |
âvagam uydar mahâ-vibhûtiyiṃ nîrggaḷ ||

yi-kalla nilisidâtam Dêsu-Nâyakana tamma Bommaya-Nâyakaṃ | Dêsu-Nâyakaṃ turuvan niṛiyete pintikki S'iva-lôka-prâptan âdanu | Bêsura heṇṇu-dânada keyyâ maga Bommarasa-Dêva biṭṭaṃ Mâsura Kôṭiyaṇṇaṅge nettaru-goḍige Kâ[illegible]ya-Bommarasa Dêsu-Nâyaka Bêsura Mûḍeya-Nâyakaniṃ ..... (*usual imprecatory phrases*).

141

On a vîrakal in the same kân.

(*The beginning is gone*) sukhadiṃ râjyaṃ geyvuttam ire [illegible]rshada 1151 Virôdhi-saṃvatsarada Ch[illegible]itra-su 5 S'ukravâradalu śrîmatu Billa-veggaḍeya [illegible]lagu Savaṇara Chaṭṭi-Seṭṭiya maḍavaḷige nija .. suputraṃ Haratâḷi Masedi-Seṭṭiya [illegible] tamma Belayanu S'rîdharadaṇḍanâyakanu Godadalu biḍalu Bîrarasanu naḍaḍu .... [illegible]m taḷt âṛidu meṛadu surig iṛidu sura-lôka-prâptan âda ||

.... yoḷ iṭṭa .... ḍahida |
n î-bhaṭa-galiy enipa chala-tâgida raṇadoḷ |
vaṭṭaisi hôha subhaṭara- |
n î-bhaṭa-galigaḷane kondu keḍahida halaraṃ ||
paṛitandu vîra-bhaṭargaḷ |
aṛiyaṭṭalu maguḷchi kondu keḍahida halaraṃ |
.... anisi .... laya ba |
..... kuṛidaṛi-taridaṃ ||
paritandu vîra-bhaṭargaḷa |
... tammabe..... baraṃ |
kali pariva Mûḷa-Seṭṭiya |
..... kondu kai..... ||
jitêna labhytê &c. ||

Biḷalôjana maga Nâgôja nilisida kalu

146

At the same place, on a 6th vîrakal.

.... prasasti-sahitaṃ śrîmanu-mahâ-pradhânaṃ Yadiyar-âditya satya-ratnâkaraṃ śaraṇâgata-vajrapañjaraṃ śrî-Billêśvara-dêvara divya-śrî-pâda-padmârâdhakarum appa Kumâra-Bammarasaru atîtam appa tad-anantaradalu bâḷaḷitidiya suta samadhigata-pañcha-mahâ-śabda mahâ-prachaṇḍa ripu-kumâra-kôdaṇḍa satya-ratnâkaraṃ śrî-Billêśvara-dêvara divya-śrî-pâda-padmârâdhakarum appa Kumâra-Bîrarasaru suka-saṅkathâ-vinôdadiṃ Sântaḷige-sâ .. ara râjyaṃ geyyuttam ire Saka-varshada sâ 1151 neya Virôdhi-saṃvachharada Vaisâkha-su 7 Maṅgaḷavâra Beḷuvakuḷagiyara Mâraraśa .... gaḷu Maḍeya-bâyatiya ..... Bommarasa .... sura-lôka-prâptan âdaṃ ||

147

At the same place, on a 7th vîrakal.

(*The first part is gone*) turaṅga-sainyama koṅkasutih .. padiyan âhavaḍoḷu kati.... bhûbhujakkaḷam.. .. nôḍuva sakhi ..... kaṅge ripu-sainyama Bîramanaṃ vakripa gaḍaḍin okkilikke .. â-vîra-bhaṭara halabara .... ukki idda kuḍureya ... dhareyoḷu ‖ guru-chakra- .. hama nôḍidal ... ânta bemari.. ... taḷut iṛivanta ari.... surig irida.... Bîra saṅgara-dhareyoḷ

ânta vîrôdhi-sêneyan agurbinoḷ.....
ânta.. ḷigaḷa tanuva nôvaḍoḍaṃ S'ivan enda Vîra-si-
ddhântada postakada ṭhavaṇa .....
.... yan âsevaṭṭu kali-Bîraman aydida dêva-lôkavan ‖
jitêna labhyatê &c. ‖

150

At the same place, on a 10th vîrakal.

namas tuṅga-&c. ‖

svasti..... śrîman-mahâ-maṇḍaḷêśvaraṃ (y)arasaṅka-[ka]ṛagasaṃ birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ Toṇḍa-maṇḍaḷika-gaḷa-gaṇḍagarttari Koṅkaṇiga-bêṇṭekâṛa śrîmatu Billêsvara-dêvara dibya-śrî-pâda-padmârâdhakaṃ Tuḷu-râjya-samuddharaṇanuṃ appa śrîmatu Kumâra-Bîra-Dêvarasaru Sântaḷige-sâyiramumaṃ êka-chchhatradiṃ sukha-saṅkathâ-vinôdadiṃ rajyaṃ geyyuttam ire Sakha-varsha 1176 neya Ânanda-saṃvatsara 47 neya Mâgha-mâ-suddha 13 Vaḍḍavâradandu Bîra-Dêvarasaru Bidirûri .. ttinagiriṅge dhâḷiy ikkidalli bala

âḷâpam êno Bîra-nri ḷ
pâḷana besadinda vairi-baḷa-daḷamaṃ nir- ḷ
mmûḷisi nijâpta-yaśamaṃ ḷ
pâḷisi sura-lôkam emba sukhamaṃ paḍedaṃ ‖

ant enisid ûṛânta kâlâḷaṃ kuḍareyaṃ paḍakise sura-lôka-prâptan âḍaḍe âtana peṇḍâḷu Chikkabbeyuṃ naṇṭa Doṇeyana Bommayyanuṃ vîragaḷu mâḍisi nillisidaru maṅgaḷa mahâ śrî

152

At Chimale (Karûru hobli), on a stone in front of the Karûra-basti.

svasti Śaka-nṛipa-kâlâtîta-saṃvatsara-sataṅgaḷu 900 Dhâtu-saṃvatsaraṃ pravarttise Sântaḷige-sâyirada Kataḷi Seḷani râjyaṃ geyye tad-varishâbhyantara-Âsvayuja-bahuḷa-pañchami-Âdityavâradandu paḍuvana panya sandargge bitta da .. teruva 300 gadyâṇa.. deṛuvudu â-mariyâdeyu Kuḷava Santara ..... dhîrakada kâlagadoḷumaṃ Karachûra paravariya baḷa 300 gadyâṇada baḷam âgiye aḷivudu alladadu aḷiya ....ye kalge kalnâṭu

153

At the same village, on a virakal near the Sâlîkoppa Dêvî-bana.

..... stambhâya S'ambhavê ‖
(*The first part is gone*) m uttarôttarâbhivriddhi-pravarddhamâna..... pâda-padmôpajîvi ḷ
Mṛiḍa-pâda-bhaktan âśrita-ḷ
..... perggaḍe raktan .. ḷ
ppaḍi poḍaviya liṅ .... ḷ
..... Gaurige Gaṇâdhipa ..... ‖

avari ..... kuḷan end î-bhavanaṃ baṇṇisalu Bamma-veggaḍe ..... nâḍinde kôpaḍiṃ maḍaaḷiva negarttu samûhaman ôḍisi râja-têja ... daḍoḷe mâḍi nâka..... nivahaṃ biḍid oyye lile..... tuḷa-kirttiya sami..... nere heggaḍe-Barmman urbbiyoḷ ||

svasti Saka 1081 neya Pramâthi-saṃvatsrada Chaitra-suddha 14..... vâra śrîmatu Jagadêva-Siṅgiv Dêvarasa..... ne kâdu bandu svâmi-kâryyakke heggaḍe Bammaṇaṃ taṅguḍalu Heṛage Siṅgi-Dêva-Jagadêvarasaruv irddu âyana maga Dugga-veggaḍege biṭṭa bhûmi Âlugôḍamuṃ Jannavaḷiyum avaroḍane kûḍi manavaḷi yallânû S'îvane yanda sarbba-bâdhâ-parihâram âgi biṭṭaru (*usual final verse*).

sâsanav id âvud elliya |
sâsanav âr ittar êke salisuve nân î- |
sâsanaman emba pâtaka- |
n â-sakaḷaṃ rauravahke gaḷagaḷan iḷiguṃ ||

156

At Mâḍadûru attached to Kiravâsage (same hobli), on a stone in Horijaṭṭaya's wet land.

svasti śrî jayâbhyudaś cha

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmatu huḷi-râya gaṇḍa-bhêruṇḍa śaraṇâgata-vajra-pañjaraṃ ubhaya-bala-pratâpa-chakravartti Gummanâtha-dêvara divya-śrî-pâda-padumârâdhakaṃ śrî-vîra-Ballâḷa-Dêva Yâdava-chakravartti ..... yana mêla .. ḍuḷâgi ..... ya (2 *lines gone*) Karṇâṭak-arasanâ karasi huliya mariya ..... hidakoḍabêk endu kâḷagakke nêmavaṃ koṭṭalli ..... ḍu mâḍade ..... maneya Gâvaṇigara baḷiya..... mâtu mâḍisi nâyakanu .. yana mêle kâḷaga birddudaṃ kêḷdu vîra-singhâraṃ mâḍi âḷdana hiḍidire tânu munde naḍedu tâgi taḷt iṛidu kâlâḷaṃ keḍahi kudureyaṃ kutti kuṛi . du râvutaraṃ kondu mârvvalamaṃ muridu vubhaya-balaṃ mechche S'aka-varsha 1226 neya Krôdhi-saṃvatsarada Phâlguna-śuddha 5 Sômavâradalu sura-lôka-prâptan âdanu maṅgaḷa mahâ

jitêna labhyatê &c. || (3 *lines gone*).

yî-kallaṃ kaḍidâ binnâṇi Mârôjana tanûja Yadôjan ..... maṅgaḷa mahâ śrî

157

At Ratnâpura (same hobli), on a copper śâsana in possession of Huchchama.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlîvâhana-śâka-varuśa 1553 neya Pramôda-saṃvatsarada Vayiśâkha-ba 10 lu śrîmadd-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratiṣṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadî Veṅkaṭapa Nâyakara pautrarâda Bhadrapa-Nâyakara putrarâda Vîra-bhadra-Nâyakaru Gola-sampekaṭe Timmaṇṇana maga Liṅgaṇṇage koṭṭa kraya-dâna-śâsanada kramav ent endare ninu Karuṇra sime Ratnâpurada pêṭheyali kaṭisida Veṅkaṭêśvara-dêvara amṛitapaḍi-(*I b*) nandâdîptige ninna kaya aramanege ga 20 yippatu varahana tegadu koṇḍu biṭṭa svâsthe (*here follow details of gift*) bhûmiyanu biṭev âgi â-bhûmige saluva sarvva-svâmyavanu prâku-mariyâdeyali âgumâḍi-koṇḍu yî-bhûmivaḷage teṅgu-aḍake-sasi sahâ hâki âgâmiya hechchâda haṇa sahâ dêvatâ-sêvege naḍasi bahi yandu koṭṭa kraya-dâna (*II b*) śâsana yidakke sâkshigaḷu

âditya-chandrâ &c. ||

śrî-Veṅkaṭâdri.

158

At the same village, on a stone to the east of Heggere-hakkalu.

Dhâtu-saṃvatsarada Âśvija-śu 10 llu Keḷadî Basavâppa-Nâyakara hesaralu Jâkuvarada guru Basavappanavarige śaraṇu-mâḍida | Basavarâjapurada maṭhada dân(âh)a-dharmmakke â-chandrârkkam astu

159

At Herekere (same hobli), on a stone in the basti.

śrîmat-pavitarm akaḷaṅkam ananta-kaḷpam
Svâyambhuvaṃ sakaḷa-maṅgaḷam Âdi-Tîrttham ।
nityôtsavaṃ maṇimayaṃ niḷayaṃ Jinânâṃ
traiḷôkya-bhûshaṇam ahaṃ śaraṇaṃ prapadyê ॥
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchanaṃ ।
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

svasti samasta-bhuvanâśrayaṃ śri-prithvi-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvana vijayarâjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire॥ tat-pâdapadmôpajîvi ॥ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Paṭṭi-Pombuchchapura-varâdhîśvaraṃ S'âṇtara-kuḷa-kamalinî-dinâdhinâyakan teṅka-Madhurâdhinâyaka S'âṇtar-âdityaṃ sakaḷa-jana-stutyaṃ ·balad-aṅka-Râmaṃ gaṇḍara-Bhîma samara-prachaṇḍa nêrvvara gaṇḍanâmâdi-samasta-praśasti-sahitaṃ śrîmatu Râya-Tailapa-Dêva

udadhi-parita-bhûmi-ramaṇi-ramaṇîya-mukhâravindad-an- ।
dade sogayippa Sântaḷige-śâsiramaṃ sukha-saṅkathâ-vinô- ।
dadin atidushṭa-nigraha-viśishṭa-kula-pratipâḷânârthav âḷd ।
odavida puṇya-puñjar esadar nṛipa-Tailaha-Râya-bhûbhujar ॥
samada-ripu-nṛipati-durddama- ।
tamamaṃ beṅkoṇḍu S'âṇtar-âditya-nṛipaṃ ।
kshameyaṃ pâḷisi lôkô- ।
ttaman âdaṃ sthairyya-Mêru-śailaṃ Tailaṃ ॥
adaṭin-aḷurkke maymeya nimirkke yaśôdhanad-irkke râja-vaṃ- ।
śada kaḍudeḷpu dâna-guṇad-oḷpu guṇaṅgaḷa taḷpu râjya-sam- ।
padada podaḷke tôjada teraḷke virôdhiya bâḷke tannad em- ।
budan ene permmeyaṃ taḷedanô nṛiparol nṛipa-Taila-S'âṇtaraṃ ॥
tal-lalane Nanni-S'âṇtara- ।
vallabhan-aṇujâte Siteyaṅ-gelevandaḷ ।
vallabha-bhaktiyoḷaṃ Jina- ।
vallabha-bhaktiyoḷav ondid-oḷpiṃ teḷpiṃ ॥
ant enip Akkhâ-Dêvî- ।
kântegav â-Taila-S'âṇtara-kshitipatigaṃ ।
santôshaṃ puṭṭuvavol ।
Kantu-nibbar puṭṭidar kkumârar mmûvar ॥
mûvare lôkadoḷ kadana-karkkaśa-bâhugaḷ entu nôrppaḍaṃ ।
mûvare dhâtriyoḷ bhuvana-bhumbhuka-dânigaḷ urvvarâgradoḷ ।
mûvare râja-nîti-niḷayar dhareyoḷ sucharitra-pâtrarum ।
mûvare Kâma-bhûmipati-Simha-nṛipâmmaṇa-bhûmipâḷakar ॥
kaliyê simhâgraṇîtaṃ vimaḷa-kuḷajanê Pârśvanâthânvavâyai- ।
ka-lalâmaṃ tivra-tôjônidhiye bhuvanadoḷ S'âṇtar-âditya-dêvaṃ ।
lalanâ-sandôha-sammôhana-karane diṭaṃ tâne dal Kâman endan- ।
d ele Kâḷêya-kshitîśa-prakarad aḷaviyê Kâman uddâma-dhâmaṃ ॥
â-nṛipa-sati Pâṇḍya-kulâṃ- ।
bhônidhi-varddhana-sudhâṃśu-lêkhe charitra- ।

śrî-nidhi budha-nidhi tâne da- |
yâ-nidhi Vijayavati puṇyavati vasumatiyo‖ ‖
Jina-charaṇâmbujaṃ taḷataḷirppa sarôja-vanaṃ manaṃ jagaj- |
jana-kṛita-puṇya-mûrtti nija-nirmmaḷa-mûrtti dayâ-rasaika-pâ- |
vana-ghana-pâtrav unmiḷita-nêtrav enal savan âro Bhavya-maṇ |
ḍane yenisirdda śîlavati Bijjaḷa-Dêvig iḷâ-taḷâgrado‖ ‖
â-Vijayâvati-Dêvigav |
â-vibhu-Kâma-kshitîśvaraṅgaṃ vaṃśâ- |
bhîvarddhanar ogedar jJaga- |
dêvaṃ śrî-Singi-Dêvan emba tanûjar ‖
irvvare dôrvvaḷa-praboḷar irvvare dâna-vinôdigaḷ samant |
irvvare śastra-śâstra-kuśaḷar nnegaḷd irvva[re] sat-kuḷar ddîṭakk |
i[rvva]re sach-charitra-yutar irvvare bhû-bhuvana-stutar jjagakk |
irvvare chelvar eyde Jagadêvanuv aggada Singi-Dêvanuṃ ‖
adirada vîrar ill aḷaha gundada manneyar illa kûg aḍaṅ- |
gada naranâthar illa nî nalis ennada râja-kumârar illa châ- |
gada baḷavantar illa kiḍed oḍḍisi pôgada durgga-vargav ill |
odavida śauryya-śakkige diṭaṃ jagadoḷ Jagadêva-bhûpana ‖
unnati Mêruvinge maṇi-mâḷikey âdudu sarvva-śâstra-saṃ- |
pannate Bhârati-vachanav âdudu dâna-guṇaṃ samasta-vi- |
dvan-nikarakke kaipiḍiyol âduda tanna jasaṃ jagakke kaiy- |
gannaḍiy âdud end esedanô jagadoḷ Jagadêva-bhûbhujaṃ ‖
samadârâty-aṅganâ-maṅgaḷa-kaṭaka-haṭit-karṇṇa-parṇṇâpahaṃ vi- |
kramav î-Kâḷêya-dôśâpahaṃ .. maḷa-charitraṃ ... viśishṭê- |
shṭa-manas-tâpâpahaṃ tann âtuḷa-vitaraṇôdyôgav end andê lôkô- |
ttaman âdaṃ Singi-Dêvaṃ jaga-birudar-aḷevaṃ samagra-prabhâvaṃ ‖
avarodane puṭṭidaḷu bhû- |
bhuvanaṃ vittarisuv Attimabbeyo pêḷ em- |
bavol esadaḷ Aḷiyâ-Dê- |
vi viśuddhâchârâdiṃ vinirmmaḷa-guṇadiṃ ‖
Khara-purado‖ nere Sêtuva- |
purado‖ mâḍisidaḷ eseva Jina-bhavanaman ant |
eraḍaṃ Aḷiyâ-Dêviyavo- |
l arasiyar âr ppuṇyavati[ya]r î-vasumatiyo‖ ‖
sale śôbhâkaravâge Sêtuvino‖ atyutsâhadiṃ Bhavya-maṇ- |
ḍaḷi bâpp embina vonde kaṇṭhado‖e samyag-darśana-jñâna-nir- |
mmaḷa-châritra-guṇa-prayukte Jina-râjâgâramaṃ bhaktiyiṃ |
Aḷiyâ-Dêvi samantu mâḍisidaḷ urvvî-stutyamaṃ nityamaṃ ‖
chatura chatur-vvidha-dânô- |
nnatiyo‖ Jina-râja-bhavanamaṃ mâḍisi bhû- |
nuta-kîrtti Honney-arasana |
sati Aḷiyâ-Dêvi negaḷdaḷ avanî-taḷado‖ ‖
bhuja-baḷa-Bhîma Bhîma-sama-vikrama Koṅkaṇa-rakshapâḷa vi- |
śva-jana-vinûta nirmmaḷa-Kadamba-kuḷôjvaḷa Gaṅga-tuṅga-vaṃ- |
śaja-nṛipa Honna Ponna-mahîpâḷana marmma Jinêndra-pâda-paṅ- |
kaja-mada-bhriṅga ninn orege vappuvan âvan iḷâ-taḷâgrado‖ ‖

yi-doreya Honna-nṛipatigav |
â-durita-vidûre Aḷiya-Dêvigav ogedaṃ |
mêdini baṇṇisal akhiḷa-gu- |
ṇôdadhi Jayakêsi-Dêvan emba kumâraṃ ||
negaḷd â-śrî-Jayakêsi-Dêvan amarî-sandôha-sambhôga-kâṅ- |
kshege meydandaḍe petta-tây Aḷiya-Dêvî-kânte môhârtthadin- |
de guṇâmbhônidhig â-magaṅge vipuḷa-śrêyô-nimittaṃ jagaṃ |
pogaḷal Sêtuvinoḷu viniramisidaḷ udgha-śrî-Jinâgâramaṃ ||

svasti samasta ..... prakhyâta-Siteyuṃ Bijjala-Dêva-tanûjâteyum appa Aḷiyâ-Dêviyaru S'aka-varśaṃ 1081 neya Pramâthi-saṃvatsarada Pushya-śuddha-chaturddaśî-S'ukravâradandu | uttarâyaṇa-saṅ-krântiya-puṇya-dinadoḷu ..... guḷil Aḷiyâ-Dêviyaruṃ Honney-arasaruṃ tamma dharmmakke biṭṭa bhûmiy âvud endaḍe (*here follow details of gift*) Mûla-saṅghada Kâṇûr-ggaṇada Tintriṇi-gachhada Bandaṇikeya tirtthad âchâryyar bBhânukîrtti-siddhânta-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi charu-pûjâ-nimittaṃ koṭṭaru (*usual final verse*).

160

On a vîrakal to the north-east of the same basti.

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ Adiyar-âdityanu .... mârttaṇḍanuṃ paranârî-sahôdaraṃ mâvana gandha-vâraṇaṃ śrî-Bhillêśvara-dêvara divya-śrî-pâda-padmârâdhakaṃ parabaḷa-sâdhakanuṃ Komâra ...rasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iralu Saka-varuśa 1162 Sârvvari-saṃvatsarada Chaitra-māsa 12.. du Eḍenâḍa maṇḍaḷa.....
Maḷagiyara .. bbalava kâdi iṛidu sura-lôka-prâptan âda ..... ka mâḍida Kelasiya Sômôja maṅgaḷa mahâ śrî

161

On a tomb stone to the south of the same basti.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrîmatu Kumâra-paṇḍitara guḍḍi Pekkama-Seṭṭiya heṇḍati guṇa-gaṇa-sampanne śîlavatiy appa Mallavve S'aka-varsha 1161 neya Vikâri-saṃvatsarada Mârggaśira-māsa-bahuḷa-pakshada trayôdaśi-Bṛihaspativâradandu dâna-dharmma-parôpakâra-niratey âgi samâdhi-vidhiyiṃ sura-lôka-prâptey âdaḷu Kelase Sôvôjana mâḍida

162

On a tomb stone to the north of the same basti.

śrîmat pavitraṃ akaḷaṅkaṃ ananta-kalpaṃ
Svâyambhuvaṃ sakaḷa-maṅgaḷa-vastu-mukhyaṃ |
nityôtsavaṃ maṇimayaṃ nilayaṃ Jinânâṃ
trailôkya-bhûshaṇaṃ ahaṃ saraṇaṃ prapadyê ||

svasti śrîmatu S'ubhakîrtti-paṇḍita-dêvara guḍḍi Pekkama-Seṭṭiya magaḷu Kâmavve sakaḷa-guṇa-gaṇa-sampanne śîlavati S'aka-varsha 1165 neya S'ubhakṛitu-saṃvatsarada Vaiśâkha-māsa-śukla-paksha-bidige-Bṛihaspativâradandu âhârâbhaya-bhaishajya-śâstra-dâna-niratey âgi sanyasana-samâdhi-vidhiyiṃ sura-lôka-prâptey âdaḷu || Sôvôjana besa

163

At Hogekere (same hobli), on a stone in the Pârśvanâtha basti.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya sâsanaṃ Jina-śâsanaṃ ||
śrîmad-bhû-bhuvana-prasiddhatara-Jambû-dvîpa-madhya-stha-tuṅ- |
gâmartyâchala-dakshiṇântya-Bharatâryyâ-khaṇḍa-naiṛutya-dik- |
simôpâbdhi-taṭôpakaṇṭha-vilasad-varṇṇâśramâkîrṇṇa-bhû- |
dhâmaṃ Tauḷava-dêśam irppud iḷeyoḷ saptâṅga-sampattiyiṃ ||
adaṛoḷ mâṅgalya-gêhaṃ bahu-vidha-vibhava-prôllasach-chaitya-gêhaṃ |
sudati-santâna-janmâlayam akhila-sukhi-tyâgi-bhôgi-pravâhaṃ |
madavadd-hasty-aśva-yûtha-prabala-paṭu-bhaṭâkîrṇṇam uttuṅga-saudhô- |
daya-râjad-râja-Saṅgitapuram ad eseyal prauḍha-saṅgîyamânaṃ ||
kavi-gamaki-vâdi-vâgmi- |
pravêka-saṅgîta-vishaya-sâhitya-rasô- |
dbhava-chatura-saṃstuta- |
vividha-kalâ-bhaṅgi-saṅgi Saṅgîtapuraṃ ||
adan âḷvaṃ Sâḷuvêndra-kshitipati ripu-mattêbha-kaṇṭhîravaṃ śâ- |
rada-chañchach-chandrikâ-nirmmaḷa-lalita-yaśaḥ-pûritâśântarâḷaṃ |
Madana-pradhvaṃsi-Chandraprabha-Jina-charaṇa-dvandva-saṃsakta-chittaṃ |
sudati-nêtrântaraṅgôtsava-kara-nija-saubhâgya-Kandarppa-dêvaṃ ||

ant âtan akhaṇḍita-prachaṇḍa-pratâpa-kharvva-garvva-nirjjita-Bhîshma-grîshma-mârttaṇḍa-maṇḍalanuṃ apratihata-dêdîpyamâna-nija-têjaḥ-puñjanuṃ daṇḍahyamâna-ripu-vadhû-hṛidayanuṃ viśâla-bhâla-tala-chôchumbyamâna-Jina-charaṇa-nakha-mayûkhanuṃ dushṭa-nigraha-śishṭa-pratipâḷana-kriyâ-paṭishṭhanuṃ chatura-chatushshashṭhi-kalâ-kalâpanuṃ ratna-traya-maṇi-karaṇḍâyamânântaḥ-karaṇanuṃ śrîman-mahâ-maṇḍaḷêśvaraṃ śrî-Sâḷuvêndra-mahârâjaṃ niḷikaṇṭakan âgi sukhadiṃ râjyaṃ geyyuttaṃ ||

vinuta-prâsâda-chaityâlaya-tala-vilasan-maṇḍapaughaṅgaḷiṃ kaṇ- |
china-mâna-stambhadind â-purada vanâda vinyâsadiṃ lôha-pâshâ- |
ṇa-nibaddhânêka-bimbaṅgaḷin upakaraṇa-vrâtadiṃ nitya-dânâ- |
rchchaneyindaṃ śâstra-dânaṃ negaḷe naḍasidaṃ dharmmamaṃ Sâḷuvêndraṃ ||

anitu râja-dharmmamaṃ dharmmamumaṃ pâlisuttaṃ |

bare Sâḷvêndrana chittaṃ |
paritôshaman eyiduvante sêvâ-tat- |
paran âgi bhakti-bharadind |
ire vigata-chchhadma suguṇa-sadmaṃ Padmaṃ ||
hitan itaṃ priya-satya-vâda-nipuṇaṃ dharmmârttha-sampâdakaṃ |
chaturaṃ sach-charitaṃ dayârdra-hṛidayaṃ śâstrajñan emm anvayâ- |
gatan î-Padmaṇa-mantriy endaḍe kuḷir-kkôḍalke Sâḷvêndra-bhû- |
patiy â-chandra-dharârkkam ittan ure mânya-grâma-sampattiyaṃ ||
śrîmad-visṛita-S'âlivâhana-śakâbdaṃ Nanda-khâbdhîndu-saṅ- |
khyâ-mânaṃ naḍeva Plavaṅga-gata-Pushya-syâma-sat-pañchami- |
stômaṃ Gishpativâram ondire manô-vâk-kâya-śuddhaṃ chatus- |
simântôrvviyan ashṭa-bhôga-sahitaṃ hêmâmbu-dhârâ-yutaṃ ||

prabhugaḷ pura-jana-parijana-ḷ
sabhâsadar mmechche Sâḷuvêndra-nṛipâlaṃ ḷ
vibhavadi Padmaṇa-mantrige ḷ
S'ubham astv end Ogeyakereyan avan old ittaṃ ‖

antu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakam âgi koṭṭa Vogeyakereya-grâmav-ondaṇa chatus-sîmeyoḷagaṇa gadde-baddalu-tôṭa-tuḍike-kaḷa-mane-koṭhâra-honnu-hombaḷi-vari-vaṅgu-kâṇike-kaḍḍâya-bêḍige binagu-besavokkalu-aṅka-suṅka-ṭaṅkasâle-taḷavâṛike nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyam emb ashṭa-bhôga-sarvva-svâmya-sarvvâdâya-prâpti-sahitam âgiy â-chandrârkkasthâyiy âgi Padmaṇâmâtyan anubhavisuvud endu koṭṭa sarvvamânya-grâma-dâna-śâsana-vachanaṃ ‖

śrîmat-Pârśva-Jinêdra-bhaktan amala-śrî-Paṇḍitâchâryya-sat-ḷ
prêmôdyat-priya-śishyan apratima-Nâgâmbâtmajaṃ sad-guṇa-ḷ
stôma-Brahma-tanûjan uttama-su-Padmâ-vallabhaṃ Mallikâ-ḷ
kâmaṃ Padmaṇa-mantri-mukhyan esedaṃ Sâḷvêndra-chittôtsavaṃ ‖
Jina-pâdânati mastakakke Jina-bimbâlôkanaṃ dṛishṭig â-ḷ
Jina-śâstra-śravaṇaṃ sva-karṇṇa-vivarakke śrî-Jina-stôtraṃ â-ḷ
nana-padmakke chid-âtma-bhâvane manakkaṃ pâtra-dânaṃ kara-ḷ
kke nijâlaṅkṛitiy âge Padmaṇa-mahâ-mantriśan êṃ dhanyanô ‖
yeneg i-bhûpa-kṛipâvalôkanadin enn i-pôshya-varggakke takk-ḷ
anit uṇṭ i-dhana-dhânya-sampadaṃ ad î Sâḷvêndran old entu ko-ḷ
ṭṭ-anitum grâmaman entu dharmmam enag â-chandrârkkam appantu mâḷp-ḷ
inid ondê-kaḍe gaṇḍa-kajjam enituṃ niśchaysidaṃ chittadoḷ ‖
Jina-chaityâvâsamaṃ mâdisi samuchita-sâlâdiyiṃ kûḍe Pârśvê-ḷ
sana bimba-sthâpanaṃ geyd anudinam eseyal nitya-pûjâbhidhânaṃ ḷ
muni-dânaṃ tappad oḷpind Ogeyakereyoḷ appante tâṃ koṭṭa śâ-ḷ
sanamaṃ tachchhâsana-prântadoḷe barasidaṃ Padmaṇâṅka-pradhânaṃ ‖
S'âke'bdê Kâlayuktê na-ra-bha-ṭa-ganitê 1420 Chaitra śuklâshṭamî-sat-
Pushyarkshê Jivavâre gajaripu-karaṇê śûla-yôgê manôjñê ḷ
nirddôshê mîna-lagnê su-ruchiram akarôt Pârśvanâtha-pratishṭhâṃ ḷ
śrî-padmôdbhâsi-Padmâkara-pura-vasatau Padmanâbha-pradhânaḥ ‖
pala-kâlaṃ nitya-pûjâ-vidhige meṛava tôṭaṅgaḷaṃ ghâṇamaṃ tân ḷ
olaviṃ nandâdi-dîpti-pramukha-sakala-dîpakke naimittikakkaṃ ḷ
sthalam îy-âshṭanhikâdi-pramukha-tithigaṃ îy-âpaṇaṃ pâtra-dânaṃ ḷ
neley appant âvagaṃ bêṛppadisi barasidaṃ vṛittiyaṃ Padmanâbhaṃ ‖

kaṃ ‖ aparimitam uchitam emb îy-ḷ
upakaraṇaṅgaḷane koṭṭu vaidika-laukika-ḷ
nipuṇanaṃ Padmaṇa-sachivaṃ ḷ
suparîkshitam âgi barasidaṃ śâsanamaṃ ‖
Padmaṃ vinamita-Jina-pada-ḷ
-admaṃ sajjanaroḷ eseva vigata-chchhadmaṃ ḷ
Padmâ-priya-kara-guṇa-gaṇa-ḷ
sadmaṃ nitya-prasanna-nija-mukha-padmaṃ ‖

namas tuṅga-&c. ‖

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Saṅgi-Râya-Voḍeyaravara kumâra Yindagarasa-Voḍeyaru Saṅgîtapura-vara-râjadhâniyalu yiddu Hâḍuvaḷḷiya râjya muntâda samasta-râjyaṅgaḷanu saddharmma-kathâ-

prasaṅgadiṁ pratipâlisuttaṁ yirddandina Śâlivâhana-śaka-varusha 1412 neya Saumya-saṁvatsarada Kârttika-ba 7 Śukravâradalu śrîman-mahâ-maṇḍaḷêśvaraṁ Yindagarasa-Voḍeyara nirûpadinda Bommaṇa-Seṭṭiyara maga Padumaṇa-Seṭṭiyaru barasida dharmma-śâsanada bhâśâ-kramav ent endare Yindagarasa-Voḍeyara kaiyalu Padumaṇa-Seṭṭi mûlavanu koṇḍu âḷuttaṁ yidda Vogeya-kereya-voḷage chayityâlayavanu kaṭṭisi Pârisva-Tirtthêśvarara pratishṭheyanu mâḍi â-Pârisva-Tirthêśvararinge pratidina tri-kâla-abhisêka-pûje mûru Kârttika-pûje mûru Nandîśvarada ashṭâhnika Śivarâtre Akshaya-tadige Śruta-pañchami kaiyakkiya hoyivalli Jîvadayâshṭami kaiyakkiya śâsuvalli garbhâvataraṇa jalmâbhisêka dikshâ-kalyâṇa kêvala-jñâna-kalyâṇa nirvvâṇa-kalyâṇaṅgaḷ emba Pârisva-Tirtthêśvarara pañcha-kalyâṇa-muntâda nayimittikaṅgaḷalli mâḍuva abhisêka-pûje-dharmmaṅgaḷinge aṅga-raṅga-naivêdyaṅgaḷinge vondu-taṇḍa-tapasvigaḷa âhâra-dânake pûjaka-bhâṇḍârigaḷu mûleyavaru muntâdavarige viṅgaḍisi mâḍida dharmma-sthaḷaṅgaḷa vivara (*rest contains details of gift &c.*).

164

At Bidarûru (same hob'i), on a copper plate of the Janârdana temple.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ |
jîyât trailôkya-nâthasya śâsanaṁ Jina-śâsanaṁ ||
śrîmat-Tauḷava-dêśa-miśrita-mahâ-Saṅgîta-sat-pattanê
bâbbâtindra-mahîndra-chandra-tanayaḥ śrî-Saṅgi-Râjâtmajaḥ |
bhâsvat-Kâśyapa-gôtra-Sôma-kulajaḥ śrî-Saṅkarâmbôdara-
kshîrâmbhôdhi-sudhâkarô nuta-Jinaḥ śrî-Sâḷuvêndrâdhipaḥ ||
sâkshikṛitya nija-pratâpa-dahanaṁ gandharvva-pâdâhati-
prôdbhûtôdbhaṭa-dhûḷi-kâṇḍa-vasanaṁ saṁyôjya nirâjanaṁ |
khaḍgâkhaḍgi-ja-visphuliṅga-nivahair dviṭ-kaṇṭha-bhêdâravaiḥ
vâdyânîmmaḍi-Sâḷuvêndra-nṛipatir vvîra-śriyaṁ labdhavân ||
asûta sûryyô Yamunâṁ purêti
kathâ pṛithîvyâṁ prathitâ tathâpi |
śrî-Sâḷuvêndrâsi-Dinêśa-putrî
pratâpa-sûryyaṁ sushuvê vichitraṁ |
pratâpa-tapanôtphulla-kirtti-kañjê'shṭa-dig-daḷê |
târôda-bindukê yasya lêbhê haṁsa-śriyaṁ śaśî ||
vikhyâtêmmaḍi-Sâḷuvêndra-nṛipatêḥ śyâmâsi-Sômôdbhavâ
madhyônmagna-virâjamâna-kamalâ prâsûta patyâm abhô |
êkâṁ śatru-karîndra-mastaka-galad-raktaugha-S'ôṇâ-nadîm
anyâṁ śrî-vibudhêśa-sêvita-taṭîm sat-kirtti-Bhâgirathîm ||
pâtâlôtpalalôchanâ-kaṭi-taṭê chañchad-dukûla-dyutim
dik-kântâ-kucha-kumbhayôḥ kalayatê muktâ-kalâpa-śriyaṁ |
dêva-strî-kuṭilâlakêshu nitarâṁ mandâra-mâlâ-chhaviṁ
kirttiḥ Kârttika-kaumadî-pravimalâ śrî-Sâḷuvêndrâdhipaḥ) ||
vyânamrâmara padmarâga-makuṭa-jyôtiś-chhaṭâ-rañjitau
pâdau yasya sarôjayôḥ kalayatô bâlâtapa-śrî-yuṣôḥ |
śôbhâṁ Vênupurâdhipaḥ sa bhagavân śrî-Varddhamânô Jinaḥ
pâyâd Immaḍi-Sâḷuvêndra-nṛipatiṁ bhûpâla-chûḍâmaṇiṁ ||

ity âdy-anêka-birudâvaḷi-virâjamâna Saṅgi-Râya-Voḍeyaravara kumâra śuddha-samyaktva-ratnâkaran enisida śrîman-mahâ-maṇḍaḷêśvara Yindagarasa-Voḍeyaru Saṅgitapurada râjadhâniyalliddu Bidirunâḍu-muntâda samasta-râjyavanu pratipâlisutta yiddandina jayâbhyudaya-Śâlivâhana-śaka-varusha 1413 neya varttamânakke saluva Virôdhikṛitu-saṁvatsarada Vaiśâkha-śuddha 5 Âdivâradalu śrîman-

* So in the original: perhaps a mistake for *patyâm abhô*.

mahâ-maṇḍaḷêśvara Indagarasa-Voḍeyaru tamage puṇyârttbav âgi barasida dharmma-śâsanada kramav ent endare Bidirûra bastiya Varddhamâna-svâmigaḷa aṅga-raṅga-naivêdya-nitya-naimittika-Jina-pûjâṅga-viniyôga-muntâda-śri-kâryyakke pûrvvadali biḍu-dêvasvav âgi hiraṇyôdaka-dhârâ-pûrvvakavâgi â-chandrârkka-sthâyiyâgi sarvvamânyavâgi biṭṭa bhûmigaḷa vivara (*here follow details of gift*) î-biṭṭa-kuḷa-sthaḷaṅgaḷa nîrañchu nelan aṛakalu naṭṭa-kallu tegad-agaḷu gaḍiyind-oḷagâda chatus-sîmege banda makki hakkalu kânu kâḍârambha nîru dâri nidhi-nikshêpa-akshiṇi-âgâmi-siddha-sâdhya-muntâda têja-mânyagaḷan-uḷa î-kuḷa-sthaḷaṅgaḷa mêle kâṇike kaḍḍâya biḍuguḷa birâḍa-muntâgi âva-upôtra-illade sarvvamânyavâgi â-Varddhamâna-Tirtthakarige hiraṇyôdaka-dhârâ-pûrvvakavâgi â-chandrârkka-sthâyiyâgi biḍu-dêvasvavâgi sâsanâṅkitavâgi nâvu biṭṭu-koṭṭa dharmma-śâsanada paṭṭe yint appudakke sâkshigaḷu.

âditya-chandrâv-anilô-&c. ‖

î-dharmmakke â robbaru tappidavarû Urjjanta-giriyalli sahasra-gô-Brâhmaṇara hatiya mâḍida pâpakke hôharu yaraḍûvare-dvîpadoḷaguḷa chaitya chaityâlayadoḷaguḷa Jina-muniguḷa vadhasida pâpakke hôharu (*usual imprecatory phrases and verses*) Yindagarasa baraha

NAGAR TALUQ.

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1

At Sampigekôṭe attached to Mattikai (Jâla hobli), on a 1st stone in the yard of the S'ambhuliṅga temple.

svasti śrî-Gaṇâdhipatayê namaḥ

namas-tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-S'aka-varusha sâ 1488 neya sandu-salu[va]-varttamâna-Kshaya-saṃvatsarada Âśvîja-śuddha 2 geyu Âdivâradalu śrîmanuu-mahârâjâdhirâja râja-para[mê]śvaraya śrî-vira-pratâpau[ḷ]a Haribara-Râya-mahârâyara vaṃśabhûtarâda śri-Sadâśiva-Râya-mahârâyaru Hastinâvatiyemba-Vidyânagariyalu sukha-vinôdadinda dushṭa-nigraha-śishṭa-pratipâḷakarâgi sakala-varnna-dharmmaṅgaḷim râjyam geyiuttiha-kâladalu avara nirûpadinda Âragada râjya-mâganey âgi Yimmaḍi-Sadâsiva-Râya-Nâyakaru âḷutiha-kâladalu avara anumatav iḍidu Baṅkiyarasaru Honneya-Kambaḷi-voḍeyarâda Ammidêvi-ammanavaru Ghaṭada mêlaṇa Muṅgi-nâḍu-Kobbu-nâḍu-muntâda sîmegaḷannu su-dharmmadinda pâlisikomba-kâladalu â-ubhayara nirûpadinda Âragada vêṇṭheyake saluva yî-Vombatu-kampaṇado[a]gaṇa Kabbu-nâḍu-paḍuva-bhâgeyalu Uḍukundada S'ambhuliṅga-dêvara divya-śrî-pâda-padmaṅgaḷige Vaśishṭa-gôtrada Nelamaneya payikada Hebbaligeya Gôvinda-adhikârigaḷa magadirû Kêsappa-adhikârigaḷu poḍavaṭṭu kôṭṭa-dharma-sâsanada vakhaṇiya kramav entendare Kabbu-nâḍu-sîmeyavoḷage Bûvanakoppadavoḷage yira-khaṇḍuga-bhata-sidhâyada bhûmiyanu Baṅkiyarasaru Honneya-Kambaḷi-voḍeyarâda .. Ammidêvi-ammanavaru sarva-mânyav-âgi dharen eradu pâlisi..... nu dêvarige dina vonda kâlada chhatra sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi dhâreyan eradu-koṭevâgi â-bhûmiya chatus-sîmeya gaḍiya vivara (*here follow details of boundaries*) int î-chatus-simeyindoḷagâda vittige kaṭṭida siddhâyada bhatta kha 80 akshâradalu yembhattu-khaṇḍuga-bhatta siddhâya ... tiya-nâḍa vari rada kêri nâlvaru Brâhmara chhatrakkâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi sarvamânya-dêvasvavâgi dhâreyan eradu Vâmana-mndre kalu naṭu koṭev âgi dêvara yambhatu-khaṇḍuga-bhattada sidhâyada vittiyanu dina-vondake nâlvaru-Brâhmara chhatrake âgumâḍi-koṇḍu â-vṛittige banda mâne-mane-ṭhâṇa aṅgôpa-aṅga-phalavanu âgumâḍikoṇḍu .... pûrva-mariyâdeyali â-chandrârka-sthâyigaḷâgi sukhadim bhôgisi bahari yendu nânu nanna stri-putra-saha vopa voḷambaṭu poḍavaṭu koṭṭa-dharmma-śâsana yint apudake sâkshigaḷu

âditya-chandrâv-&c. ‖

2

At the same place, on a 2nd stone.

svasti śrî-Gaṇâdhipatayê nâmaḥ

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Sâlivâhana-saka-varusada 1488 neya sandu-saluva-vartamâna-Kshaya-saṃvatsarada S'râvaṇa-ba-ammâsiya Sômavâradalu śrîman-mahârâjâdhirâja râja-paramêśvariya śrî-vîra-pratâpau[ḷ]a Harihara-Râya-maharâyara vaṃśabhûtar âgutam yida śrî-Sadâśiva-Râyaru Hampeya Hastinâvatiyemba-Vidyânagariya âḷutiha-kâladalu avara nirûpadinda Âragada-râjyavanu mâganiy âgi Yimmaḍi-Sadâśiva-Râya-Nâyakaru âḷutiha-kâladalu avara matav iḍidu Baṅkiyarasaru Honneya-Kambaḷi-voḍeyarâda Ammidêvi-ammanavara Ghaṭṭada mêlaṇa Muṅgi-nâḍa Bidirûru-muntâda sîmeyan âḷuttiha-kâladalu Uḍukundada S'ambhuliṅga-dêvara amrutapaḍigâgi Bidirûra Kêsappa-

adhikârigaḷu biṭṭa Beṇṇaṅgiya vṛittiya chatus-sîmeya vivara (*here follow details of boundaries*) int î-chatus-sîmeyindoḷagâda vṛittige kaṭṭida siddhâyada bhatta kha 225 akshâradalu innûra ippattaidu khaṇḍuga siddhâyada bhattada bhûmiyanu dêvarige dina 1 kke kha ¼ ayiguḷa akkiya naivêdyada amrutapaḍigâgi nânu sarvamânya-dêvasvavâgi dhâren eradu koṭen endu poḍavaṭu koṭṭa-dharmma-sâsana sâkshigaḷu chandrâditya

3

At the same place, on a 3rd stone.

śrî-Gaṇâdhipatayê namaḥ

namas tuṅga- &c. ‖

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha sâ 1488 neya sandu saluva varttamâna-Kshaya-saṃvachhsarada Âśvîja-śuddha 2 geyu Âdivâradalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-uḷa Harihara-Râya-mahârayara vaṃśibhûtav âguttam yida śrî-Sadâśiva-Râyaru Hampeya Hastinagariyalu sukha-saṅkathâ-vinôdadinda dushṭa-nigraha-śishṭa-pratipâlakar âgi sakala-varna-dharmmaṅgaḷiṃ râjyaṃ geyyûtiha kâladalu avara nirûpadinda Âragada râjyavanu mâganiy âgi Yimmaḍi-Sadâśiva-Râya-Nâyakaru âḷutiha kâladalu avara anumatadinda Âragada vêṇṭhyake saluva yîve-Vombhattu-kampaṇadoḷag âda Kabbu-nâḍa paḍuva-bhâgeyalu Uḍukundada grâmadoḷage Bidirûra Kêsappa-adhikârigaḷu kaṭista dêvastânada S'ambuliṅga-dêvara divya-śrî-pâda-padmangaḷige Baṅkiyarasaru Honneya Kambaḷi-voḍeyar âda Ammidêvi-ammanavaru poḍavaṭu koṭa dharma-sâdhanada vakhaṇiya kramav ent endare namma Kabbu-nâḍa sîmeyavoḷage Tagudariya grâmadoḷage Goggiya pâlige banda modala keyi (*here follow details*) antu staḷa 5 kke kaṭṭida sidâyada bhatta kha 100 â-pâlige Taguḍaliyali kâna teru ga 1'4 akshâradalu-ive nûru khaṇḍuga-bhattavanu hadinâlku haṇa sidâya saha dêvarige dina-chariyada abhisêkakka pratidina 1 kke kha' 1 yekkuḷa akkiya nayivêdyakku prati dina 1 kke 2 ibbaru Brâhmara chhatrakkû ondu-nandâdîptigû saha dêvarige sahiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi sarvvamânya-dêvasvav âgi dhâreyan eradu Vâmana mudreya kaḷḷa naṭu koṭev âgi dêvaru â-Gogi-pâla bhûmiyanu â-kâna terru saha dêvara abhiśêkha-amruta-paḍi nandâdîpti dina vondake yibbaru-Brâhmara chhatrakkû âgumâḍikoṇḍu anubhavisi bahiriy endu poḍavaṭu koṭa dharmma-śâdhana yint appudakke sâkshigaḷu chandrâdityaru ‖ (*usual final phrases and verse*).

4

At the same place, on a 4th stone.

svasti śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha sâ 1488 neya sandu saluva varttamâna-Kshaya-saṃvatsarada Śrâvaṇa-śudha 13 yu Sômavâradalu śrîman-mahârâjâdhirâja râja-paramêśvariya śrî-vîra-pratâpa-uḷa Harihara-Râya-mahârâyara vaṃśibhûtav âguttam yida śrî-Sadâśiva-Râyaru Hampeya Hastinâvatiy emba Vidyânagariya âḷutiha kâladallu avara nirûpadinda Âragada râjyavanu mâganiyâgiy Immaḍi-Sadâśiva-Nâyakaru âḷuva kâladalu avara mata-viḍida Baṅkiyarasaru Honneya Kambaḷi-voḍeyar âda Ammidêvi-ammanavaru Ghaṭada mêḷana sîmeyan âḷuva kâladalu Uḍukundada S'ambuliṅga-dêvarige Vaśishṭha-gôtrada Nelamaneya payikuda Hebbaligeya Gôvinda-adhikârigaḷa magadiru Kêsappa-adhikârigaḷu poḍavaṭu koṭa dharmma-śâsanada kramav ent endare nânu Madavaliya gauḍugaḷa kayyalu nâda sênabôva Liṅgappana kayyalu Madavaliyoḷage sarvvamânya-brahmasvavâgi krayake koṇḍa Kavalahoṇḍa (*here follow details of boundaries*) yint î-chatus-sîmeyind oḷagâda yeradu-sthaḷada vṛittige kaṭida sidhâyada bhatta kha 160 akshâradalu nûra-aravattu-khaṇḍuga-bhatta-sidhâyada vṛittiyanu dêvarige pratidina vondakke 8 eṇṭu-mandi-Brâhmara chhatrakkâgi dêvarige sa-hiraṇyôdaka-dâna-dhârâ-pûrvva mânya-dêvasvavâgi dhâren eradu Vâmana-mudreya kaḷḷa naṭu kôṭev âgi dêvaru â-vṛittiyanu mane thâṇa saha anubhavisi bahiri yendu poḍavaṭṭu koṭṭa dharmma śâsanu yint apudakke sâkshigaḷu chandrâdityaru.....

5

At the same village, on a stone in the yard of the maṭh.

śrî-Gaṇêśa-S'âradâ-parama-gurubhyô namaḥ nirvighnam astu

namas tuṅga-&c. ‖

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varusha 1474 neya varushake naḍava vartamâna Virôdhikrutu-saṃvatsarada Mâgha-ba 30 Budhavâra-pañcha-graha-yôga-puṇya-kâladalu śrîmannu mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-uḷa Harihara-Râya-mahârâyara vaṃśâbhûtar âguttaṃ yidda śrî-Sadâśiva-mahârâyaru Hampe Hastinâvatiy emba Vidyânagariyoḷu sukha-saṅkathâvinôdadinda dushṭa-nigraha-śishṭa-pratipâlakar âgi sakala-varna-dharmâśramaṅgaḷan aridu râjyavanu pratipâlisuva kâladalu avara âj̃ñârâdhakar âgi Âragada Hadineṇṭu-kampaṇavanu Keḷadiya Sadâśiva-Râya-Nâyakaru âḷutiha kâladalu avara anumatadindalû śrîmatu Bañkiyarasaru Honneya Kambaḷi-voḍeyar âda S'aṅkaradêvi-ammanavaru tamage kâṇâchiyâ[gi] naḍava Âragada śimeyoḷagâda Muṅgi-nâḍu Kabbu-nâḍu Hosa-nâḍu-voḷagâla śimeyanu sad-dharmadali pratipâlisuva kâladalû Muṅgi-nâḍu Kabbu-nâḍa-śimeyoḷag âda aśêśa-vidvaj-jana-muntâda Uḍukundada (*other villages named*) samastarige pâlisida dharma-śilâ-sâdhanada vakhaṇiya kramav ent endare nimma grâma-voḷagâgi âvanân-obbanigu makkaḷu aṇṇa-tammandiru modalâgi âru santânav illadiddavaru kâlavamâḍi hôdare avara sarvasva voḍavê-saḍave yênu[ḷ]lavanu â-kâlava-mâḍidavara dâyâdigaḷu sagôtradavarige koṭṭu nimmanu pâlisi-kombevu â-dâyâdigaḷu sa-gôtradavaru yilladidarû â-nimma nimma yidda grâmada dêvastânakke biṭṭu biḍuvev allade namma aramanege aputrika-saudaṇḍav endu teg du koḷasalladu yî-aputrika-saudaṇḍavanu nâû nimage Mâgha-ba 30 Budhavâra-pañcha-graha-yôga-puṇya-kâladallu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi dhâreyan eradu biṭṭu pâlisideû nîvu grâma-samastaru â-mariyâdeyali aputrika-saudaṇḍav illade sukhadallu barabahud endu pâlisida dharma-śilâ-sâdhana yint appudakke sâkshigaḷu

âditya-chandrâv-&c. ‖

nâvu idakke tappidare Mahâdêvarige tappidavaru Bañkiyarasara voppa yint ivar-ubheyânumatadinda Linganṇa sênabôvana baraha chitrika kallukuṭikara Gaûrayyana baraha

6

At Tagaḍli attached to Hosûru (same hobli), on a stone in Kumâra Râma's back yard.

.....

trailôkya-nagarârambha-mûla-stambhâya ..... ‖

mahâ-maṇḍaḷêśvaraṃ ..... birudar-aṅkusaṃ ..... divya-śrî-pâda-padmârâdhakaṃ ..... S'aka-varuśa 1175 neya Pari ..... Bîrarasa Śîva-lôkâvâptan âda .....nilisida..... (*usual final phrases*).

8

At Mattigûḍu attached to Hosanâḍu (same hobli), on a stone near the Kudare Bîrappa temple.

śrî-Gaṇâdhipatayê namaḥ ‖

namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ saraṇâgata-vajrapañjaraṃ arasaṅka-karagasa birudar-aṅkusa mûrti-Nârâyaṇa vilâsa-vallabhaṃ ari-râya-gaḷa-gaṇḍagattari Koṅkaṇiga-bêṇṭekâra honna koṭṭu kudureya kattuva maṇḍaḷikara gaṇḍa Tuḷu-Râya-gampanâchâryya mû[ṛ]-lôka-jagad-vaḷayanu râya Mupparagudi-Râya gaṇḍara bâḷa śrîmatu Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakaru para-baḷa-sâdhakarum appa Kumâra-Bîrarasara vijaya-râjyôdayada âraneya Visu-saṃvatsarada-Chayitra-suddha-pâḍiva-Âdivâradandu â-Bîrarasaru śrîmanu-mahâ

maṇḍaḷêsvaraṃ Tammarasara mêle yetti naḍadu Hosagunda[da]lli kâdi keḍisidali ‖ svasti samasta-prasasti-sahitaṃ śrîmanu-maṇḍaḷêsvaraṃ satya-ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ paranârî-sahôdaraṃ râya-buja-baḷa râya-gaja-kêsari śrîmatu-Kôṭîśvara-dêvara dibya-śrî-pâda-padmârâdhakarum appa Sôyi-Dêvarasaru sâkida maga Ereyamana Sômeya-Nâykanu Bîrarasana nâyakan âgidali halan-âḷu-kudureya taḷt iridu merêdu sura-lôka-prâptan âda ‖ yi-vîra-galla geyisidâtanu Sômeya-Nâyakana tamma Boppaya-Nâyakanu yî-kala kaḍidâtanu Kalaseya Râmôjana maga Maduki maṅgaḷa mahâ śrî

9

At Kûrêkoppa attached to Hosanâḍu (same hobli), on a stone in the Aḍagaḍale-Râchappa's wet land.

..... ya namaḥ ‖

namas tuṅga-&c. ‖

svasti samasta-prasasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ ari-râya-gaja-kêsari râya-bhuja-baḷa śrî-Vîra-Hemmâli Yimmaḍi-Ballaha-Dêvarasaru Sêtuvina râjyaman êka-chchhatradi sukha-saṅkathâvinôdadiṃ râjyaṃ geyyutt ire S'aka-varushaṃ 1201 neya Bahudhânyav emba saṃvatsaradandu Ballaha-Dêvanu Dôrasamudrakke.....vîra-Nârasiṅga-Dêvarsaru i-kâḷagakk anuvâgi hôdalli śrîmanumahâ-pradhânaṃ Tammu-sâvantanaṃ Sêtuvinge Râṇa ..... hi ..... ka Hosavûriṅge dhâḷuvaṃ ... mma-Sântaranuṃ Malleya-Nâya ..... deyuṃ naḍadu bandalli śrîmanu-maṇḍaḷêsvaraṃ śrî-Vîr ... ra-Dêvara ..... Âḍugôḍige môharsidalli Kârttika-mâsa-suddha-bidige-Bṛihaspati-vâradalu Toṛagu-Nâyakana Tammaya-Nâyaka .... voḷagâna Bammeya-Nâyka[na] maga Aggayana chala-dhuradoḷu para-baḷaman iridu kabbina baila madad-âne hokkante hala ..... du sura-lôka-prâptan âda śrî

10

At Bhâvikaisâje attached to Hosanâḍu (same hobli), on a stone to the wall in the Basavaṇṇa temple.

namas tuṅga-&c. ‖

.....madhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷê.....purâdhîśvaraṃ Paṭṭi-Pombuchchha-puravarâdhîśvaraṃ ..... mśa-lalâmaṃ Padmâvatî-dêviya labdha ..... diṭa-vipuḷa-tuḷâ-purushamahâ ..... mṛigarâja-lâñchhanânvayôtpanna ..... nîti-śâstrajñaṃ birudasarvvajñaṃ kandu ... dhairyyaṃ Kîrtti-Nârâyaṇaṃ śau ..... Channa-Kêsava-dêvara divya-śrîpâda ..... sâdhakanum appa śrîma ..... entene ‖ vira-krûrâvani ..... risainya-sphâra-dhvâ ..... vidvishṭa-kântâ ..... jagad-dêva-pâṃ ..... anavaratam ..... ra-lôka-prâ ..... man-mahâ ..... im baḷikka ‖ svasti sama ..... pradhânaṃ Adiyara-kuḷa.....rî-sahôdaraṃ mâvana-gandha-vâ..... raṇam śrî-Billêśvara-dêvara dibya-śri ..... ra-baḷa-sâdhakanum appa Kumâra .... taḷige-sâsiraman êka-chhatradiṃ râjya.... ppalli śrîmad-Bhâveya sênabôvan-aḷiya ..... nabôvaṃ Sêtuvin-adhikâramaṃ mâḷpalli ..... Mattigôdûru-mukhyavâgi Ereyamma .... maga Chanda-veggaḍe Saka-varsha 1161 Viḷambi-saṃva..... dalli mâḍisida S'ivâlayakk ûru sahitavâgi.. ṭṭa vṛittiy âvud endaḍe (*here follow details of gift*) Chanda-veggaḍeya makkaḷu Kâṭiga-Nôḍiga-Siṅgeya .. sarvva-bâdhâ-parihârav âgi Boppaya-jîyana ma ... mêya-jîyaṅge koṭṭaru (*usual final phrases; and rest is effaced*).

11

At Muravâni attached to Hosanâḍu, on a stone in front of the Râmês'vara temple.

svasti samasta-prasasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ ari-râya-gaja-kêsari râya-bhuja-baḷa śrî-vîra-Kumâra-Yimmaḍi-Balaha-Dêvarasaruṃ â-pradhânaru Tammi-arasanum Urchhuvâgi Tuḷuvaṇṇanu Sântarasanuṃ sukha-... thâ-vinôdadiṃ râjyaṃ geyvuttam irpp-â-prastâvadoḷu Haluvasâlya-

Kâmeya-jîyana magaḷu Gauravvegaṃ Muḍivaṇada Mâbala-jîyana maga Mûḍeya-jîyaṅgaṃ puṭṭida supuṭra-kula-dîpakanu gôtra-chi ...maṇiyuṃ bandhu-jana-kalpa-taruv enisirdda râ .... yanu Râmanâtha-dêvara S'ivâlya .... nnu ga 58 ant appudu sâvirada.. .. .. raḍeneya Saka.. .... Vikrama.... suddha-pañcha ...rabâ .... âgi ura ..... maya .. (*rest illegible*).

12

At the same village, on a vîrakal near the Kallêśvara temple.

namas tuṅga-&c. ‖

svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ ari-râya-jagaddaḷaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ satya-ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ para-nârî-sahôdaraṃ Adiyar-âdityaṃ śrîmatu Billêsva[ra]-dêvara dibya-śrî-pâda-padmârâdhakaṃ para-baḷa-sâdhakanum appa DêkarsanuSôtuvina-nâḍanu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvutt irddalli Saka-varsa 1227 neya Krôdhi-saṃvatsarada Srâvaṇa-suddha 4 Maṅ Kêtarasana mêle naḍadu Maḷakandhara koṇḍu tiruguvalli Kêtarasanu sarvva-daḷa-sahita naḍadu kâduvalli Dêkarasana parivâra tirigi taḷt iridu mummaḷigoṇḍu biddudaṃ kaṇḍu Dêkarasanû tauna kûḍidda Muriva-ṇada Mâreyana maga Bammayaṅge tirig endu nêmava koḍuvudum toḷahara baḷige kulake tilakav enisida Bammeyanû tande Mâra-gauḍana sarvva-guru.... radan appaysikoṭṭu tirigi.. bbara bâhuvina harigeyaṃ kaḷadukoṇḍu nôḍu-nôḍ endu pambârisi tâgi êrida kudarey iridu kâlâḷam taḷt iridu chha ..... sura-lôka ... vâgaḷu ‖ sura-gaṇikeya pañcha-mahâ-sabdadiṃ hûvina vimânadoḷ iṭṭu svarga-lôkak ..... gaḷa mahâ śrî âtaṅge .....

14

At Kâtavaḷi (same hobli), on a stone in front of the Îs'vara temple.

Bamô-jîya dêvâlyake paḍi salikege yikida honnu gadyâṇa 10 śri-Ma[hâ]dêvâya namaḥ Gaṇapatyainamaḥ Sarasvatyai namaḥ Haḍavaḷa Mallaṇa dêvara puthiḷeya mâḍisida S'ivâlyava kaṭṭisida kereya kaṭṭisida dêvashvâmya biṭṭa Aṇaje ... dali Haḍavaḷi Mêleṇabbe ...Malika-jîyarige dhâre eradu koṭṭadu Haḍavaḷa Mêleṇana makkaḷu mammakkaḷu badikutidali S'ivâlya .. navâyitu Bammô-jîyaṅgu Râmô-jîyaṅgu S'ivâlyava kaṭṭisug enda.. kaṭṭisutidu Râmô-jîya baḍi.. nâḍa...lekka mâḍi honninda battadinda baḷasida gadyâṇa 10½ ‖ paṭṭa-mahâdêva Pâḍiya-Dêvarâya .. Malika-jîyana mamma Amita-jîyana maga Bammô-jîya.. kuḷa baḷigelasav alade 27 gadyâṇa honnan ikkisi S'ivâlyava kaṭṭisida (*usual final phrases*).

17

At Baidûru (same hobli), on a vîrakal in the vîrakal-makki.

namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ ari-râya.. ..... vîra-Kumâra-Sôyi-Dêvarasara pṛithviya râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târambaraṃ saluttam ire S'aka-varsha 1 ..... saṃvatsarada .. 5 Guruvâradandu śrîmatu. Kâva-Dêvarsanu .....

18

At the same village, on a stone near the Îs'vara temple.

namas tuṅga-&c. ‖

svasti śri jayâbhyudaya (y)ari-râya-gaja-kêsari râya-bhuja-baḷa śri-vîra-Kumâra-Immaḍi-Sôyi-Dêvarasara vijaya-râjyôdayada S'aka-varusha 1217 neya Jaya-saṃvatsarada Vayiśâkha-bahuḷa ....

Âdivâradalû śrîma.....yarsa.. .. ...Bappêśvara-dêvara .. Yeḍaha[l]liya Bammarasana dharmma chandrârkka-sthâyiyâgi naḍeyalu Kêtammiyarasanu â-keyya dhârâ-pûrvvaka mâḍidanu ‖ (*usual imprecatory phrases*) kalla kaḍidava kalukuṭiga-Siṅgôjana maga Birôja ‖ maṅgaḷa mahâ śrî

19

At Hosakoṭe (same hobli), on a virakal.

namas tuṅga-&c. ‖

Mêru-kâñchana-dattânâṃ gavâṃ koṭi-śatair api ।
pañcha-kôṭi-turaṅgâṇâṃ tat-phalaṃ Liṅga-darśanaṃ ‖

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ vayiri-maṇḍaḷika-gaḷa-gaṇḍagattari hannondu-maṇḍaḷikara gaṇḍa honna koṭṭu kudureya kaṭṭuva maṇḍaḷikara gaṇḍa ari-râya-jagad-daḷa kaṭhâri-karahatta-malla śri-vira-Kôṭi-Nâyakaru Sôtuvina râjyavanu dushṭa-nigraha-śishṭa-pratipâlanavanû mâḍi sukha-saṅkathâ-vinôdadind âḷuttihalli Ballâḷa-Dêva-Râyana śrî-pâdada hattile sthânâpatiyâgiralôsugaṃ Biṭṭeyageḍeya Chîleya-Nâyakana maga Anevaṭṭiya Kûruka-Nâyakaṅge sauvaraṇeyanu koṭṭu kaḷihal â-Kûruka-Nâyakanû vuparaguḍi tale-chavala gaṇḍara bâlad aggaḷikeya birudina sattigeyaṃ piḍisikoṇḍu ôlagisutihalli Ballaḷa-Dêva-Râyanu tattina samasta-sauvaraṇe sahita Kapila-Dêvana mêla naḍadu Baḷahadalli biṭṭali munde S'aka-varsha 1242 Raudri-saṃvatsarada Chayitraba 1 S'a । dina Doravaḍige etti naḍadali â.. Kapila-Dêvanu sarbba-sauvaraṇe sahita naḍadu bandu ubhaya-daḷa-sammukhav âgi môharisidali Kapila-Dêvana maneya aggaḷiya râvuta Kakkala-Dêvanû sara kaṭisi êṛidan ‖

dore Kakkalan ôṛidoḍaṃ ।
dhuradoḷu Kûrukanu tivida kudureya śiravaṃ ।
vuravaṇisida râvutaraṃ ।
karuḷ-ugiyalu tividan amama samarâṅgaṇadoḷ ‖
êṛida kudureya tividanu ।
mîṛida kâl-âḷa tivida dhuradoḷu dhîran ।
tôṛidanu[.....] ।
nîṛaṃ kali-Kûrukâṅka samarâṅgaṇadoḷ ‖
maruḷugaḷu karuḷa mâleya ।
koraḷoḷu saraviṭṭu rudhira-tiḷakaman iṭṭuṃ ।
harasutidar î-Kûrukan ।
uravaṇiy-âḷutanake mechchi samarâṅgaṇadoḷ ‖
pita Chila mâte Nâgale ।
suta Kûrakan ubhaya-kulavan uddharisidan end ।
atimudadiṃ dêvâṅgane- ।
yara varadiṃ Pushpakavan êṛi S'ivana padama sâ.... ‖

yidaṃ .. prati-pâḷaka śrimanu-[ma]hâ-pradhânaṃ *Chiṇṇarsara kumâra Kûruka-Nâyakana sati Chandavve-Nâykiti nirisida sâsana ‖ kalla kaḍidâta Banavaseya Chîlôja maṅgaḷa mahâ śrî ‖

20

At Paṭṭaguppe (Paṭṭaguppe hobli), on a virakal in front of the Vîrês'vara temple.

śri-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ ‖

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ śrîmanu-mahâmaṇḍaḷêśvaraṃ aras-aṅka-karagasa birudar-aṅku[śa] mûrtti-Nârâyaṇa viḷâsa-vallabhaṃ satya-

* So in the original.

ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ maṇḍaḷika-jagad-vaḷaya honna koṭu kudureya kaṭṭuva maṇḍaḷikara gaṇḍa Tuḷu-Râya-sthâpanâchâryya Koṅkaṇiga-Râya-bêṭekâra śrîmatu Billêśvara-dêvara dibya-śri-pâda-padmârâdhakaṃ para-baḷa-sâdhakarum appa Hosagundada Bommarasara vijaya-râjyadalli śrîmanu-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-gâḷa purusa-Nârâyaṇanum appa Paṭṭuguppeya Bokarasaru Saka-varsada 1199 neya Îśvara-saṃvatsarada Jyêshṭa-bahuḷa 5 su | Hâniyada-kôṭege etti naḍadu kâdidalli êkâṅga-vîran âda para-baḷa-Kritân[ta]num âgi halav-âḷu-kudureya taḷtiridu mereyudaṃ kaṇḍu surarum kinnararum hûmaḷeya kareyalu â-Bommarasa sura-lôka-prâptan âdanu

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvi-vallabhaṃ mahârâjâdhirâjaṃ râja-paramêśvaraṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-karagasa birudar-aṅkuśa mûrtti-Nârâyaṇa viḷâsa-vallabhaṃ satya-ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ maṇḍaḷika-jagad-vaḷaya honnaṅ-koṭṭa kudureya kaṭṭuva maṇḍaḷikara gaṇḍa Tuḷu-Râya-sthâpanâchâryya śrîmatu Billêśvara-dêvara divya-śrî-pâda-padmârâdhakaṃ para-bala-sâdhakarum appa Bîra-Dêvarasara vijaya-rajyam uttarâbhivṛiddhi-pravarddhamânaṃ â-chandrârkka-târaṃ-baraṃ saluttam ire svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-gâra purusa-Nârâyaṇarum appa Bellarasaru Paṭṭaguppeyali suka-saṅkathâ-vinôdadind iruttam ire Saka-varśada 1203 neya Visu-saṃvatsarada Kârttika-bahuḷa 30 Budhavâradalu ayvattu-nâḍu Bîrar-saṅgaṃ tappihôgi śrîmanu-mahâ-maṇḍaḷêśvaraṃ Tammarasara kaṇḍu yettisikoṇḍu bandu Paṭṭu-guppeya mutti kâdidali Bellarasana kumâra Tailarasaṃ bandu tanna tandeyan ariyaliyade vairi-baladoḷu berasi êkâṅga-vîranâgi kâduvâgaḷu ellâ-balavum â-Tailarasaṃ mutti kâduvâgaḷu chakra-byûhadolagida Abhimanyuvina pariyalu â-balam ellanaṃ tave kondu kaligaḷ-ellara kayduviṅg Itana dêhav eḍeyâgal ambara-gaṇikeyaru hû-maḷe kareyalu Tailarasaṃ sura-lôka-prâptan âdanu

kupita-mukhaṃ Bellarasaṃ |
ripu-puradiṃ navya-.. vîraṃ suta-sahitaṃ |
Kapila-muni munidu nôḍida |
nṛipa-sutar-andakke tandan oudê dinadoḷ ||

jitena labhyatê &c. ||

ivara âsrâya Hombuchchadali badikida pradhânara makkaḷu maṅgaḷa mahâ śrî ||

21

At Mayusaṭṭi (same hobli), on a vîrakal near Kollayya's wet-land.

svasti śrî

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Soḍaḷa-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttiralu || Nâḍa-Siriya Maseḍeya danava koḷalu sarva-daḷa-sahita Soḍaḷa-Dêvara-saru etti naḍadaru Hulikalalu.. kappaḍiyindavu bandu Siriya Masaḍeya kâḷagava hiḍidali vîra-ghaṇṭe-mêgila haḷige Maṇiseṭṭiya Sâreyana maga Kâmanu Sitiyammag oḍeya kâdinali kobbina tôṭakke mariy-âne hokkante êrida kudareyan irida kâḷâḷa kutti kuttisi koṇḍu sura-lôka-prâptan âda Krôdana-saṃvatsaraḍandu maṅgaḷa î-kala mâḍisidâta Kâmana tamma Pâiya maṅgaḷa mahâ śrî

22

At the same village, on a stone to the north west.

svasti śrî Pombuchcha-kuḷa-tiḷakaṃ Baḷara Harîti-nṛipaṃ lôkaika.....

23

On the back of the same stone.

svasti śrî samasta-kula ..labdha-bhâskarâditya ..... yânvita Kannara-Dêva-râjyôdayâ Sântaraṃ Ammaṇa-Dêva Karavûra nâḷa ku ..... sargga (*stops here*).

25

Kaḷûru (same hobli), on a mâstikal in the open yard near Guṇḍana Bappa's house.

svasti śri S'aka-varushaṅgaḷ 1347 neya Krôdhi-saṃvatsarada Phâlguṇa ..... dêvalôkake prâptiy âdaru mâsti.. âdâru Kâmâyigaḷu sahagamana svarga-prâptar âdaru Kâmâyi-kalu Virûpôja mâḍida kallu maṅgaḷa mahâ śrî

26*

At Hosakoppa (same hobli), on a vîrakal in the Dêvara kân.

namas tuṅga-&c. ‖

..... râjyâbhyudaya â-chandrârkka-târaṃ saluttaṃ..... kampaṇavaṃ suka-saṅkathâ-vinôdadiṃ râ ..... suddha-pâḍya-Maṅgaḷavâradandu śrimanu ..... aras-aṅka-gâḷa puruśa-Nârâyaṇa Kuḷḷagiya..... Bellarasa Bommarasana kumâra Kâḷarasa..... Mañjagaṇali hanneraḍu ..... lu Sêtuvina nâ..... besava.... yaṅka ..... lu â-vârtteyaṃ kêḷi śrîmanu-mahâ-maṇḍaḷêśvaraṃ Kêtarasanuṃ Tuḷu-kaṭakavaṃ kû ... du Sêtuvina dêvâlyadali ôḍâḍi kâduvali Kâḷarsanu sarbba-daḷasahita nûki yirida ..... kâḷâḷaṃ tâgi taḍedu kutti kutsikoṇḍu heṇamayaṃ mâḍi dêva-lôkava ..... 12 haḷḷi antu 24 haḷḷi Paṭṭuguppeyali badikuva santânakke ... taguppeyali badikida santâna hechchali yalli nôḍidaḍe heṇa ..... ballâḷu Kâḷarasa kaḍi .... ḷa mâḍidanu vayiri-paḍe yand utta ..... kai nettara .... âhava yallâri-balavan âtaṃ dhuradoḷage kaḍidu harahalu sura-lô .... volidu sura-kannikeyaru ‖

oṭṭaysi diṭṭatanadiṃ ।
neṭṭane vîra-taṭṭan aṭṭi muṭṭ iriyuttaṃ ।
kaṭṭâḷu ... huḍi- ।
guṭṭalu S'iva mechchi tanna padaviya koṭṭaṃ ‖

jitêna labhyatê &c. ‖

.... nâḍa .... â-chandra .... naḍava ..... svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ arasaṅka-gâḷa purusha-Nârâyaṇa ma .... gaṇḍa-gattari Kâḷarasana tamma Bella .. sukadiṃ râjyamâḍu .... Kâḷarasanaṃ .... ta kala..... Yadukôja maṅgaḷa mahâ śrî

27

At Maḷali (same hobli), on a stone in the field behind Virappa's house.

namas tuṅga-&c. ‖

svasti Sakâbda 1224 Subhakṛitu-saṃvatsarada Kârttika-suddha 10 Maṅgaḷavâradandu svasti śrî-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakanum appa śrîmanu-mahâ-maṇḍaḷêśvaraṃ ari-râyajagad-daḷaṃ mûrtti-Nârâyaṇa viḷâsa-vallabhaṃ satya-ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ paranârî-sahôdaraṃ Adivar-âdityanu Soḍala-Dêvanu Ballâḷa-Dêvana hêḷikeyiṃ Sâlûraliy Abbara-Nâykana samasta-chaturaṅga-baladoḍane taḷtu kâduvalli gaḍiy-aṅka-Bhîma Hanumana harigeya kaḷadukoṇḍu Soḍala-Dêvana chittavisey endu Maṇaliya Kommeyana Kôḍiyaṇana kuḍuge-kâḷâḷaṃ taḷt iridu sura-lôka-prâptan âda maṅgaḷa mahâ śri yi-kalla nilisidâtan Kommeyana Kôṭiyaṇana maga Jakkeya ‖ yi-kalla mâḍidâta kallukuṭiga Siṅgôjana maga Birôja âtana birudu maṇṭhaṇisuvara gaṇṭara gâḷa matsarisuvara maṇṭhaṇa-sûla.

* This inscription is much effaced.

28

At Haritâḷu (Haritâḷu hobli), on a virakal in the field to the north.

namas tuṅga-&c. ‖

svasti śrîmanu-mahâ-maṇḍaḷêśvara aras-aṅkakâra... birudar-aṅkusa..... râya ..... vallabha śrî-Billêśvara-dêva-dibya-śrî-pâda-padmârâdhaka ..... ppa ..... Echarasaru sukha-saṅkathâ-vinôdadiṁ râjyaṁ (10 *lines gone*) ḷin ikkida Haritâḷiṅge Haratâḷa .. Bamme-gauḍa tâgi taḷt iṛidu bidda hô ..... vîra-Bamma-gauḍana .... ûralli mâḍida Hosa.. sagaṭṭeya Bamma-gauḍana ma[kka]ḷu-mammakkaḷiṅge salisi ..... (*usual imprecatory phrases*) Ammayaṅge Mâḷa-gauḍa mâḍisida

29

At the same village, on a virakal to the east of Râmappa's garden.

namas tuṅga-&c. ‖

svasti śrîmad-râjâdhirâja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-Oḍeyaru Vijayanagaradali sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam iddalli tat-sabhâ-kamaḷa-virâjita-sûriyar aha hêmâdrî-dâna-modalâda-nânâ-dâna-vinôda-tilakarû Râyapa-Oḍeyara *garbha-tanûjâta-Bommaṇṇa-Oḍeyara kumâra Vîraṇṇa-Oḍeyaru Kâmbeḷumalege mukhyavâda Âragada Hadinenṭu-kampaṇavanu sukha-râjyaṁ geyuttam iddalli adaroḷage agrêsarigaḷâda Bôḷeya Mummeya-Nâyakanavaru dêśavan ellavanu yiṛidu seṛeyanu koṇḍu-hôgi râjyadoḷage ânê(ya)ka atyanta-barañ paṭaḷavanu mâḍuttiralâgi â.... ru mâḍuva paṭaḷavanu râyaru chittayisi â-Bêḍarige takka âgneyanu mâḍuvudu endu nirûpavanu chittayisidar âgi â-Bêḍara mêle Vîraṇṇa-Oḍeyaru daṇḍ etti bandu Âṇevari-nâḍali kâṭuharige billa-mandi jôḍu hakkarikeya kudureya sahitav âgi hêrâḷâda âḷanu mâḍikkoṇḍu bahudu endu nirûpa ..... Aṅgada-Râjamalla-mahâ-prabhuv enisida Haḷḷinâḍa Kêûra-nâḍiga mukhyavâda mara-vokkare kâva mârântare koluva mûvaru râyara gaṇḍa bâśege tappuva-râyara gaṇḍa.. ḷa harabaḷige maḷavara gaṇḍa tale bhavara gaṇḍara balakke...atti-mâḍuvara gaṇḍa śrîmanu-mahâ-prabhu Haratâḷu-Modûru-Kallûru-Keḷaleya Dâna-mûlagaru Haratâḷa Mêdi-gauḍara kumâra Muda-gauḍaru Bomma-Dêva-gauḍara tamma Tirika-gauḍaru âḷû-kudareyanu kûḍikoṇḍu hôgi Vîraṇṇa-Voḍeyara .... mukhav âgi nâvu âḍida bhâśege tappuvar alla śrî-vîra-pratâpa-Harihara-mahârâyaru śriman-mahâ-pradhâna-Guṇḍapa-daṇṇâyakaru mûvaru râyara gaṇḍan emba biridanu koṭṭu yidâru namma biradu pâḍu-vahage yiddutu â-ôpâdiyali Bêḍara daḷavaṁ muṛiyal ikkuvenu end upachâri hôgi Śaka-varuśa 1149 neya Sarvajitu-saṁvatsarada Mâgha-śu 10 Âdivâradalu Tirika-gauḍaru harige kattigeyû tegadu-koṇḍu daḷavaṁ muṛiyal ikki para-daḷavaṁ ... iṛidu hoḍadu ... chhâḍi nânâ-sênâ-nâyakaraṁ kondu tânu svargastan âdanu â-Tiriki-gauḍara madavaḷige Bommeyakkanu sahagamanavanu mâḍi dampatigaḷu sahita Druva-lôka-prâptar âdaru

jitêna labhyatê &c. ‖

30

At Kerehaḷḷi (Kerehaḷḷi hobli), on a stone in front of the Râmêśvara temple.

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṁ Satyâśraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇam śrimad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôtta-râbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire tat-pâda-padmôpajîvi svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakan asa. hâya-śûra nâyaka-niyôga .....râyaṇa satya-pârâyaṇa vivêka-Vidyâdhara ..... śrîmad-Bhuvanaikamalla-Dêva-pâdâravinda-saṭcharaṇa ..... nâmâdi-samasta-praśasti-

* So in the original.

sahitaṃ śrîmau-mahâ-pradhânaṃ hiriya-sandhi-vigrahi mane-verggaḍe-daṇḍanâyakan Udeyâ[ditya-Dêva-].. .. mumaṃ sukadinda sâyiramumaṃ ..... vaḍḍa-râvuḷamumaṃ Banavâsi-pannirchhâsira da perjjuṅkamumaṃ eraḍu-bilkoḍeyumaṃ Sântaḷige-sâsirada perjjuṅkamumaṃ dushṭa-nigraha-viśishṭa-pratipâḷanadind âḷḍa.. ...geyyuttam ire Saka-varsha 995 neya Pramâdîcha-saṃvatsarada Pushya-bahuḷa 6 Sômavâradandu saṅkrânti-nimittadiṃ Garuḍa.... kâlaṃ karchchi dhârâ-pûrvvakadiṃ Sântaḷige-sâsiradoḷagaṇa kampaṇada-.. damu.. ṇa baḷiya Kereḥaḷḷiya mûlasthânada Garuḍêsvara-dêvargge stâna-nivêdyakke vidyârthigaḷ .... biṭṭa kâka .. meḷasina .... (*usual final phrases*).

śrîmad-Bhuvanaikamalla-Dêvara pâda-paṅkaja-bhramarâyamâṇar appa mahâ-prachaṇḍa-daṇḍanâyakan Udêyâditya-Dêvara besadiṃ vaḍḍa-râvuḷada perggaḍe Janârddanayyanu (*others named*) î-dharmman â-chandrârkka-târaṃ-baraṃ pratipâḷisuvaru (*usual final verse*).

31

At Hâramballi (same hobli), on a virakal in front of the Îśvara temple.

śrî-Gaṇâdhipatayê namaḥ svasti śrîmatu Bîrarasanu Hombuchchadalu râjyav âḷuvandu Hosagonda Tammarasa Kôṭi-Nâyakanu sarvva-daḷa-sahitavâgi ..... dandu .... râja Mudarasana voleya Kêri. Haruvabaḷḷiya Bîrahana maganu Mâcha Târaṇa-saṃvatsara-Chaitra-mâsa-su . la-paksha-dasami-Budhavâra banda..... êrida kudureya ..... m iṛida kâlâḷa-tivida Haruvabaḷḷiya Mâcha dêva-lôkava praputan âda ‖ kallukuṭṭiga Siṅgôjana maga Bîrôja mâḍida-kaluv î-kalla mâḍidargge maṅgaḷa mahâ-srîy akke

32

At Dûna (same hobli), on a stone near Rudrappa's wet land.

śrî namas-tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varsha 1662 neya Raudri-saṃvatsarada Chaitra-śu 1 llu śrîmat-Keḷadi-Basavappa-Nâyakaru tamma jyêshṭha-pitrigaḷu Sômasêkhara-Nâyakaraiyyanavara dharmma-patni Nilammâji-ammanavara bhaktiyallu Bidan[illegible]a taḷavârike-sistinallu Sômavârada-pêṭheyallu Murige-svâmiyavara sampradâyada S'ântavîra-[illegible]migaḷige kaṭṭisikoṭṭa Virakta-maṭhakke uttârava koṭṭadu Mosarûra-sîme-vaḷagaṇa Dûnada-grâmavannu S'ivârppitavâgi uttârava koṭṭa dharmma â-chandrârkkam astu ‖ baradâta staḷada sênabôva Lakshmaṇṇa

33

At Mâsûru (same hobli), on a stone in front of the Kallêśvara temple.

namas tuṅga-&c. ‖

svasti samasta-prasasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvara Paṭṭi-Hombuchcha-pura-varâdhîsvaraṃ saraṇagata-vajra-pañjaraṃ haḍapa-Nârâyaṇa vîra-prabhaḷa-gôḷi kaṭṭâri-karahatti-malla śrî-Billêśvara-dêvara dibya-śri-pâda-padmârâdhakanum appa Kôṭi-Sômeya-Nâyakanu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttiralu ad ent endaḍe ‖

ka ‖ paṭṭakk atiratha-mallaṃ ।
kaṭṭ-ugrada maṇḍaḷikar ellara challaṃ ।
dushṭara sikshisa ballaṃ ।
kaṭṭ-ugrada Kôṭi-Sôyya sâdhisi koluvaṃ ‖
sarvva-.... sahita neḍedaṃ ।
vorvvaṃ Brahmâṇḍa voḍeye .. sugi naḷidaṃ ।
garvvada Biyamana Baṅkiya ।
sarvvasvavan eḷadu Sôya koṇḍapan endaṃ ‖

va ‖ antu śrî-Râma-Lakshmî-dharanante Kôḷe-Sômeya-Nâyakanu Baṅki-Nâyakana mêle neḍadu Kânilichelâveyalli biḍaṃ biṭṭandu S'aka-varshaṃ 1212 neya Virôdhi-saṃvatsarada Pausya-bahuḷa 12 Sômavâraḍandu Mâsûra Jakkeyana Bammeya-Nâyakanu mâḍida vîra-vistâra ad ent endaḍe ‖

ka ‖ karasida Bammana Sôyyaṃ ।
pariyâḷada viḷeyava koḍut int endaṃ ।
kara-kamaḷaṅgaḷa tâḷdalu ।
sura-..... âgi durggavaṃ gelug endaṃ ‖
vuṭṭanu pom-baṭṭegaḷaṃ ।
kaṭṭida nûlpaṭṭe-dâra-sira-paṭṭigaḷaṃ ।
..ṭṭaṇa ..... gûliya ।
voṭṭaysuta .... datta kaṭṭ-ugraḍoḷaṃ ‖
taḷt iṛid eḍe goḍad iṛiyalu ।
..ḷkittâsu .. ya peḍeya bennaṃ doḷeyal ।
aḷk adiṛid aṭṭi vêḍalu ।
baḷk ittâ piḍida kaydu ..... ‖
kuttida kâḷâḷ-kudureya ।
kuttisikoṇḍ otti..... kachchida nagutaṃ ।
attiya maranaṃ malagalu ।
attalu biḍid uydar achha-kanneayr âgaḷ ‖
pamma .. kanneyar uyyalu ।
tamman maydanana tâ .. baḷagava nenaḍaṃ ।
kemmane ki ...dirddan endaṃ ।
Bammanu Kalinâthanole sukhavuṃ ...V..... ‖

..... gaṇṭala gâḷa .... kalukuṭiga Siṅga-ôjana Birupa-dêva .....
kavi pêḷe kêḷda charaṇa-kavi .....

34

At Kôḍûru (same hobli), on a stone in front of the Îśvara temple.

namas tuṅga-&c. ‖

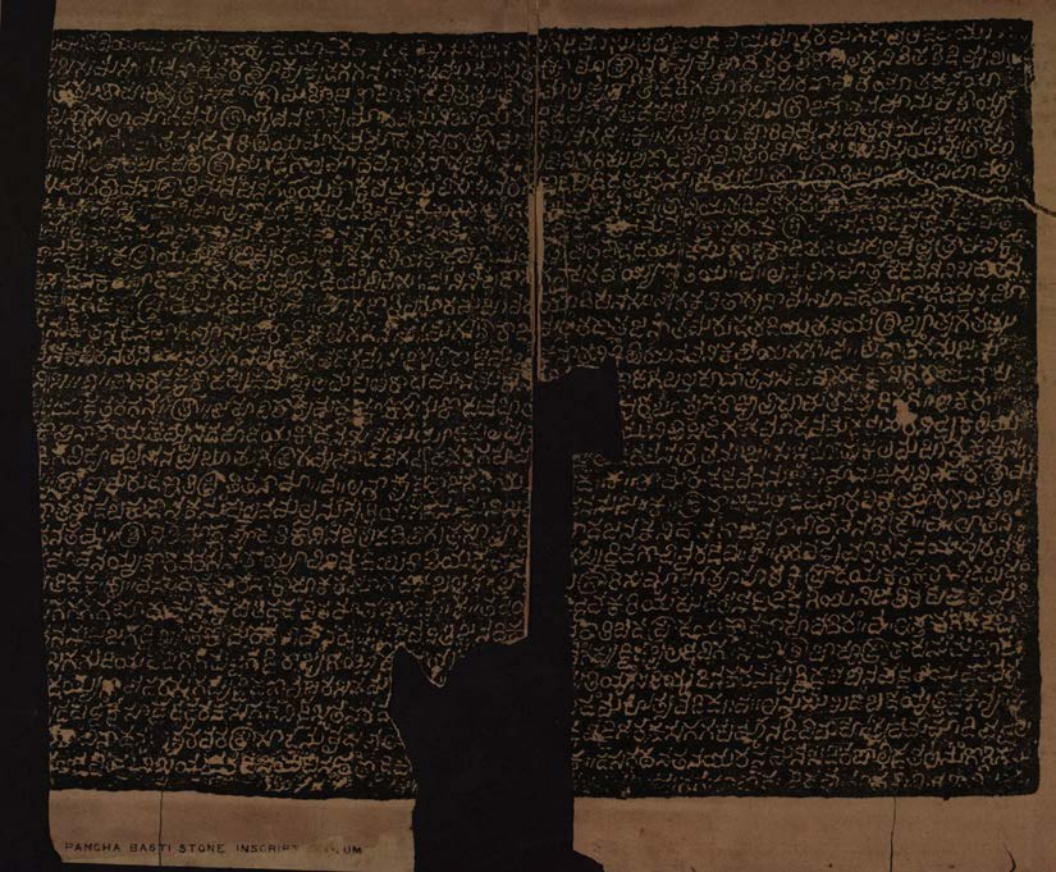
svasti śrîman-mahâ-maṇḍaḷêśvara ari-râya-vibhâḍha bhâsege tappuva râyara gaṇḍa chatus-samudrâdhi-pa śrî-vîra-Bukka-Râyana kumâra śrî-vîra-Virupa-Râya âtana pradhâna Taḷukâḍa Mâvarasaru Âraga-ḍa Hadineṇṭu-kampaṇa Guttiya Hadineṇṭu-kampaṇa Iḍuguṇḍi Koṅkaṇa-Hoysaṇa-râjya mêreyâgi sukhadiṃ râjyam-geyva kâladoḷu â-Virupa-Râyaṅge sthira-râjyav âgabêk endu Ayvattu-nâḍa ko .. ra .. S'aṅkara-dêvarige aṅga-bhôga-amrita-paḍige Saka-varśa 1290 neya Plavaṅga-saṃvatsarada Kârttika-su 1 Sô Ayvatu-nâḍu-muntâgi pâlsikoṭṭa dharmma (*here follow details of boundaries*) chatus-sîme-muntâgi koṭṭa dharmma ..... â-dêvastânake .. ya sênabôvana âḷi .. Hariyaṇṇa-sênabôva Machiya-Nâykana ...makkaḷu makkaḷu tappade naḍasuvaru S'aṅkhara-dêvarige Bandigaṇaliya ûranu dêvara sêvege kalla naṭṭu â-chandrârkkaṃ dhârâ-pûrvvakavâgi koṭṭa dharmma (*usual final phrases and verse*) sthânava mâḍida .. Kallasiya Madôja

35

At Huṃcha (Huṃcha hobli), on a stone in the yard of the Pañchabasti.

bhadram astu Jina-śâsanâya ‖

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyat trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖



PANCHA BASTI STONE INSCRIP[illegible]UM

Saka-varsha 999 neya Piṅgaḷa-saṃvatsaraṃ pravarttisuttam ire svasti samasta-bhuvanâśraya śri-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajivi ‖ samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhiśvaraṃ Paṭṭi-Pomburchcha-pura-varêśvaraṃ mahôgra-vaṃśa-lalâmaṃ Padmâvati-labdha-vara-prasâḍâsâdita-vipuḷa-tuḷâpurusha-mahâdâna-hiraṇyagarbbha-trayâdhika-dâna vânara-dhvaja mṛigarâja-lâñchhana-virâjitânvayôtpannaṃ bahu-kaḷâ-sampannaṃ Sântara-kuḷa-kumudini-śaśâṅka-mayûkhâṅkuraṃ ripu-maṇḍaḷika-pataṅga-dîpâṅkuraṃ Toṇḍa-maṇḍaḷika-kuḷâchaḷa-vajra-daṇḍaṃ biruda-bhêruṇḍaṃ Kandukâchâryyaṃ Mandara-dhairyyaṃ kîrtti-Nârâyaṇaṃ sauryya-pârâyaṇaṃ Jina-pâdârâdhakaṃ para-baḷa-sâdhakaṃ Sântar-âdityaṃ sakaḷa-jana-stutyaṃ niti-śâstrajñaṃ biruda-sarbbajñaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Nanni-Sântara-Dêva ‖

vṛitta ‖ charaṇa-vinamnan âgi toḍaḷ êṃ Bidi munne lalâṭa-paṭṭadal ।
bareda dur-aksharâvaḷigaḷaṃ toḷedappuvu tâme ninna sach- ।
charaṇa-rajaṅgaḷ endoḍ uḷidar ninag âr ddore dêva maṇḍaḷê- ।
śvara-kaḷabhaika-kêsari narêndra-śikhâmaṇi Nanni-Sântarâ ‖
pratibimbaṃ rûpinoḷ pôlk ema guṇadoḷ ad âr pôltapar nninnan emb ?- ।
stutiyaṃ niśchaysi Gôvindara beseyadir ent emba ninnante nôḍ u- ।
nnatiyoḷ Hêmâchaḷaṃ kshântiyoḷ avani-taḷaṃ mêreyoḷ vârddhi saucha- ।
bratadoḷ Sindhûdbhavaṃ satyadoḷ Ina-taneyaṃ sauryyadoḷ Bhîmasênaṃ ‖

ant enisida Nanni-Sântara-Dêvar-anvayam ad ent ene ; Uttara-Madhurâdhiśvaranum Ugra-vaṃśôdbhavanum enisida Râhan emba maṇḍaḷêśvaraṃ Kurukshêtradoḷ Bhâratadal kâdi gelvaḍe Nârâyaṇaṃ mechchi êka-saṅkhamumaṃ vânara-dhvajamumaṃ koṭṭa ‖ âtanim palabaruṃ râjyaṃ geydu pôge ; Sahakâran âtaṃ nara-mâṃsa-bratan âge âtaṅgaṃ S'riyâ-Dêviyaṃ puṭṭida Jinadattan âtana charitakke pêsi dakshiṇâbhimukhan âgi baruta Simharathan emb asuranaṃ kondaḍe Jakkiyabbe mechchi simhalâñchhanamaṃ koṭṭaḷ ‖ Andhakâsuran emb asura na kondu Andhâsuram endu mâḍida ; Kanaka-purake vand alli Kanakâsuranaṃ konda ; Kundada kôṭiyoḷ irdda Karanuṃ- Karaḍûshaṇanumaṃ kâdi yôdisidaḍe Padmâvatî-dêvi mechchi Kanakapuran enisida Pomburchchada lokkiya maradal nelasi Lokkiyabbey emb eraḍaneya pesaraṃ tâḷdi Pomburchchaṃ âtaṅge râjya-sthânam endu poḷalaṃ mâḍida ‖ alli Jinadattanuṃ palabarum arasu-geydu sale S'rikêsiyuṃ Jayakêsiyum âdar â-Srikêsigaṃ mudali Mahâdêvigaṃ Raṇakêsi putran âdan âtanim palabar arasu-geyyo ; Hiraṇyagarbbham irddu mahâdânaṃ mâḍiy adhivâsada palabar-arasugaḷaṃ kondum ôḍisiyum teṅka Sûlada-hoḷe paḍuva Tavanasi baḍagaṃ Bandage mêrey âge Sântaḷige-Sâyira-nâḍumuman êkâyattaṃ mâḍi Kandukâchâryyanuṃ dâna-vinôdanuṃ Vikrama-Sântaranum enisidaṃ ; âtaṅgaṃ Banavâsiy-arasaṃ Kâma-Dêvana magaḷu Lakshmî-Dêvigaṃ Châgi-Sântaraṃ taneyaṃ âdan âtaṃ Châgisamudramaṃ mâḍisidan ; âtaṅgaṃ (m)Âḷvara(ra) Nañjayana magaḷ Eñjala-Dêvigaṃ Vîra-Sântaraṃ sutan âdan ; âtaṅgaṃ adey-ûra S'ântivarmmana sute Jâkaḷa-Dêvigaṃ Kannara-Sântaraṃ tanûbhavan âdan ; âtanim kiriya Kâva-Dêvaṅgaṃ Bîra-Bayalnâthana magaḷ Chandaḷa-Dêvigaṃ Tyâgi-Sântaran âtmajan âdan ; âtagaṃ Kadambara Harivarmman-âtmaje Nâgaḷa-Dêvigaṃ Nanni-Sântaraṃ tanûjan âdaṃ ; âtagaṃ Palasige-nâḍ-Arikêsariya nandane Siriyâ-Dêvigaṃ Râya-S'ântaraṃ putran âdan ; âtagaṃ Akkâ-Dêvigaṃ Chikka-Vîra-S'ântaraṃ nandanan âdan ; âtagaṃ Bijjaḷa-Dêvigaṃ Ammaṇa-Dêvan âtmajan âdan ; âtaṅgaṃ Hochaḷa-Dêvigaṃ magaḷ Birabarasiyum magaṃ Tailpa-Dêvanuṃ puṭṭidar ‖ â-Bîraḷa-Dêvi Baṅkiyâḷvaraṅge mahâdêviy âdaḷ ; yâ-Baṅkiyâḷvaranim kiriya-Mâṅkabbarasiyum Gaṅga-vaṃśa-tilakaṃ Pâḷaya-Dêvana sute Keḷeyabbarasiyum Tailpa-Dêvaṅge vallabheyar âdar alli mâdêvi-Keḷeyabbarasige ;

vṛi ‖ vara-lakshmî-lakshmaṇaṃ Sântara-kuḷa-tiḷakaṃ sûryya-têjaḥ-prabhâvaṃ ।
para-nârî-dûraṃ âvarjjita-guṇa-niḷayaṃ vairi-kâḷânaḷaṃ man- ।

dara-dhairyyaṃ nîti-pârâyaṇan amaḷa-lasat-kîrtti-mûrtti-vitânaṃ ।
dhareyaṃ kâyal samarttharh Surapati-vibhavaṃ puṭṭidaṃ Bîra-Dêvaṃ ॥

ka ॥ dhuradoḷ asi-lateyan uchchidoḍ ।
ari-nṛipa-yuvatiyara muguḷa kaṅkaṇad â-kil ।
tarataradiu uchchidavu nija- ।
kara-khaḷgam avarkke kîle Sântara-nṛipati ॥
Birugana dorege dore perar ।
âruṃ bandapare Kṛita-yugaṃ Trêtâ-Dvâ- ।
pâra-Kali-yugadoḷagaṇa bi- ।
rar udârar pratâpigaḷ dharmma-parar ॥
âtan-anujar jagad-vi- ।
khyatar śri-Singi-Dêvanuṃ ripu-baḷa-nir- ।
gghâtan ene Barmma-Dêvanum ।
âtata-kirtti-vitânar avani-taḷadoḷ ॥

va ॥ ant-enisida Bîra-Dêvaṅge Kâḍava-mâdêviy enisida Chaṭṭaḷa-Dêviyiṃ kiṛiya Birala-mâdêviyaṃ vivâhôtsavadiṃ kûḍey â-Vîra-mâdêviyu Noḷamba-Nârasiṅga-Dêvana sute Bijjaḷa-Dêviyum Âḷvara magaḷ Achaḷa-Dêviyu kuḷa-vadhugaḷ avarolage Vîra-mahâdêviy-anvaya-kramam ad entene ॥ svasti samasta-bhuvanâdhiśvarêkshvâku-kula-gagana-gabhastimâliní-parâkramâkrânta-Kanyakubjâdhiśvara-śirô-vilagna-niśita-śiḷîmukha pârtthiva-Pârtthas samara-kêḷi-Dhanañjayô Dhanañjayaḥ tad-vallabhâ Gândhâri-Dêvi tat-sutô Hariśchandras tad-agra-mahishî Rôhiṇi-Dêvi tat-sutau Râma-Lakshmaṇau tau Daḍiga-Mâdhavâpara-nâmadhêyau tad-anvayô Gaṅgânvayaḥ ॥

kaṃ ॥ Mâdhavana jaya-śri-râ- ।
mâ-dhavana bhujâvalêpamaṃ baṇṇisal â- ।
Mâdhavanu tri-bhuvanadoḷ U- ।
mâdhavanuṃ nereyar uḷidavar neredapare ॥
â-nṛipan-agrajan âtan a- ।
mânusha-śauryyâvaḷêpa-Matsya-mahîbhṛit- ।
sênege neṭṭane Kaurava- ।
sêneyan âṭaṅku baḍida daḍigaṃ Daḍiga ॥

va ॥ âtana nandanaṃ Kiṛiya-Mâdhavaṃ Mâdhava-parâkraman enisi negaḷe ॥

ka ॥ tat-tanayaṃ Harivarmman u- ।
pâtta-nayaṃ Vishṇugôpan âtana sutan u- ।
dvṛitta-ripu-nṛipati-sainyô- ।
nmatta-dvipa-simhan â-nṛi-simhana tanayaṃ ॥

va ॥ ant atibaḷa-parâkramaṃ Taḍaṅgâḷa-Mâdhavan âtan-âtmajar ॥

ka ॥ avinîta-ripu-baḷâtavig ।
avinîtar amôgham enisi vismayam ugrâ- ।
havadoḷ a-vinîtar enisidar ।
avaniyoḷ Avinîta-Durvvinîta-narêndrar ॥
vasudhege Râvaṇa-pratiman emba negartteya Kâḍuveṭṭiyaṃ ।
visasana-raṅgadoḷ pididu tanna tanûjeya putranam prati- ।
shṭhisi Jayasimha-vallabhanan-anvaya-râjyadoḷ urbbiyoḷ vigur- ।
bisidan id ên agurbbo nija-dôr-baḷad unnati Durvinîtana ॥

va ॥ ant âtaniṃ Mushkaran ati-mushkaran âgi râjyaṃ geyye tan-nandanaṃ ॥

ka || Tâviya taḍi-varegaṃ dhara- |
ni-vaḷayaman âḷdu bâhu-vikramadiṃ |
S'rîvikrama-Bhûvikrama- |
bhûvallabhar adhika-kîrtti-vallabhar âdar ||

va || ant âtan-anuja Nṛipa-Kâmaṃ gaja-dânanaṃ artthig ittu Châgiy emba pesara paḍedan âtana marmmaṃ S'rîpurushaṃ S'rîvallbhan enip anvarttha-nâmamaṃ tâḷdi Gaja-śâstra-kartṛiv enisi ||

vṛi || śâtrava-saṅkuḷa-praḷaya-Bhairavan emba yaśaṃ poḍaḷḍu lô- |
ka-traya-madhyadoḷ pareye bîrada Kañchiya Kâduveṭṭiyaṃ |
chitrav idaṃ Chiḷardeyoḷ asugoḷe kâdi tadîya-Pallava- |
chchhatraman irddukoṇḍu meṛedaṃ bhuja-garbbaman â-mahîbhuja ||

ka || â-nṛipa-chûḍâmaṇi Kâñ- |
chi-nâthana kayyoḷ irddukoṇḍaṃ gaḍa Per- |
mmânaḍiy emb-I-pesaruman |
ên embudo Gaṅga-nṛipara śauryyônnatiyaṃ ||

va || antu Viramârttânḍa-Dêvan enisid âtana magaṃ S'ivamâra-Dêvaṃ Saigoṭṭan emb eraḍaneya pesaraṃ tâḷḍi Sivamâra-matam endu Gaja-śâstramaṃ mâḍi mattaṃ ||

kaṃ || êvêḷvudo S'ivamâra-ma- |
hi-vaḷayâdhipana subhaga-kavitâ-guṇamaṃ |
bhû-vaḷayadoḷ Gajâshṭaka l
môvanigey umonake-vâḍum âdude pêḷgu ||

vṛi || Vijayâditya-narêndran âtan-anujaṃ tan-nandanaṃ châgi bhû- |
bhujaroḷ mikk Eṛegaṅgan âtana magaṃ śrî-Râjamallaṃ tad-â- |
tmajan âtaṃ Maruḷaṃ tadîya-taneyaṃ śrî-Bûtugaṃ tat-sutaṃ |
vijigîshutvaman âḷdu nind Eṛeyapaṃ tân â-Mahêndrântakaṃ ||

ka || enipa Bhuvanaikavîrana |
tanayaṃ Narasiṅgan avane Bîra-veḍeṅgaṃ |
manujapati Râjamallân- |
kan âtaniṃ kiṛiyan avane Kachcheya-Gaṅgaṃ ||

va || ant âtaṅg anujanuṃ sakaḷa-śâstrajñanuṃ enipa Bûtuga-Vermmânaḍi Kṛishṇa-Râjaṅge bhâvan enisi ||

vṛi || tân iradandu kondapudu maṇḍalamaṃ peṛarol samânam emb |
î-nuḍi vêḍa koḷkoḍege Ballahan âtana sañchivârad ud- |
dânige Râyan âpeḍege Chôḷan ivar dorey endoḍ in na bhû |
tô na bhavishyam ennadavar âr aḷavaṃ Jagadattaraṅgana ||

tri || Jânhavi śâkshi madhyânhârkka-sama-kôpa- |
vanhi Lallayana aḷure Bûtagaṃ râjya- |
chihnamaṃ-tadant uḷigaṅge ||

akkara || balavaṃ pêḷvaḍe dhâḷiyoḷ koṇḍan â-Chitrakûṭamum êḷu-Mâḷavam A- |
taleyaṃ koṇḍan â-Râyatammanaṃ Dahaḷeyaṃ koṇḍan ant onde meyyoḷ |
palavum kalgaḷan elliyum niṛisidaṃ Gaṅga-Mâḷavam endu pesaran iṭṭu |
kaliya pêḷ endoḍey emba kaliyan int achalita-Gaṅganaṃ pôlvan âvaṃ ||

ka || Rêvaka nimm-aḍigaṃ vi- |
dyâ-vallabhan appa Bûtugêndragaṃ Umâ- |
dêvigaṃ Iḍudharaga Pâva- |
kivôl Maruḷa-Dêvan agra-tanûjaṃ ||

sa snêhât sakala-mahîśa Kṛishṇa-bhûpô
bhûnâthaḥ khaḷu Madanâvatâra-samjñâ |
chhatraṃ tan-narapatibhir na kaiśchid âptas
samprâptô Maruḷa iti pratîta-nâmâ ||

va || ant â-Kṛishṇa-Râjaṅg aḷiyan enisida ||

ka || â-Maruḷa-Dêvan-anujaṃ |
Bhîmânuja-sannibha parâkrama-simhaṃ |
śrî-Mârasiṃha-Dêvaṃ |
Hêmâdri-śirô-vilagna-kîrtti-patâkaṃ ||

va || ant âtaṃ Noḷaṃba-kuḷântakanuṃ Pallava-mallanuṃ Guttiya-Gaṅganum enisidan âtan-anuja ||

ka || śrî-Râjamalla-Dêvaṃ |
*Bhâravi-kêyûra Râjaśêkharan âtaṃ |
Bhâravi sâkshâd Bâṇa Ma- |
yûraṃ Vâlmîki Kâḷidâsaṃ Vyâsaṃ ||

âtana tamma || śrî-Nîtimârgga-bhûpati |
Kânînaṃ Bali Dadhîchî Guttaṃ sâkshâd |
dînânâtha-janakke ni- |
dhânaṃ Gôvindarâbhidhâna-narêndra ||

va || âtaniṃ kiṛiya Vâsava-mahîbhujaṅgaṃ Trailôkyamallan enisid Âhavamalla-Dêvana mâvan Ayyaṇa Rêvarasana tây Sâvin-immaḍiyiṃ kiṛiya-Kañchala-Dêvigaṃ puṭṭida Gôvindara-Dêva ||

ka || niravadya-charitan anvaya- |
dhurandharam Satyavâkyan irbbara-gaṇḍaṃ |
para-chakra-karkkaśaṃ ga- |
ṇḍara mûkuti gaṇḍa-dallaḷaṃ nṛipa-tiḷakaṃ ||

vṛi || vasudhâḷaṅkâran ârôhakara mogada kai balkaṇi Brahman ugrâ- |
ri-samûhôtsâha-śakti-praḷaya-kara-karâbhîḷa-khaḷgaṃ yaśas-śrî- |
prasara-prachchhanna-diṅ-maṇḍaḷan adhika-baḷaṃ Gaṅga-Nârâyaṇaṃ Ra- |
kkasa-Gaṅgaṃ Gaṅga-chûḍâmaṇi nṛipa-ṭiḷakaṃ Vîramârttaṇḍa-Dêva ||

ka || taḷiyaṃ dâṭuva kariyaṃ |
ghaḷilene piḍid ugiye nija-śiraṃ pêchakamaṃ |
kaḷidudu kari-siram uramaṃ |
paḷilene tâgidudu kadana-kaṇṭhîravana ||
âtan-anujaṃ jagad-vi |
khyâtaṃ Komar-aṅka-bhîman Arumuḷi-Dêvaṃ |
nîtijñan adhika-têjan a- |
râti-baḷa-praḷaya-kâḷan âhava-dhîraṃ ||

va || ant âtaṅge Kadamba-Mayûravarmman-âtmaje Jâkala-Dêvigaṃ Pañchala-Dêvaṅgaṃ puṭṭida Sântiy-abbarasigaṃ Guḍiya-Duḍigege paṭṭaṃ gaṭṭi râjyaṃ geysidan anvayada Balavarmma-Dêvagaṃ puṭṭid Abbala-Dêvigaṃ Sahasrabâhu-pratâpanuṃ Mahî-Haya-vaṃśodbhavanuṃ Jyôtishmatî-pura-varêśvaranuṃ Madhya-dêśâdhipatiyuṃ enisid Ayyaṇa-Chandarasaṅgaṃ puṭṭida Gâvabbarasigaṃ Arumuḷi-Dêvaṅgam ||

ka || Sarasatiyuṃ Siriyuṃ dina- ||
karanuṃ puṭṭirdduv embinaṃ Chaṭṭaleyuṃ |
vara-vadhu Kañchaleyuṃ sat- |
purushôttaman enipa Râja-Vidyâdharanuṃ ||

*Perhaps a mistake for *Bhârati*.

puṭṭe tanag andu râjyada |
paṭṭam kai-sârddud endu Rakkasa-Gaṅgam |
niṭṭisi tann aramaneyol |
neṭṭane tand irisidam mahôtsavadindam ||

va || antu sukhadim baḷeyuttirdda kanyâ-ratnaṅgaḷ irbbarim piriya-Chaṭṭala-Dêviyam Toṇḍe-nâḍu-nâlvatteṇchchhâsirakk adhipatiyum Kañchi-nâthanuv Îśvara-vara-prasâdanum Vṛishabha-lâñchhana-num enisida Kâḍuveṭṭige Rakkasa-Gaṅga-Permmânaḍi vivâhôtsavamam mâḍi Chaṭṭala-Dêvige Kâḍava-mahâdêvi-vaṭṭamam kaṭṭi sukhadin irisidan | â-Vîra-Dêvaṅgam Kañchala-Dêviy enisiyum veraḍaneya pesaram tâḷdida Vîra-mahâdêvigam ||

ka || Dasarathana tanayar-andaman |
esed ire pôltirdda Tailanum Goggiganum |
Kusumâstran enisid Oḍḍuga- |
vasudhêsanum antu Barmmanum tanayar avar ||
puṭṭaloḍam âtma-gṛihadol |
puṭṭidud aiśvaryyam oḷpum ârppum kûrppum |
neṭṭan ari-nṛipara gṛihadol |
puṭṭiduv utpâta-bhîti chêtô-vikaḷam ||

va || ant â-kumârar sukhadim baḷeyuttirey avarol agrajam Tailapa-Dêvan asahâya-simhan enisiyum tanna bâhâ-baḷame chatur-aṅga-baḷam âge dâyigaruman âṭavikarumam râjya-kaṇṭakarumam nih-kaṇṭakam mâḍi tanna dôrbbaḷa-vikramadi S'ântara-vaṭṭaman avaṭaysi Bhujabaḷa-S'ântaran enisi sukhadim râjyam geyda ||

Bhujabaḷa- S'ântara-nṛipatiya |
bhuja-baḷad aḷavum pratâpamum śauryyateyum |
vijigishu-vṛittiyum nija- |
vijayamum î-lôkadoḷage bhumbhukam enikum ||

ant âtan-auja Gôvindara-Dêvam ||

Gôvindarana parâkramam |
âvagam avu tannol eyde tôrire dhareyam |
kâva para-nṛiparan aḷkaṛe |
sôva mahâ-guṇame tanage nija-guṇam enikum ||

vṛi || Dêva samudra-mudrita-vasundhareyol nṛipar âdar ellaram |
bhâvisi kaṇḍen ânta ripu-santatiyam nelegeṭṭu pôpinam |
sôva budhâḷig ârttu pirid îva śaraṇ-buge kâva sad-guṇakk |
âvano ninnavol nereda maṇḍaḷikar kkali-Nanni-S'ântara ||
pirid ettam Mêrugam sâgarame jagadol â-Mêrugam sâgarakkam |
dharaṇi-chakram karam bhâvisuvaḍe pirid-â-Mêrugam sâgarakkam |
dharaṇi-chakrakkam âśâḷiye kaḍuvirid â-Mêrugam sâgarakkam |
dharaṇi-chakrakkam âśâḷigam ele piriyam S'ântarâditya-Dêva ||
khyâtiyan ênam pêḷvudo |
Bûtuga-Vermmâḍi paḍeda mahimônnatiyam |
bhûtaḷadol S'ântaran upa- |
mâtitam chakri kuḍala paḍedan amôgha ||
arddha-patham idirge vondu tad- |
arddhâsanam enipa lôha-vishṭarado sam- |

varddhita-S'ântaran enipa dha- |
nurdharanam chakravartti nilisidan eseyal ||

va || int enisid unnatiyam tâḷdi tanna maṇḍaḷadoḷagana râjya-kaṇṭakaram nishkaṇṭakam mâḍi tana- ge nanniye nija-guṇam appa kâraṇadim Nanni-S'ântaran emba paṭṭamam tâḷdi pala-kâladim parâyattam âda bhûmiyam svâyattam mâḍi jagad-êka-dâniy enisi lôkad artthi-janakke piridan ittu samyaktva-ratnâkaranum Jina-pâdârâdhakanum enisiyum ellâ-samayagaḷam sva-dharmmadim naḍayisutum paraṅganâ-sahôdaran enisi viradoḷam vitaraṇadoḷam dharmmadoḷam śauchadoḷam lôkadoḷ perar ill enisi naḍedu bandhu-janamumam sva-dêśamumam rakshisi Chaṭṭala-Dêviyum kumârar Oddamarasanum Barmma-Dêvanum tâmu Pomburchchadoḷ sukhadim râjyam geyyuttam irddu dharmmam prâg êva chintêd emba vâkyârtthamumam bhâvisiy Arumuḷi-Dêvaṅgam Gâvabbarasigam Virala-Dêvigam Râjâditya-Dêvaṅgam parôksha-vinayamam mâḍal end Urvvi-tiḷakam enisida Pañcha-vasadiyam mârpp udyôgaman etikoṇḍu ||

kaṃ || S'rîvijaya-Dêvar ugra-ta- |
pô-vibhavar gguruga[ḷ] akhiḷa-śâstrâgama-saṃ- |
bhâvitar enisal Chaṭṭala- |
Dêviye krita-puṇyavante viśvambhareyo[ḷ] ||

vṛi || janakam Rakkasa-Gaṅga-bhûmipati Kâñchinâthan âtma-priyam
vinutar Srîvijayar suśikshakar enal vidvishṭa-bhûpâḷa-saṃ- |
hana-vikrânta-yaśô-viḷâsa-bhuja-khaḷgôllâsi tâm Goggi na- |
ndanan â-Chaṭṭala-Dêvig endoḍe yaśas-śrîg intu mun nôntar âr ||

ka || kere bhâvi basadi dêgulam |
aravaṇṭage tîrttha śatram ârave-modalâg |
arikeya dharmmâdigaḷam |
nere mâḍisi nôntal eseke Chaṭṭala-Dêvi ||
uttuṅga-prâsâdaman |
uttara-Madhurêśan appa Goggiya tây lô- |
kôttaram ene mâḍisida[ḷ] |
bittaradim Pañcha-kûṭa-Jina-mandiramam ||
desey âgasam emb eraḍuman |
asadaḷam eydirddav embinam posa-gereyam |
basadiyumam mâḍisi tann |
esamam S'ântarana tây nîmirchchida[ḷ] etta ||

vṛi || intu samasta-dâna-guṇad unnatigam perar âro munnam êm |
nôntavar embinam negarda Chaṭṭala-Dêvi chatus-samudra-pa- |
ryyantam anêka-vipra-muni-santatig anna-hiraṇya-vastramam |
santatam ittu S'ântarana tây paḍeda[ḷ] pirid appa kîrttiya ||

va || antu pogarttegam negarttegam neley enisi Chaṭṭala-Dêviyum Nanni-S'ântaranu Voḍeya-dêvara guḍḍaga[ḷ]-appa-kâraṇadim śrîmat-Tiyaṅguḍiya Niḍumbare-tîrtthad Aruṅga[ḷ]ânvayada sambandhada Nandi-gaṇâdhîśvarar enisida S'rîvijaya-bhaṭṭârakara nâmôchchâraṇadim śubha-karaṇa-tithi-muhûrttadal avara śishyar S'rêyâṃsa-paṇḍitar Urvvi-tiḷakam enisida Pañcha-vasadig unnatam app edeyal karuv enise kesarkkall ikkidar avar-âchâryyâva[ḷ]iy ad ent ene | śri-Varddhamâna-svâmiga[ḷ]a tîrttham pravarttise Gautama gganadharar ene tri-jñâniga[ḷ] appa muniga[ḷ] saley avarim chatur-aṅguḷa-ṛiddhi-prâptar enisida Kondakundâchâryyarim kelava-kâlam pôge Bhadrabâhu-svâmiga[ḷ]ind itta Kali-kâla-varttaneyim gaṇa-bhêdam puṭṭidud avara anvaya-kramadim Kali-kâla-gaṇadhararum śâstra-karttuga[ḷ]um enisidda Samantabhadra-svâmiga[ḷ] avara śishya-santânam S'ivakôṭy-âchâryyar avarim Vara-

dattâchâryyar avarim Tatvârttha-sûtra-karttugaḷ enisid Âryya-dêvar avarim Gaṅga-râjyamaṃ mâḍida Simhaṇandy-âchâryyar avarind Ékasandhi-Sumati-bhaṭṭârakar avarim |

vṛi || râjan Buddhôpy abuddhas Suragurur aguruḥ Pûraṇô'pûraṇêchchaḥ
Sthâṇuḥ sthâṇus tv Ajôjôr vir aviraḷaghur mMâdhavô mâdhavas tu |
Vyâsôpy avyâsa-yuktaḥ Kaṇabhug akaṇabhug Vâg avâg êva dêvî
syâd-vâdâmôgha-jihvê mayi viśati sati maṇtapaṃ Vâdisiṃhê ||

va || enisid Akaḷaṅka-Dêvar avarim Vajraṇandyâchâryyar avarim Pûjyapâda-svâmigaḷ avarim S'rî-pâḷa-bhaṭṭarakar avarim Abhiṇandanâchâryyar avarim Kaviparamêshṭi-svâmigaḷ avarim Traividya-dêvar avarin Akaḷaṅka-sûtrake vṛittiyaṃ bared Anantavîryya-bhaṭṭârakar avarim Kûmârasêna-dêvar avarim Mauni-dêvar avarim Vimaḷachandra-bhaṭṭârakar avara śishyar ||

ka || âdityana keladoḷ chan- |
drôdayam eseyadavol i-dharâ-maṇḍaladoḷ |
vâdigaḷ emb i-ṭuṇṭuka- |
vidigaḷ esedapare Vâdirâjana keladol ||

va || ant enisi râya-Râchamalla-Dêvaṅge guruga] enisida Kanakasêna-bhaṭṭârakar avara śishyar S'abdânuśâsanakke prakriyey endu Rûpasiddhiyaṃ mâḍida Dayapâḷa-dêvaruṃ Pushpashêṇa-siddhânta dêvaruṃ ||

vṛi || aḷavê dig-danti-dantaṃ baram esedudu sad-gadya-padyôki vidyâ- |
balavê sarvvajña-kaḷpaṃ birudan uḷivud inn anya-vâdîndran iṃ châ- |
vaḷisal vêḷ ôho patraṃ guḍad ired aḷaḷir bendapaṃ pêḷvoḍ inninn |
aḷavallaṃ Vâdirâjaṃ para-mata-kubhṛit âbhiḷa-vâg-vajra pâtaṃ ||

va || int enisida shaṭ-tarkka-Shaṇmukhanuṃ Jagadêkamalla-vâdiyum enisida Vâdirâja-dêvaraṃ || Rakkasa-Gaṅga-Permmânaḍigaḷa Chaṭṭala-Dêviya Bîra-Dêvana Nanni-S'ântarana guruga] enisida ||

vṛi || yad-vidyâ-tapasôḥ praśastam ubhayaṃ śrî-Hêmasênê munau
prâ..... chirâbhiyôga-vidhinâ nîtaṃ paraṃ unnatiṃ |
prâyaś Srîvijayêśa-dêva sakalaṃ tatvâdhikâyâṃ sthitê
saṅkrântê katham anyathâ..... dṛik tapaḥ ||
śâstraṃ budhânâm upasêv ..
yaṃ dâtukâmaṃ yata êva dâtâ |
tatôpi hi S'rîvijayêti-namnâ
parêṇa vâ Paṇḍita-pârijâtaḥ ||

va || enisida S'rîvijaya-bhaṭṭârakarum avara śishyar Choḷḷa ..... S'ântâ-dêvar Guṇasêna-dêvar Dayâpâḷa-dêvar Kamaḷabhadra-dêvar Ajitasêṇa-paṇḍita-dêvar Siṁhaṃsa-paṇḍitar ant avar ây-Urbbi-tiḷakam enisida Pañchakûṭa-vasadiya Saka-varsha 999 neya Piṅgaḷa-saṃvatsarada Jêshṭha-śuddha-bidige-Bṛihaspativâradandu pratishṭeyaṃ mâḍiy â-basadiya khaṇḍa-sphuṭita-jîrṇṇôddharaṇakkam aḷ irdda rishi-samudâyad âhâra-dânakkaṃ pûjâ-vidhânakkamâge Nanni-Sântara-Dêvanum Oḍḍamarasanum Bamma-Dêvanum Chaṭṭala-Deviyum âchâryyar Kamaḷabhadra-dêvara kâḷam karchchi dhârâpurbbakam â-sambandhiya samudâya-mukhyam âge mâḍi koṭṭa grâ .... (*here follow details of gift and boundaries*).

36

At the same place, on a south pillar of the Tôraṇa-bâgil.

(*east face*). śrîmat-paraṃa-gambhîra-syâd-vâdâmôgha-lâñchchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

(*from* svasti *to* mahâ-maṇḍalêśvaraṃ in line 25 correspond with lines, 2 to 5, of previous No.)

elagê chennane Bîrugaṃ vapuviniṃ Bhâvôdbhavaṃ takkan ent ।
elagê bîrane Bîrugaṃ birudiniṃ Bhîmôpamaṃ bâppu matt ।
elagê dâniye Birugaṃ piriyan â-Karṇṇâkhyanind akkum ent ।
elagê Birala-Dêvi nôntaḷ avanoḷ kûḍirppa saubhâgyamaṃ ॥

ant enisida Bîra-S'ântara-Dêvagaṃ Bîrala-mahâdêvigaṃ ॥

Daśarathana taneyar-andaman ।
eśedire pottirdda Tailanuṃ Goggiganuṃ ।
Kusumâstran enisuv Oḍḍuga- ।
vasudhêśanum antu Bommanuṃ tanayar ad âr ॥

avaroḷ agrajan arâti-sainya-śôshaṇa-bâḍavânaḷanum âśrita-kalpa-vṛikshanum enisi parâyattam âda dêśamaṃ tanag êkâyattaṃ mâḍi Sântara-vaṭṭamaṃ tâḷdi ॥

nija-bhuja-baḷadind ari-bhû- ।
bhujaraṃ kond ottikoṇḍu dêśaman ant â- ।
vijigîshu Taila-bhûpaṃ ।
Bhujabaḷa-S'ântaran enippa pesaraṃ paḍedaṃ ॥

âtan-anujaṃ Gôvindara-Dêvan anêka-râjya-kaṇṭakaraṃ nishkaṇṭakaṃ mâḍi samyaktva-chûḍâmaṇiyuṃ jagad-êka-dâniyuṃ enisi Sântaḷige-sâyiramuman êka-chhatra-chchhâyeyindam âḷdu Nanni-Sântaran emb eraḍaneya pesaraṃ paḍedaṃ ॥

(*south face*). Khyâtiyan ênaṃ pêḷvudo ।
Bûtuga-Permmâḍi paḍeda mahimônnatiyaṃ ।
bhûtaḷadoḷ S'ântaran upa- ।
mâtitaṃ chakri kuḍal paḍedan amôgha ॥
arddha-patham idirgge vandu ta- ।
d-arddhâsanam enipa lôha-vishṭharadoḷ saṃ- ।
varddhita-Sântaran enipa dha- ।
nurddharanaṃ chakravarṭṭi nilisidan esoyal ॥

ant âtana tamman Oḍḍugan aśêsha-dharâ-vaḷayamaṃ kara-vaḷayamaṃ tâḷduvante lîleyiṃ tâḷdi Vikrama-Sântaran emba pesaraṃ paḍeda ॥

svasti śrî-lasad-Ugra-vaṃśa-tilakaḥ śrî-Vîra-Dêvâtmajaḥ
dṛipyad-vairi-nikâya-darppa-daḷana-prâdurbbhavad-vikramaḥ ।
sampûrṇṇêndu-karâvadâta-su-yaśô-vyâpta-dig-bhittikaḥ
śrîmân Vikrama-S'ântarô vijayatê lakshmî-vadhû-vallabhaḥ ॥

âtan-anuja ॥

para-narapa-śiraḥ-kañjô- ।
tkara-kari-kamaḷâ-payôdhara-dvaya-hâraṃ ।
Smara-mûrtti nikhiḷa-dig-mukha- ।
parichumbita-kîrtti Barmma-Dêva kumâra ॥

ant enisid avara tâyi ॥

janakaṃ Rakkasa-Gaṅga-bhûmipati Kâñchî-nâthan âtma-priyaṃ ।
vinutar S'rîvijayar su-sikshakar enal vidvishṭa-bhûpâḷa-saṃ- ।
hana-vikrânta-yaśô-viḷâsa-bhuja-khaḷgôllâsi tâṃ Goggi nan- ।
danan â-Chaṭṭala-Dêvig endoḍ[illegible] yaśaś-śrig intu muṇ nôntar âr ॥

antu samasta-guṇa-saṃdôhakkaṃ dharmmakkaṃ janma-bhûmiy enisida Chaṭṭala-Dêviyuṃ Bhujabaḷa-S'ântara-Dêvanuṃ Nanni-S'ântara-Dêvanuṃ Vikrama-S'ântara-Dêvanuṃ Barmma-Dêvanuṃ

Pomburchchadoḷ sukhadiṃ râjyaṃ geyyuttam irddu dharmmaṃ prâg êva chintêd emba vâkyârtthamaṃ bhâvisi tamage śrêyô-nibandhanârttham Urvvî-tiḷakam enisida Pañcha-vasadiyaṃ mârpp udyôgaman ettikoṇḍu tâm ellarum Oḍeya-dêvara guḍḍagaḷ appa kâraṇadinda Draviḷa-saṅghada Nandi-gaṇad Aruṅguḷânvayada S'rîvijaya-dêvara nâmôchchâraṇaṃ geyd avara śishyaru S'rêyâṃsa-paṇḍitarind Urvvî-tiḷakam enisida Pañcha-vasadige subha-muhûrttadoḷ â-chandrârkka-sthâyiy appant unnatam app eḍeyoḷ kesarkkall ikkisidaru avar-âchâryyâvaḷiy entene | śrî-Varddhamâna-svâmigaḷa tîrttham pravarttise saptarddhi-sampannar appa Gautamar ggaṇadharar ene tri-jñâṇigaḷ appa munigaḷ palambaruṃ sale avarim chaturaṅguḷa-riddhi-prâptar enisida Koṇḍakundâchâryyaruṃ śrutakêvaḷigaḷ enisida Bhadrabâhusvâmigaḷ modalâgi palambar âchâryyar pôdimbaḷiyaṃ Samantabhadra-svâmigaḷ udayisidar avaranvayadoḷ Gaṅga-râjyamaṃ mâḍida Siṃhaṇandy-âchâryyar avarim Akaḷaṅka-dêvar avarim râya-Râchamallana guruga] appaVâdirâja-dêvar enisida Kanakasêna-dêvarum avara śishyar Oḍeya-dêvaruṃ Rûpasiddhiyaṃ mâḍida Dayâpâḷa-dêvaruṃ Puṟpasêna-siddhânta-dêvaruṃ Shaṭ-tarkka-Shaṇmukharuṃ Jagadêkamalla-vâdiyum enisida Vâdirâja-dêvar avariṃ Kamaḷabhadra-dêvar avariṃ

êkâsyaḥ Chaturânanô Gaṇapatir nnêbhânanô Bhârati
na strî sarvva-kaḷâdharô'śaśadharaḥ Kâmântakô nêśvaraḥ |
vidyânâṃ parinishṭhita-kshiti-taḷaṃ tan-mûḷam âḷambanam
chittê tê 'jitasêna-dêva vidushâṃ vṛittam vichitrîyatê ||

ant enisida S'abda-Chaturmmukhanuṃ Târkkika-chakravarttiyuṃ Vâdibhasiṃhanum enisid Ajitasêna-dêvara saha-dharmmigaḷu

durita-kuḷa-pradhvaṃsaṃ |
Smara-mâdyat-kumbhi-kumbha-daḷana-mṛigêndraṃ |
vara-Vâg-vanitâ-kântaṃ |
dhareyoḷ negardd î-Kumârasêna-dêva-munîndraṃ ||

ant enisida Kumârasêna-dêvariṃ Vaidya-gaja-kêsariy enisida S'rêyâṃsa-dêvar ant avar ây-Urvvî-tiḷakam enisida Pañcha-vasadiyan â-Saka-varshada 999 neya Piṅgaḷa-saṃvatsarada Jyêshṭha-śuddha-bidige-Bṛihaspativârad andu pratisṭheyaṃ mâḍiy â-basadiya khaṇḍa-sphuṭita-jîrṇṇôdhâraṇakkam all irdda ṛishi-samudâyad âhâra-dânakkaṃ pûjâ-vidhânakkam âge samasta-guṇa-maṇi-gaṇa-virâjamâneyar appa śrîmatu-Chaṭṭaḷa-Dêviyarum antu tammam nâlvarum irddu Kamaḷabhadra-dêvara kâḷam karchchi dhârâ-pûrbbakam â-sambandhiya samudâya-mukyam âge Bhujabaḷa-Sântara-Dêvaṃ koṭṭa grâmaṅgaḷ (*as specified*) mattam âtan-anujaṃ Nanni-S'ântara-Dêvaṃ sukhadiṃ râjyaṃ guyyuttam irddu Pomburchcha-nâḍ-oḷagaṇa Hâdigâru adara kâḷuhaḷḷi Hallavanahaḷḷiyuṃ Biḍeyumaṃ koṭṭa ant âtana tammaṃ Vikrama-Sântara-Dêvaṃ râjyam guyuttam irddu Pomburchaha-nâḍ-oḷagaṇa Hâlandûruṃ Kallûru-nâḍoḷagaṇa Keregôḍa samîpada Maḍambaḷḷiyumaṃ koṭṭar int î-basadiya vṛitti-ellavakkaṃ dêvi-dere aḍe-garchchu kâṇike sêse birddu biya-modalâge kumâra-gadyâṇaṃ kiṛu-dere kiṛu-kuḷâyaṃ sâmyaṃ salge modalâgi peravuṃ teregaḷ emba sarvva-bâdhâ-parihâravaṃ mâdidar (*here follow boundaries & usual final phrases*).

37

At the same place, on a pillar to the north of Tôraṇa-bâgil.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi | (*from* 'samadhigata-pañcha' *in line* 8 *to* 'mahâ-maṇḍalêśvaraṃ' *in line* 20 *correspond with lines*, 11 to 25, *of previous No.*)

kundada têjag-prasaram ।
kandise para-nṛipa-yaśô-latâ-kandaḷamam ।
vandige bèḷpudan ittam ।
kandada jasam eseye Bira-Dêva-nṛipâḷam ॥
âtana hṛidayârddhâṅgadoḷ ।
âtata-tanu-latikey onde sandise mikkaḷ ।
mât ênò Siriyumam Giri- ।
jâteyumam satiyaroḷage Birala-Dêvi ॥
avarge tanûbhavar kramadin âdar apaśchima-dig-vadhûṭiyoḷ ।
ravi uereyal podaḷva bèḷagum bahu-râgamum ugra-têjamum ।
bhuvana-dṛig-utsavaṅgaḷ enip î-guṇadant ire Taila-bhûpanum ।
bhuvana-vinûta-Goggi-nṛipan Oḍḍugan aggada Bamma-Dêvanum ॥
nija-bhuja-baḷadind ari-bhû- ।
bhujaram kond ottikoṇḍu dêśaman ant â- ।
vijigîshu-Taila-bhûpam ।
Bhujabala-S'ântaran enippa pesaram paḍedam ॥
âtana tammam tôḷoḷ i- ।
ḷâ-taḷamam taḷedu tâḷdidam satya-vacham ।
khyâtam Goggi-nṛipâḷam ।
bhûtaḷav aṛiyalke Nanni-S'ântara-vesara ॥
Vikrama-S'ântara-vesaram ।
S'akraṅg eney enisi paḍedan uddaṇḍa-mahî- ।
chakraman eragisi dik-mukha- ।
chakrôjvaḷa-kîrtti-kântan Oḍḍuga-bhûpam ॥
para-narapa-śiraḥ-kañjô- ।
tkara-kar Kamaḷâ-payôdhara-dvaya-hâram ।
Smara-mûrtti sakaḷa-dig-mukha- ।
porichumbita-kîrtti Bamma-Dêva-kumaram ॥

avara tâyi ॥

janakam Rakkasa-Gaṅga-bhûmipati Kâñchî-nâthan âtma-priyam ।
vinutar S'rîvijayar su-śikshakar enal vidvishṭa-bhûpâḷa-sam- ।
hanadim krânta-yaśô-viḷâsa bhuja-khaḷgôllâsi tâm Goggi nan- ।
danan â-Chaṭṭaiа-Dêvig endoḍe yaśaś-śrîg intu mum nôntar âr ॥
Kuntaḷa-dêśadoḷ orppuva ।
Sântaḷigeya naḍuv enippa Pomburchcham ilâ- ।
kânteya pera-nosal enise nir- ।
antaram esev-ondu-tiḷakam Urvvî-tiḷakam ॥

int enisid Urvvî-tiḷaka-Jina-bhavanavam mâḍisida mahâ-satiya priya-putran appa Vikrama-S'ântaraṅge ॥

puṭṭidan inaṅge têjam ।
diṭṭi mogakk amardu chandramaṅg eḷtaradim ।
puṭṭuvavol akhiḷa-vairi-gha- ।
ṭṭam S'arad-indu-kîrtti Taila-nṛipâḷam ॥
Naḷane vinôdi Dharmmajane dhârmmikan abdhiye ratnad âgaram ।
kuḷisame śastram Arjjunane dhanvi Surêndrane bhôgi Mandarâ- ।
chaḷane giriîndram apratima-râye-Jhaḷappane chakrî Taila-man- ।
ḍaḷikane dâniy endum uḍig-ikkiden ârppavar eṭṭikoḷḷire ॥

Tribhuvanamalla-chakri kuḍe Taila-nṛipaṃ paḍedaṃ nṛipôttamaṃ ।
Tribhuvanamalla-Sântara-nîjôchita-nâmaman urvvi baṇṇisal ।
vibhu Jagadêkadâni-vesaraṃ taḷedaṃ nikhiḷârtthig âdud ond ।
abhinavam appa jaṅgama-sura-drumam embinam ittu dhâtriyoḷ ॥
âtana vakshasthaḷadoḷ ।
nû (*north face*) tana-maṇi-hârav enise tanu-ruchi saubhâ- ।
gyâtata-guṇamaṃ taḷeḍa ।
kautuka-tanu-latikeyinde Chaṭṭala-Dêvi ॥
sampannôtsava-bhâvamaṃ taḷedu lilâ-yauvana-śrîyan ânt ।
impind â-mithunaṃ manôrathaman ântirppannegaṃ puṭṭidar ।
Pampâ-Dêviyum Ugra-vaṃśa-tiḷakaṃ S'rîvallabhôrbbîśanuṃ ।
pempim puṭṭuvavôl sudhârṇṇavadoḷ â-S'rîyuṃ sura-kshmâjamuṃ ॥
para-bhûpâḷa-samudrado[ḷ] nija-kara-prôtkhâta-nistriṃśa-Man- ।
daramaṃ sandhisi vikramad-bhuja-phaṇîndrâvêshṭita-prântamaṃ ।
bharadindaṃ kaḍed Ugra-vaṃśa-tiḷakaṃ śrî-kânteyaṃ tanna pêr- ।
uradoḷ tâḷde budhâḷiy êm pogaḷadô S'rîvallabhâkhyânamaṃ ॥
vikrama-garvvamaṃ taḷedu tâgida vairi-nṛipâḷa-jâḷa-dôś- ।
chakrado[ḷ] irdda vikrama-vadhûṭiyan iḷkuḷigoṇḍu balpiniṃ ।
vikrama-vajra-vêdi-bhuja-maṇḍapadoḷ taḷed oḷdu tâḷdidaṃ ।
vikrama-śâḷigaḷ pogaḷe Vikrama-S'ântaran emba nâmamaṃ ॥
śauryyaṃ yasya sadarppa-vaici-vanitâ-vaidhavya-dîkshâ-guruḥ
prâyô dânam arûṇam artthi-janatâ-dâridrya-vidrâvaṇaṃ ।
kîrttir ddig-vanitâ-vilôla-kabari-kunda-pratidvandvinî
sô'yaṃ sad-guṇa-ratna-Rôhaṇa-giriḥ S'rîvallabhôrvvîśvaraḥ ॥
abhaya-viśuddha-nâyaka-nibaddha-nija-krama-chûḷeyaṃ śirasâ- ।
śubhaga-vibhûshey endu taḷedirdd arig ittu samasta-dhâtriyaṃ ।
vibhu sale koṭṭu kaṭṭidiroḷ ânt ahitargg ahi-nâka-lôkamaṃ ।
Tribhuvana-dâniy emba pesaraṃ taḷedaṃ budha-mâḷe baṇṇisal ॥
katturiya bottе mên idu ।
puttaḷigeyo niḷa-maṇiya tôḷ-gambadoḷ êm ।
tettisidud enisi dhareyaṃ ।
pottudu bhuja-vajra-kôṭi Sirivallahanâ ॥
intu bagegoḷipud ondu-Va- ।
santada Sântaḷige-sâyiraṃ santav iral ।
S'ântara-tiḷakaṃ Vikrama- ।
S'ântaran êkâtapatramaṃ taḷedirddaṃ ॥
â-bhûpatiy-agrajege ।
traibhuvana-vyâpta-kîrtti-Gaṅgâ-jaḷadiṃ ।
bhû-bhuvana-Kaḷi-kaḷaṅkada ।
vaibhavamaṃ karchchi kaḷavud ên achchariye ॥
dharey ellaṃ chitra-chaityâlaya-nava-rachanâ-chûḷakaṃ dîk-karîndrô- ।
tkara-karṇṇa-śrêṇiy ellaṃ Jina-sava-ninadat-tûryyakôṭṭâḷa-tâḷaṃ ।
sphuritôdyad-vyômam ellaṃ parama-Jinapatîjyâ-dhvajaṃ tân enal ।
vara-Pampâ-Dêviy ettaṃ beḷaguvaḷ Arahachchhâsana-śrîya pempaṃ ॥
vinuta-Mahâpurâṇa Jina-nâtha-kathôktiye karṇṇa-bhûshaṇaṃ ।
Jina-munigaḷge mâduva chatur-vidha-dânamе hasta-kaṅkaṇaṃ ।

Jinapati-bhakti-sûkti-nuti-mâleye bandhura-kaṇṭha-maṇ (*west face*)ḷanaṃ ।
tanag ene Taila-bhûpa-sute mechchuvaḷê tanu-bhâra-bhûsheyaṃ ॥
Urbbî-tiḷakaman iḷipi vi- ।
gurbbisidavol onde-tiṅgaḷol mâḍisidaḷ enalk ।
orbbaḷe S'âsana-dêvate ।
sarbbôrbbî-vandyey enisi Pampâ-Dêvi ॥
â-nûtanâttimabbeya ।
bhû-nuta-śîḷavane taḷedu saubhâgya-vapuś- ।
śrî-nidhi bhôgya-slâghya- ।
śrî-nidhi puṭṭidaḷ udâtte Bâchala-Dêvi ॥
stana-kaḷaśâgradol poḷedu muttina hâraman ondi karṇṇadol ।
ghana-kuḷiśâvataṃsaman amarkkeyan âḷdu viniḷa-kêśadol ।
vinutav enippa kêdageya sûḷiyan itt Aruhan-nakhâṃśugaḷ ।
dinamukha-pûjeyol toḍava nimave Bâchala-Dêvig âvagaṃ ॥

i-charitra-pavitreye tâya śîlada pûṅkey ent endoḍe ।
ruchi-pûrvvâshṭa-vidhârchchane ।
ruchi-pûrvva-mahâbhishêkamuṃ ruchi-pûrvva- ।
prachura-chatur-bbhaktiyum ive ।
ruchi Pampâ-Dêvig akhiḷa-sandhyâ-trayadol ॥

ịnt î mûvaruṃ śrîmad-[D]raviḷa-saṅghada Nandi-gaṇad Aruṅgaḷânvayada Vâdibhasiṃhar enip Ajitasêna-paṇḍita-dêvara guḍḍugaḷ appudaṛin Urvvî-tiḷakam enisida Pañcha-vasadiya baḍagaṇa paṭṭaśâleyaṃ mâḍisidar avara gurugaḷ anvayad âchâryyâvaḷi yent endoḍe ॥ śrî-Varddhamâna-svâmigaḷa îrtthaṃ pravarttise saptarddhi-sampannar appa Gautamar ggaṇadharar ene tri-jñânigaḷ appa munigaḷ palabaruṃ sale avariṃ baḷiya chatur-aṅguḷa-ṛiddhi-prâptar enipa Koṇḍakundâchâryyaruṃ śrutakêvaḷigaḷ enipa Bhadrabâhu-svâmigaḷuṃ modal âge halambar âchâryyar ppôdimbaḷiyaṃ Samantabhadra-svâmigaḷ udayisidar avar-anantaraṃ Gaṅga-râjyamaṃ mâḍida Siṃhanandy-âchâryyar avariṃ Jina-mata-kuvaḷaya-śaśâṅkar enip Akaḷaṅka-dêvar avariṃ râya-Râchamallana gurugaḷ appa Vâdirâja-dêvar enisida Kanakasêna-dêvarum avara śishyar Oḍeya-dêvaruṃ Rûpasiddhiyaṃ mâḍida Dayâpâḷa-dêvaruṃ varttisid-imbaḷiyaṃ Shaṭ-tarkka-Shaṇmukharuṃ Syâdvâda-vidyâpatigaḷuṃ Jagadêkamalla-vâdigaḷum enisida śrî-Vâdirâja-dêvaru ॥

jayisuvude binadam uddhata- ।
chayamaṃ śrî-Vâdirâja-sûrige sabheyol ।
Jayasiṃha-chakravarttige ।
jaya-patraṃ baredu kuḍutam irppude binadaṃ ॥

int appa Vâdirâja-dêvariṃ । Kamaḷabhadra-dêvar avariṃ । S'abda-Chaturmmukharuṃ Târkkika-chakravarttigaḷuṃ Vâdibha-siṃharum enisid Ajitasêna-paṇḍita-dêvar avara sadharmmar Kumârasêna-dêvar anantara Vaidya-gaja-kêsariy enisida S'rêyâṃsa-dêvar avariṃ ॥

yaḥ pûjyaḥ pṛithivî-taḷê yam aniśaṃ santas stuvanty âdarât
yênânaṅga-dhanur jjitaṃ muni-janâ yasmai namas-kurvvatê ।
yasmâd âgama-nirṇṇayas tanubhṛitâṃ yasyâsti jîvê dayâ
yasmin śrî-Maladhâriṇi vrati-patau dharmmô'sti tasmai namaḥ ॥
yasya vâg-amṛitaṃ lôkê mithyaikânta-vishâpahaṃ ।
tasmai S'rîpâla-dêvâya namas Traividya-chakriṇê ॥

avara sadharmmar ॥
ichchhâ-vidhâtâ bhayatô Vidh âtâ
Nârâyaṇô mauna-parâyaṇô'sau ।

Mahêśvarô dûra-vinaśvarô'smin
kô'nantavîryyê prativakti vâdî ||

śrimat-Pampâ-Dêviyarum S'rîvallabha-Dêvanum râjyam geyyuttam iralu Saka-varsha 1069 Prabhava-saṃvatsarada Vaiśâkha-śuddha-pañchamî-Bṛihaspativâradandu baḍagaṇa paṭṭaśâleya pratishṭheya mâḍi S'rivallabha-Dêvam Vâsupûjya-siddhânta-dêvara kâlam karchchî dhârâ-pûrvvakam koṭṭa vṛitti âvud endoḍe Oḍilâbayalu-Mûtagaḍileyumaṃ sarvva-namasyam mâḍi koṭṭar || (*usual final phrases and verse*) (*south face*) śrî-Durmmati-saṃvatsarada Puśya-suddha-chhaṭṭi-Sômavâradandu śrî-Vîra-Sântara-Dêvargge . . . . . ikkidaru Dêvarasa-daṇṇâyaka barada rûvâri Mâdeya hoyida śrî-Jina śaraṇu ||

38

At the same place, on the mânastambha.
East face.

svasti samasta-bhuvanâśraya śrî-pṛithvi-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire | tat-pâda-padmôpajîvi | samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran(n) uttarâ-Madhurâdhîśvaraṃ Paṭṭi-Pomburchcha-pura-varêśvaraṃ mahôgra-vaṃśa-lalâmaṃ Padmâvatî-labdha-vara-prasâdâsâdita-vipuḷa-tuḷâpurusha-mahâdâna-hiraṇyagarbbha-trayâdhika-dâna vânaradhvaja-mṛigarâja-lâñchhana-virâjitânvyôtpannaṃ bahu-kaḷâ-sampannaṃ S'ântara-kuḷa-kumudinî-śaśâṅka-mayûkhâṅkuraṃ ripu-maṇḍaḷika-pataṅga-dipâṅkuraṃ Toṇḍa-maṇḍalika-kuḷâchaḷa vâjra-daṇḍaṃ biruda-bhêruṇḍaṃ Kandukâchâryyaṃ Mandara-dhairyyaṃ kîrtti-Nârâyaṇaṃ śauryya-pârâyaṇaṃ Jina-pâdârâdhakaṃ ripu-bala-sâdhakaṃ S'ântar-âdityaṃ sakaḷajana-stutyaṃ nîti-śâstrajñaṃ biruda-sarvvajñaṃ śrîmaṇ-mahâ-maṇḍalêśvaraṃ Vîra-S'ântara-Dêvar | (*from* vṛi || varalakshmî-lakshmaṇaṃ *in line* 20 *to* dharmma-parar *in line* 32 *corresponds with lines*, 18 *to* 21, *of No.* 35 *of this Taluq*).
ant âtan-agra-tanayaṃ ||

kanda || Bhujabaḷa-S'ântara-nṛipatiya |
bhuja-baḷad aḷavuṃ pratâpamuṃ śûrateyuṃ |
vijigîshu-vṛittiyuṃ nîja |
vijayamum î-lôkadoḷage bhumbhukam enikuṃ ||
gajabajisad asiya mase gaja- |
gajisire ripu-gaḷada radanadoḷ parisuva bhû- |
bhuja-bhuja-nija-bhuja-vijayada |
Bhujabaḷa-S'ântarana bhuja-baḷaṃ prabaḷa-baḷaṃ ||
Bhujabaḷa-S'ântaran int î- |
bhuja-vijayada paṭaha-laṭahamaṃ kêḷaloḍaṃ |
gujuguju-goḷutiral allade |
gajabajisuva Malepar aḷave ninnoḷ Javanoḷ ||
toḍard-artthige kuḍu nin end- |
eḍe vêḍiral avarum indu nâḷeye bây emb |
eḍacharane jaḍidu Goggiya |
kuḍuva dhanaṃ sûḷeyante kayg eydirkkuṃ ||
S'rêyâṃsa-paṇḍitara guḍḍaṃ Nannôjana khaṇḍaraṇeya besa ||

39

South face.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trilôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

namô Arhatê ||

svasti-śrî-ramaṇî-vinôda-bhavanaṃ yasyôdgha-vaksha-sthaḷaṃ
Vâg-dêvî-vanitâ-viḷâsa-niḷayô yasyânanâmbhôruham |
vîra-śrî-yuvatêr abhût kuḷa-gṛiham yad-bâhu-daṇḍa-dvayam
yat-kîrttiś S'arad-indu-kânti-vimaḷâ pârê-diśaṃ varttatê ||
sâkshâd Ugra-kuḷa-prabhur nnija-bhuja-prôdbhâsi-kaukshêyaka-
pradhvastîkṛita-bhûri-garvva-baḷavad-vidvêshi-bhûpâḷakaḥ |
dînânâtha-janâ yadîya-su-mahâ-dânât parêshṭa-pradâs
sa śrîmân bhuvi Nanni-S'ântara iti khyâtô bhṛiśaṃ bhrâjatê ||
vibhâti yasyâpratimaḥ pratâpaḥ
manôgatô vairi-mahîpatînâṃ |
santâpayaty êva tad-antaraṅgaṃ
śrîmân asâv Oḍḍuga-maṇḍaḷêśaḥ ||
kumâra-chûḍâmaṇir êsha bhâti
śrî-Brahma-Dêvô guṇavân anindyaḥ |
śri-Jaina-pâdâmbuja-yugma-bhṛiṅgaḥ
yaśô'bhivêshṭyâkhiḷa-bhûmî-bhâgaḥ ||
śrîmad-Râkshasa-Gaṅga-maṇḍaḷapatiḥ śrî-Gaṅga-Nârâyaṇaḥ
dôr-ddaṇḍa-dvaya-viryya-bhishita-ripuḥ śrî-Gaṅga-Permmânaḍiḥ |
syâd yasyâ janakô matô nirupamô vikhyâta-kirtti-dhvajaḥ
śrîmach-Chaṭṭala-Dêvi atra bhuvanê khyâtâ varîvṛityatê ||
dṛishṭê yatra mahôtsavaika-niḷayê paśyaj-janânâṃ manaḥ
puṇyaṃ sañchinutê-tarâm atitarâm aṃhô haraty apy aḷaṃ |
pûjâbhiḥ pṛithubhiḥ punaḥ pratidinaṃ bâbhâti yô'yaṃ sadâ
śrîmat-Pañcha-Jinâḷayô nirupamô bhaktyâ yayâ nirmmitaḥ ||
saṃsârâmbhôdhi-madhyân nirupama-guṇa-sad-ratna-bhêdâdhivâsaṃ
nirvvâṇa-dvîpam âptuṃ pratiyata-manasâṃ paṇḍitânâṃ muninâṃ |
kṛitvâ śrîmaj-Jinêndrâḷaya-vilasita-nâvaṃ vyadhâd* yakshiṇâman-
mâna-stambhôllasat-kûbaram api cha dhanâny artthi-sârtthâya datvâ ||
âhârâbhaya-bhaishajya-śâstra-dânair nnirantaraiḥ |
śrîmach-Chaṭṭala-Dêviyaṃ bâbhâti bhuvana-stutâ ||
Rôhiṇî Chêḷini Sitâ Rêvatâ cha Prabhâvatî |
śrûyante vârttayâ sêyaṃ dṛiśyantê vimaḷair gguṇaiḥ ||
śrîmad-Draviḷa-saṅghê'smin Nandi-saṅghê'sty Aruṅgaḷaḥ |
anvayô bhâti yô'śêsha-śâstra-vârâśi-pâragaiḥ ||
yad-vâg-vajrâbhighâtêna pravâdi-mada-bhûbhṛitaḥ |
sañchûrṇṇitâs tu bhâti sma Hêmasênô mahâmuniḥ ||
S'abdânuśâsanasyôchchair Rûpa-siddhir mmahâtmanâ |
kṛitâ yêna sa bâbhâti Dayâpâḷô muniśvaraḥ ||
śrî-Pushpasêna-siddhânta-dêva-vaktrêndu-saṅgamât |
jâtâvabhâti Jainîyaṃ sarvva-śuklâ S'arasvatî ||
namrâvanîśa-mauḷiddha-mâḷâ-maṇi-gaṇârchchitaṃ |
yasya pâdâmbujaṃ bhâtaṃ bhâtaḥ S'rîvijayô guruḥ
sadasi yad Akaḷaṅkaḥ kirttanê Dharmmakîrttiḥ
vachasi Surapurôdhâ nyâya-vâdê'kshapâdaḥ |
iti samaya-gurûṇâm êkatas saṅgatânâṃ
pratinidhir iva dêvô râjatê Vâdirâjaḥ ||

* So in the original.

Sâṅkhyâgamâmbudhara-dhûnana-chaṇḍa-vâyuḥ
Bauddhâgamâmbunidhi-śôshaṇa-bâḍabâgniḥ ।
Jainâgamâmbunidhi-varddhana-chandra-rôchiḥ
jîyâd asâv Ajitasêna-munindra-mukhyaḥ ॥
S'rêyâṃsa-paṇḍitar ggata- ।
mâyâdi-kashâyar amaḷa-Jina-mata-sârar ।
nyâya-parar ssita-kamaḷa- ।
śrî-yuta-da . na-kunda-rundra-kirtti-patâkar ॥

namô Jinâya ॥

40

West face.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

(*from* svasti *in line* 3 *to* kûḍirppa-saubhâgyamaṃ *in line* 17 *corresponds with lines*, 11 *to* 31, *of No.* 36 *of this Taluq*).

enisida Bîra-Dêvan-agra-taneyaṃ ॥

ari-biruda-bhûbhujarkkaḷa ।
birudaṃ bêrinde kirttu vîra-śrîyoḷ ।
nered adaṭ upamâtîtaṃ ।
dhareg ene Bhujabaḷane S'âṇtarânvaya-tiḷakaṃ ॥
biruda-ripu-nṛipara śiramaṃ ।
bharadiṃ seṇḍâḍi vîra-lakshmiyan olisal ।
narapatigaḷ âro dhuradoḷ ।
nirutaṃ ninnante Nanni-S'âṇtara-nṛipati ॥
uttara-Madhurâdhîśvaran ।
uttama-guṇan Ugra-vaṃśa-tiḷakaṃ vibudha- ।
stutya-yaśômbudhi biruda-nṛi- ।
pôttama Bhujabaḷana tamman enipaṃ Goggi ॥

âtana tammaṃ ॥

oḍḍid-ari-narapar-oḍḍaṃ ।
kaḍḍiṃ kaḍid aṇṇan-aṅkakâra-vesar kkêḷ ।
Oḍḍuganoḷ eseye jagadoḷag ।
Oḍḍugan aras-aṅkakâra-vesaraṃ taḷedaṃ ॥

â-ku-vaḷaya-chandraman-anujaṃ ॥

kuṛi-daṛi-daṛidaṃ pagey emb ।
aṛikeya kânanaman adaṭar-adaṭaṃ muṛidaṃ ।
nered-adaṭiṃ Barmmugan emb ।
aṛitada kaṇi biruda-komara-chûḍâratnaṃ ॥
Tailana Goggiy Oḍḍugana Bommana tây Jina-râja-dharmma-sal- ।
lileya Bîra-Dêva-nṛipan-attige kannege vira-lakshmig îr- ।
pp âlayam âda maṇḍalika-Rakkasa-Gaṅgana putri kâṇi śi- ।
ḷâḷig enippad ên abaḷe nôntaḷe Chaṭṭala-Dêvi nôntudaṃ ॥
bêrin ahîndranaṃ naḍuvin âgasamaṃ kuḍiyiṃ divâgramaṃ ।
târa-nagaṅgaḷaṃ kavalin oḷḷeleyiṃ deseyaṃ muguḷgaḷiṃ ।
târakiyaṃ sitâbjamane pushpade pôlvudu paṇṇi (*north face*) n induvaṃ ।
niṛ eredante dugdhamane Chaṭṭala-Dêviya sad-yaśô-drumaṃ ॥

ınt enisid ivaru Santaḷige-sâsiramaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt irddu tamma râjyâbhivṛiddhi-nibandhanam appa śrî-Jaina-dharmmânurâgadiṃ S'aka-varsha 999 neya Piṅgaḷa-saṃvatsarada Jyêshṭha-śuddha-bidige-Bṛihaspativâradandu Pañcha-kûṭa-Jina-mandiramaṃ pratishṭhisi â-basadiya khaṇḍa-sphuṭita-nava-karmma-pûjâ-vidhânakkam all irppa ṛishi-samudâyakk âhâra-dânârthamum âge Dramiḷa-gaṇada Nandi-saṅghad Aruṅgaḷânvayada śrî-Vâdirâjâpara-nâmadhêya-śrîmat-Kanakasêna-paṇḍita-dêvara śishyar Oḍeya-dêvar enisida S'rîvijaya-paṇḍita-dêvar-antêvâsigaḷ appa śrîmat-Kamaḷabhadra-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvvaṃ tat-samudâyaṃ mukhyam âge koṭṭa grâmaṅgaḷ (*here follow details of gifts and their boundaries*).

svasti-śrî-lasad-Ugra-vaṃśa-tiḷakaḥ śrî-Vîra-Dêvâtmajaḥ
dṛipyad-vairi-nikâya-darppa-daḷana-prâdurbbhavad-vikramaḥ ।
sampûrṇṇêndu-karâvadâta-su-yaśô-vyâlipta-dig-bhittikaḥ
śrîmân Vikrama-S'ântarô vijayatê Lakshmî-vadhû-vallabhaḥ ॥
odedu taṭattaṭ emba pada-tâṭaneyinde diśâ-gajâdigaḷ ।
madam uḍugiḷduv añji puguvirpp-eḍe gâṇane Nâgarâjanuṃ ।
kadaḷada gampadindam eḷe kampise kûḍe kalaṅke sâgaraṃ ।
bidird alaginde târaki kaḷal taral Oḍḍugan ârddaḍ ôḍuguṃ ॥
adirade barppa chapparipa kappari pârdd alag otti śastramaṃ ।
bidirdu maral maralch enute kuttuva kuttidoḍ ântu kaṭṭid â- ।
padadoḷe sutti muttidavol êṟane tôṟuva gêṇa binnaṇakk ।
odavuva binnaṇaṃ negaḷal Oḍḍuga nîn aras-aṅka-gâḷanai ॥
parid udarâgniyaṃ maṟedu tinda peṇaṅgaḷin âd ajirṇṇadiṃ ।
maruḷa baḷâḷi vaidya-maruḷaṃ besagoṇḍaḍe danti madd enal ।
kariyane nuṅgi sûḍukoḷe vaidya-maruḷ nage vîra-lakshmi nô- ।
ḍ ari-hara ninnin âyt id ene Vikrama-S'ântaran âdan Oḍḍugaṃ ॥

ant enisida Vikrama-S'ântara-Dêvar sSaka-varsha 1009 neya Prabhava-saṃvatsarada śuddha-pâḍivadandu Pañcha-vasadiya pûjâ-vidhâna-jîrṇṇôddharaṇakkam all-irppa ṛishi-samudâyakk âhâra-dânârtthamum âgi ॥

Sarasati ninag initu kalâ- ।
pariṇati negard Ajitasêna-paṇḍitarindaṃ ।
dore-vettu dêviy-âd î- ।
piriyatanaṃ ninnad alt id avara mahatvaṃ ॥

enisida Paravâdibha-siṃhâpara-nâmadhêya-śrîmat-Ajitasêna-paṇḍita-dêvara kâlaṃ karchchi dhârâpûrvvakam â-sambandhada samudâyaṃ mukhyam âge koṭṭa grâmaṅgaḷ (*here follow details of gift and usual final phrases and verses*) Dramiḷa-gaṇô lasatitarâṃ nirupama-dhî-guṇa-mahitaiḥ ॥ śrîmat-sênabôvaṃ S'ôbhanayyaṃ Digambara-dâsi baredaṃ ॥

42

In the same enclosure, on a stone to the south.

svasti śrî-Mûla-saṅghada.... Pustuka-gachchhadoḷe prasiddhi-vaḍeda śrî..... bhaṭṭâraka-śishyar appa Lakshmîsêna-bhaṭṭâraka-dêvaru chira-kâla tapaṃ geydu..... ॥ vidita-Bahudhânya .... Kârttika-śukla-tṛitîyârkajavâra-sûryyôdaya...Lakshmîsêna-munipar amarâspadamaṃ ॥ ..... Dêvasêna-bhaṭṭâraka ..... châritra-guṇôllasita-śrî-Pârśvasêna-bhaṭṭâraka .. ene jasaṃ baḍe.. ॥

vidita-Bahudhânya-nâmâ- ।
bdadoḷ oppuva-Chaitra-bahuḷa-navami-Kujavâ- ।

radoḷ oḍḍi samâdhiyi.. ।
ydidar anupama-Pârśvasêna-munipar ddivamam ॥

śri

43

At the same place.

śrîmat-parama-gambhira-syâd-vâdâmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥

svasti śrîmatu Saka-varsha 1218 neya Durmmukhi-saṃvatsarada Puśya-su-bidigêlu śrî-Guṇasêna-siddhânta-dêvara priya-guḍḍa Yâḍa-gavuḍa samâdhi-vidhiyim muḍipi sura-lôka-prâptan âda maṅgaḷa mahâ śrî

44

In the same enclosure, on a stone to the east of the Pârśvanâtha basti.

śrîmat-parama-gambhîra-syâd-vadâmôgha-lâñchchanam ।
jîyat traiḷôkya-nâthasya śâsanam Jina-śâsanam ॥

svasti śrîmatu Saka-varsha 1178 Ânanda-saṃvatsarada Puśya-bahuḷa-chauti-Maṅgaḷavâradandu yama-niyama-svâdhyâya-dhyâna-maunânushṭhâna japa-samâdhi-śîla-guṇa-sampannaru tri-pada-tri-śalyaruṃ tri-gârava-rahitaruṃ gupti-traya-saṃyutaruṃ sapta-bhayâtîtaruṃ asaraṇa-śaraṇyaruṃ śrîmanu-mahâ-maṇḍaḷâchâryyaruṃ râja-guruguḷum appa śrî-Puṟpasêna-dêvaruṃ Akaḷaṅka-dêvaruṃ sanyasana-vidhiyim muḍipi mukti-pathavam paḍedaru ॥

śrî-Paramâtma-chinteyoḷe chittaman âgaḷe pattu viṭṭ anant-।
âspada-saukhyamam paḍeva pañcha-padaṅgaḷan ôdut artthiyim ।
bâppure Vâdirâja-muni-pâda-payôruha-briṅga muktiy-ém- ।
b ôpaḷa Puṟpasêna-yati kûḍidan aide manônurâgadim ॥
â-Nandana-saṃvatsarad ।
ânandade Puśya-bahuḷa-Maṅgaḷavâram ।
tân â-chautiya-dinadoḷu ।
jñânâtmam Puṟpasêna muḍipidan olavim ॥
sthiradinda Pañcha-vasadiya ।
vara-muni-Guṇasêna-siddhanâthara kayyoḷ ।
bharadim kayy ede goṭṭ â- ।
nara-lôkam pogaḷe mukti-pathavam paḍedam ॥
parama-Jina-tatva-chinteye ।
sthiratarav âgiralu bhâva nelegoḷe munipâ ।
dhareyoḷage muḍipi muktige ।
varan âdam nish-kaḷaṅkan iy-Akaḷaṅkam ॥
Akaḷaṅka-dêvar eydida ।
sakaḷaṅkânandav appa saṃvatsaradoḷ ।
muktige Mârggaśiram tâm ।
śuklam paurṇṇamiya dinada Budhavâradoḷam ॥
prakaṭisi Jina-dharmmamumam ।
sukṛitamum âgiralu pêḷa .... yatiyam ।
sakaḷâgama-kôvidanam ।
Akaḷaṅka-bratiyan oyya takkude dhâtrâ ॥

ill embane kuḍuv-avasarav ।
all embare munnin-andav alladu kâlam ।
holl embare bêḷp-avasara ।
nill embare Puṛpasêna-yati-pati dhareyoḷ ॥
tarkka-byâkaraṇâbdhim askhalam atijñânêna yaḥ pupluvê
śrî-Nandyânvaya-râja-bhûshaṇa-maṇiḥ śrî-Vâdirâjô muniḥ ।
tachchhishyaḥ para-vâdi-parvvata-paviḥ sâhitya-ratnâkaraḥ
jîyâd Drâviḷa-Jaina-saṅgha-tiḷakaḥ srî-Puṛpasênô muniḥ ॥
Sâyôjana maga Sântôja mâḍida ॥

45*

On the wall to the west of the door of the above basti.

śrîmat svasty anavadya-darśana-mahôgraruṃ pratâpa-sampannaṃ para-chakra-gaṇḍa.....yyutt ire S'aka-varsham eṇṭu-nû.....nâḍa nâlgâmuṇḍaṃ maḷteyara ma.... sarggatan..... nâlgâmuṇḍa bi...ḷidoḷ Kiṟukabe sarggatana bâṇasigey âkeya piriya-magaṃ .. ḷiyakkaṃ Tolâpurusha-Sântarana baḷeyâke tamm abbeya sanyâ .. ḷuttam i-kalla basadiyum ondu-dêvâramumaṃ mâḍisidaḷ ..śrî-Sâmiyabbe sedegoṭṭaḍe Sântarana biṇṇan appa mogamaṃ nôḍen end arasi.... paṛidu Prabhâvati-kantiyar endu pesaraṃ koṇḍu sanyâsanaṃ geydoḍe.... Kukkasa-nâḍa kiṛiya-Sâleyûraṃ basadig ittaṃ Balaka-nâḍa Suḷḷigôḍ m dêvârakke.. bhaṭârargge baḷiyaṃ naṭṭi basadigaṃ dêvârakkaṃ koṭṭaḷ Pâḷiyakkaṃ Bôḷiyakkaṃ puttu.... ṇakkeyyaṃ.. irkkaṇḍuga-bittuvudaṃ koṭṭaḷ Kundayyaṃ koṇḍaroḷ ..... yembudu maṇṇ-irkkaṇḍuga .....ṭṭaṃ Poravakkanuṃ Sembakkanuṃ Pâḷiyakkana keḷadiye Puḷiyaṇṇan î-dharmmaṃ naḍ ɪyisu.....r î-nâḍ-arasaṃ Raṇavikramaṃ Pâḷiyakkana basadige Badarî-nâḍân andu ppannereḍa vaṇṇa tamma bâṇasigeya bayalaṃ koṭṭa î-dharmmamaṃ śrî-Sâmiyabbe Gelluganaṃ munname Sâḷiy.. ra ne . di Pâḷiyakkana basadig ittaḷ Gellugana dharmmaṃ kâvônuṃ naḍayisu-vônu.....gaḷa mahâ śrî ॥ śrî-Mâdhavachandra-traividya-dêvara śishyar appa Nâgachandra-dêvara putra Mâdeya-sênabôva.. sa.. puna-pratishṭheyaṃ mâḍidanu maṅgaḷa mahâ śrî śrî-Vîtarâ [ga] ॥

46

On a stone in the enclosure of the Padmâvatî temple.

Vidyânanda-svâmiya ।
hṛidyôpanyâsa-vâṇi dhareyoḷag enduṃ ।
mâdyad-vâdi-gaḷêndrara ।
bhêdyôddhura-simha-vrutiyantevol esegum ॥
sthitiyoḷ Vidyânanda- ।
vratipati-mukha-jâta-vâṇi vibudhara manadoḷ ।
satataṃ raṇjisutirkkuṃ ।
brati-vrahita-kânta-rachita-Bhâshyada teradiṃ ॥
Vidyânanda-svâmy-ana- ।
vadyôpanyâsa-mudre kavigaḷa manadoḷ ।
sadyaṃ sukhakara Bâṇana ।
gadyâtmaka-kâvyadante raṇjisi tôrkkuṃ ॥
śrî-Naṇjarâyapaṭṭanad ।
â-narapati-Naṇja-Dêva-bhûpana sabheyoḷ ।
â-Nandana-Malli-bhaṭṭô- ।
dânaman ure kiḍisi merada Vidyânanda ॥
S'riraṅga-nagarak âryyana ।
Pêraṅgiya mataman aḷidu vidvat-sabheyoḷ ।

* Only a few pieces of this inscription are built into the wall.

S'âradeyam vasa-mâdiye |
dhâriṇig abhivandyan âde Vidyânandâ ||
śrî-Sântavêndra-Râjana |
Kêsari-Vikraman-abaṅgurâsthânadol int |
î-sâhityaman urvvare |
gôsisuvant usurde Vâdi-Vidyânandâ ||
śrî-Sâḷva-Malli-Râyana |
pûsarag eṇey enisi tôrppa jâṇana sabheyol |
sâsanadol adhikar âdara |
bâseyanu maniside Vâdi-Vidyânandâ ||
arṇṇava-vêshṭita-vasudhâ- |
karṇṇôpama-Guru-nṛipâlan-âsthânadol êm |
Karṇṇâṭa-daksha-kṛitiyam |
varṇṇisi jasa-vadade Vâdi-Vidyânandâ ||
Vâsava-samâna-bhâgya- |
śrî-Sâḷuva-Dêva-Râyan-âsthânikeyol |
pusiy end akh ḷa-vâdy-uru- |
śâsanamam geldu mechchide Vidyânandâ ||
Nagarî-râjyada râjara |
.. l enisuva sabhegaḷalli vibudha-vrâtakk |
aganita-vâkyâmṛitamam |
sogasind înṭiside Vâdi-Vidyânandâ |
Kaḷaśôdbhava-sama-śauryyana |
Biḷigeya Narasimha-bhûpan-âsthânikeyol |
beḷagide Jina-darśanamam |
Naḷinâmbaka-sûnu-vairi Vidyânandâ ||
Kârakaḷa-nagarad âṇmana |
Bhairava-bhûpâla-mauḷiy-âsthânadol êm |
śâratara-Jaina dharmman |
ôrantire beḷag merade Vidyânandâ ||
Bidireya Bhavya-janaṅgaḷa |
vid-amala-châritra-bhûshya-hṛidayara sabheyol |
pade siddhântita-matamam |
mudadim prakaṭiside Vâdi-Vidyânandâ ||
narapati-maṇi-makuṭârchchita- |
Narasimha-kumâra-Kṛishna-Râyana sabheyol |
para-mata-vâdi-vṛindaman |
oraside vâg-balade Vâdi-Vidyânandâ ||
Kopana-modalâda-tîrtthadol |
aparimita-dravyadim dêhâjñâ-vidhiyim |
sv-apavarggada phalak âgiye |
vipulôdaya mâdi merade Vidyânandâ ||
Beḷagaḷada Gummaṭêśana |
chaḷana-dvayadalli Jaina-saṅghakke mahâ- |
kaḷa mudade vasana-bhûshaṇa- |
kaḷadhauṭada maḷeya karade Vidyânandâ ||

śrî-Gêrasoppeyoḷagaṇa ।
yôgâgama-vâda-sakta-munigaḷa gaṇanam ।
râgade pâḷipa kajjak i- ।
d î-guru-kaṇiyante meṛede Vidyânandâ ॥
vṛi ॥ vîra-śrî-vara-Dêva-Râja-kṛita-sat-kalyâṇa-pûjôtsavô
vidyânanda-mahôdayaika-nilayaḥ śrî-Saṅgi-Râjârchchitaḥ ।
Padmâ-nandana-Kṛishṇa-Dêva-vinutaḥ śrî-Varddhamânô Jinaḥ
pâyât Sâḷuva-Kṛishna-Dêva-nṛipatiṃ S'rîśô'rddhanârîśvaraḥ ॥
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ॥
Varddhamânô Jinô jiyât Gautamâdi-muni-stutaḥ ।
Sutrâmârchchita-pâdâbjaḥ paramârhantya-vaibhavaḥ ॥
sa chaturddaśa-pûrvvêśô Bhadrabâhur jjayaty aram ।
daśa-pûrvva-dharâdhîśa-Viśâkha-pramukhârchchitaḥ ॥
Tatvârttha-sûtra-karttâraṃ Umâsvâti-munîśvaram ।
śrutakêvali-dêśîyaṃ vandê'haṃ guṇa-mandiram ॥
śrî-Kuṇḍakundânvaya-Nandi-saṅghê
yôgîśa-râjyêna matâṃ.. ..... ।
jâtâ mahântô jita-vâdi-pakshâḥ
châritra-vêshâ guṇa-ratna-bhûshâḥ ॥
Sidhântakîrttir jJinadatta-Râya-
praṇûta-pâdô jayatiddha-yôgaḥ ।
siddhânta-vêdî Jina-vâdi-vandyaḥ
Padmâvatî-mantra .. ti-kṛitêjyaḥ ॥
jîyât Samantabhadrasya Dêvâgamana-saṃjñinaḥ ।
stôtrasya Bhâshyaṃ kṛitavân Akaḷaṅkô maharddhikaḥ ॥
alaṅchakâra yas sârvvam Âptamîmâmsitam matam ।
svâmi-Vidyânandâya namas tasmai mahâtmanê ॥
yaḥ pramâtâ pavitrâṇâṃ ..... ।
Vidyânanda-svâminam cha vidyânanda-mahôdayam ॥
Vidyânanda-svâmî
virachitavân S'lôkavârttikâlaṅkâram ।
jayati kavi-vibudha-târkkika-
chûḍâmaṇir amala-guṇa-nilayaḥ ॥
Mâṇikyanandî Jinarâja-vâṇi-
prâṇâdhinâthaḥ para-vâdi-marddî ।
chitraṃ Prabhâchandra iha kshamâyâṃ
Mârttâṇḍa-vṛiddhau nitarâṃ vyadîpit ॥
sukhî .. Nyâyakumudachandrôdaya-kṛitê namaḥ ।
S'âkaṭâyana-kṛit-sûtra-Nyâsa-kartrê vratîndavê ॥
Nyâsaṃ Jainêndra-saṅjñaṃ sakaḷa-budha-nutaṃ Pâṇiniyasya bhuyô-
Nyâsaṃ S'abdâvatâraṃ manuja-tati-hitaṃ Vaidya-śastraṃ cha kṛitvâ ।
yas Tatvârtthasya ṭîkâṃ vyarachayad iha tâṃ bhâty asau Pûjyapâda-
svâmî bhûpâla-vandyaḥ sva-para-hita-vachaḥ-pûrṇa-dṛig-bôdha-vṛittaḥ ॥
Varddhamâna-munîndrasya vidyâ-mantra-prabhâvataḥ ।
śârddûlaṃ sva-vaśîkṛitya Hoysaḷô'pâlayad dharâṃ ॥

Hoysaḷânvaya-bhûpânâṃ vṛitta-vidyâ-pradâyinaḥ ।
śrî-Varddhamâna-yôgindra-mukhâs tê guravô'bhavan ॥
Vâsupûjy-vratî bhâti Bhavya-sêvyô budhârchchitaḥ ।
siddhânta-vârdhi-śîtâṃśuḥ .. ritrâdhâra-vigrahaḥ ॥
ripu-varddhana-Ballâḷa-Râya-vandya-kramâṃbujaḥ ।
anêkânta-nayôdbhâsî S'rîpâḷô râjatê sukhî ॥
bhûbhṛit-pâdânuvarttî san râja-sêvâ-parâṅmukhaḥ ।
saṃyatô'pi cha môkshârtthî ..... Pâtrakêsarî ॥
Triḷôkasâra-pramukha .....
..... bhuvi Nêmichandraḥ ।
vibhâti saiddhântika-sârvvabhaumaḥ
Châmuṇḍa-Râyârchchita-pâda-padmaḥ ॥
rêjê Mâdhavachandrô'sau nirâkṛita-madhûtsavaḥ ।
Chaityâśrayî śuchi-ratis sadâ S'râvaṇa-tatparaḥ ॥
jîyâd Abhayachandrô'sau munis siddhânta-vêdinâṃ ।
charamaḥ Kêśavâryyêṇa .. satya-paṇâśrayaḥ ॥
..... sa-râja-sûryyô
dayâ-paraḥ śrî-Jayakîrtti-Dêvaḥ ।
virâjatê śâstra-vidâṃ varêṇyaḥ
sa .. ramâliṅgita-ramya-gâtraḥ ॥
..... śâsana-śrîman ..... sêna ivâvanau ।
râjatê Jinachandrâryya ..... yaḥ ॥
âchâryya-varyya ..... vibhâti vijitê.. .. ।
Indranandî Jinêndrôkta-Saṃhitâ-śâstra-vid-varaḥ ॥
Vasantakîrttir vvana-dêśa-vâsî
Viśâlakîrttiś S'ubhakîrtti-dêvaḥ ।
śrî-Padmanandî muni-Mâghanandî
jaṭâ-prasiddhâmala-Simhanandî ॥
vyatibhâtê guṇâdhîśô dhîmân Chandraprabhô muniḥ ।
Vasunandî Mâghachandrô Vîranandî Dhanañjayaḥ ।
Vâdirâjô dharâdhîśa-vanditâṅghri-sarôruhaḥ ॥
Shaṭ-tarkka-vâdi-janatâbhaya-dâna-dakshaḥ
sâhitya-nandana-vanâli-vikâsi-Chaitraḥ ।
śrî-Dharmmabhûshaṇa-gurur mmunirâja-sêvyô
bhaṭṭârakô jayati sat-kavitâ-kalênduḥ ॥
râjâdhirâja-paramêśvara-Dêva-Râya-
bhûpâla-mauḷi-lasad-aṅghri-sarôja-yugmaḥ ।
śrî-Varddhamâna-muni-vallabha-maukha-mukhyaḥ
śrî-Dharmmabhûshaṇa-sukhî jayati ksbamâdhyaḥ ॥
Vidyânanda-svâminas sûnu-varyyâs
sañjâtâs tê Simhakîrtti-vratîndraḥ ।
khyataś śrîmân pûrṇṇa-châritra-gâtrô
dâna-svarbbhû-dhênu-mandâra-dêśyaḥ ॥
śvêta-varṇṇâkulô bhûmau sarvvadâ marud-âvṛitaḥ ।
sudarśanô Mêrunandî râjahaṃsa-parishkṛitaḥ ।

Varddhamânaḥ Prabhâchandrô'marakîrttir gguṇâkaraḥ |
Viśâlakîrttiś śrî-Nêmichandras Siddha-guṇâ iva ||
bâbhâty Aśvapatêr ddine tata-nayô Vaṅgâḷya-dêśâvṛita-
śrîmaḍ-Diḷḷi-purêḍ-Mahammuda-Suritrâṇasya Mârâkṛitêḥ |
nirjjityâśu sabhâvanau Jina-gurur bBauddhâdi-vâdi-vrajaṃ
śrî-bhaṭṭâraka-Simhakîrtti-muni-rā .. .. dyaika-vidyâ-guruḥ ||
Viśâlakîrttir vvâdîndraḥ paramâgama-kôvidaḥ |
bhaṭṭârakô Balâtkâra-gaṇâdhiśô mahâ-tapâḥ ||
Sikandara-Suritrâṇa-prâpta-satkârav aibhavaḥ |
mahâ-vâda-jayôdbhûta-yaśô-bhûshita-vishṭapaḥ ||
śrî-Virûpâksha-Râyasya śrî-Vidyânagarêśinaḥ |
sabhâyâṃ vâdi-sandôhaṃ nirjjitya jaya-patrakaṃ ||
svîkṛitya cha mahâ-prajñâ-balêna budha-bhûbhujaiḥ |
mataṃ Sarasvatî-mûla-śâsanaṃ vâ sadôjvalaṃ ||
Dêvappa-daṇḍanâthasya nagarê śrîmad-Âragê |
prakâśita-mahâ-Jaina-dharmmô'bhûd bhûsurârchchitaḥ ||
Viśâlakîrttêś śrî-Vidyânanda-svâmiti śabditaḥ |
abhavat tanayas Sâḷva-Mallirâya-nṛipârchchitaḥ ||
âgama-traya-sarvvajñaḥ kavitva-guṇa-bhûshitaḥ |
nânôpanyâsa-kuśalô vadi-mêgha-mahâ-marut ||
svâmi-Vidyâdinandasya Bhâratî Bhâlalôchanaḥ |
sûnur dDêvêndrakîrttyâkhyô jâtô bhaṭṭârakâgraṇîḥ ||
śrîmad-Dêvêndrakîrtti-vrati-pada-nakha-rug-mañjarî maṅgalam mê
bhûyât tat-pâda-pârśvê mama nuti-vinaman-mastakê mallikâbhâ |
nêtrê karppûra-pâ .. vadana-sarasijê sphâra-piyûsha-dhârâ
kaṇṭhê muktâ-kalâpas tv avayava-nikarê chandra-yuk-chandana-śrîḥ |
ânandajâśru-salilair api bhâvayitvâ
bhâla-sthalî-virachitâñjali-kuṭmalêna |
Dêvêndrakirtti-charaṇê mukham arppayâmi
kâmâturaḥ kucha-bharê sa yathâ taruṇyâḥ ||
yat-pâdâbja-nakhêndu-kânti-laharî-sthânaṃ jagat-pâvanaṃ
yat-pâdâbja-rajô-vilêpanam ahô saṃsâra-santâpa-hṛit |
yat-kâruṇya-kaṭâksha-vîkshaṇam api kshirôda-paṭṭâmbaraṃ
yat-prêm. .. .. sudhâśanaṃ bhava-bhavê sô'stu priyô mê guruḥ ||
śrîmân Dêvêndrakîrttir yyati-pati-mukurô mantra-vâdîbha-simhaḥ
sâhityâmbhôdhi-sûryyô vimalatara-tapaḥ-śrî-samâliṅgitâṅgaḥ |
Vidyânandâryya-sûnuḥ kavi-vibudha-mahâ-pârijâtô vibhâti
prâyô bhûtâchalêndraḥ para-hita-charitaḥ S'âradâ-karṇṇapûraḥ ||
śrî-Kṛishṇa-Râya-sahajâchyuta-Râya-mauli-
vinyasta-pâda-kamalaḥ kamanîya-mûrttiḥ |
Dêvêndrakîrtti-sukhirâḍ jayati prasiddhaḥ
syâd-vâda-śâstra-makarâkara-śîtarôchiḥ ||
śrîmad-Dêvêndrakîrtti-vratipa Jina-matâmbhôjinî-bhâsi-bhânô
sad-vidyâ-nâtha-pâthônidhi-viśada-śarat-.. ra-piyûshabhânô |
enô-bandhâsidhênô mayi kuru karuṇâṃ vâk-sudhâ-kâmadhênô
Vidyânandâryya-sûnô guṇa-maṇi-vilasad-Rôhaṇâdrîndra-sânô ||
vâdâvasâna-vinamad-vara-vâdi-vaktra-
kañjâta-jâta-muditâśruja-bindu-vṛindaiḥ |

muktâ-phalair iva muhuḥ paripûjyamânam
Dêvêndrakirtti-charaṇam śaraṇam vrajâmi ||
san-mârggâsakta-chittam kuvalaya-janitâmôda-sad-vṛiddhi-hêtum
sad-vṛittam châru-bôdhôjvala-vibudha-nutam sat-kalânâm adhiśam |
kshôṇibhṛit-tuṅga-mauḷi-praṇihita-vilasat-pâdam uchchair ajasram
Vidyânanda-vratindrâmṛitakaram avatu śrî-patir vVarddhamânaḥ ||
vâdi-prôddâma-vâchâ-timira-samudaya-prôchchalad-bâla-bhânus
trailôkyâkharvva-garvva-Smara-vipina-mahâ-dipra-têjaḥ-kriśânuḥ |
śâstrâmbhôrâśi-târâramaṇa-sadṛiśa-Dêvêndrakirttyâryya-bhânur
vVidyânandâryya-varyyô jagati vijayatê dharmma-bhûmîdhra-sânuḥ ||
sâkârô vâ bhâti saujanya-râśis
Sarvvajñô vâ martya-vêshas samindhê |
sañchârî vâ sarvva-śâstra-prapañchaḥ
Vidyânanda-svâmi-varyyô vibhâti ||
kâ sarvvam viśadikarôti Vinatâpatyam bhavêt kim Harêḥ
bhuṅktê pûta-haviś cha kaḥ khaga-mṛigâdînâm cha kô vâśrayaḥ |
kvâstê dêva-tatiḥ prathâ kvanu kutas santô bhajantê mudam
Vidyânanda-munâv Anaṅga-vijayiny udvikshyamâṇê sati ;
vêt yânam damunâḥ vanam gavi jayini ||
Dêvêndrakîrttir Jina-pûjanêshu
Viśâlakîrttir vvibhudhâdhipêshu |
viśvâvanî-vallabha-pûjya-pâdô
Vidyâdinandô jayatâd dharitryâm ||
Vidyânanda-svâmi-śâstrôpamâyai
Sêshaś S'ambhum sêvatê hâra-bhâvât |
prâyô Lakshmy-âliṅgitâmsam pumâmsam
paryyaṅkatvam prâpya sâkshâd upâstê ||
vyâchikhyâsati vaidushî-bhara-lasad-vyâkhyâna-kôlâhalê
Vidyânanda-munau sabhâsu vidushâm kâvyasya sûrêḥ kathâ |
khâdyôtî kim udêti kântir uditê râkâ-sudhâdhâmani
praudhê bhâsvati bhâsi bhâti ... daipî katham dîdhitiḥ ||
vîra-śrî-vara-Dêva-Râya-nṛipatês sad-bhâginêyêna vai
Padmâmbâ-... -garbbha-vârdhi-vidhunâ râjêndra-vandyâṅghriṇâ |
śrîmat-Sâḷuva-Kṛishṇa-Dêva-dhariṇîkântêna bhaktyârchchitô
Vidyânanda-muniśvarô vijayatê syâd-vâda-vidyâ-phaḷaḥ ||
śrîmad-Vidyânanda-svâminam Amarâchalam manyê |
dvija-vibudha-kavi-gurûṇâm sandôhas sêvatê'nyathâ katham bhuvanê ||
kim Vâṇî Chaturânanaḥ kim athavâ Vâchaspatiḥ kinv asau
vidyânâm vibhavas Sahasravadanaḥ sâkshâd Anantaḥ kimu |
ittham samsadi sâdhavas samuditâs samsêratê sâdaram
Vidyânanda-munau Budhêśabhavana-vyâkhyânam âtanvati ||
yô Vidyânagarî-dhuriṇa-vijaya-śrî-Kṛishṇa-Râya-prabhôr
âsthânê vidushâm gaṇam samajayat pañchânanô vâ gajam |
sad-vâgbhir nakharair udâtta-vimala-jñânâya tasmai namô
Vidyânanda-muniśvarâya jagati prakhyâta-sat-kîrttayê ||
Vidyânanda-svâminô'bhût sadharmmâ
vikhyâtô'yam Nêmichandrô munîndraḥ |

bhûta-vrâtâmbhôja-vaikâsakârî
[..]śâstrâmbhôrâsi-saṃvṛiddhikârî ||
Pomburchcha-Pârśvanâthasya vasatiṃ śrî-tri-bhûmikâṃ |
kṛitvâ pratishṭhâṃ mahatîṃ santanôti sma bhaktitaḥ ||
Vidyânanda-svâminaḥ puṇya-mûrttêḥ
jîyât sûnuś śrî-Viśâlâdikîrttiḥ |
vidvad-vandyaḥ sarvva-śâstrâvatârô
mâdyad-vâdîbhêndra-saṅghâta-sîṃhaḥ ||
vâdi-Viśâlakîrtti-sukhi-râḍ vibudha-stuta-sad-guṇôdayaḥ
kshmâdhipa-saṃsad-apratima-vâkya-nirâkṛita-sûri-santatiḥ |
syât-pada-lâñchhanânvita-Jinâgama-bhâvana-pûta-mânasô
bhâti nṛipâla-pûjita-padaḥ sa-dayô jita-Pushpasâyakaḥ ||
jîyâd Amarakîrtty-âkhya-bhaṭṭâraka-śirômaṇiḥ |
Viśâlakîrtti-yôgîndra-sadharmmâ śâstra-kôvidaḥ ||
Viśâlakîrtti-yôgîndra-bhaṭṭôdaya-mahîbhṛitaḥ |
Dêvêndrakîrtti-sukhi-râḍ bâlârkka iva bhâsatê ||
śrî-Bhairavêndra-vaṃśâbdhi-râja-Pâṇḍya-nṛipârchchitaḥ |
jiyâd Dêvêndrakîrttyâryyô vidyânanda-mahôdayaḥ ||
Dêvêndra-kîrttis siddhârtthas tad-vâṇî priyakâriṇî |
dhîmâṃs tad-uditô varṇṇi Varddhamânô na kiṃ bhavêt ||
nirbbhagnâtma-nibandhanas sa-karuṇô nirvvâṇa-vâñchhânvitô
bâhyârtthâvagamâbhilâsha-rahitô dûrîkṛitôtkalpanaḥ |
sva-chchhanda-sva..... nâ bhadrâṅga-lakshmyâ paraṃ
kshityâṃ matta-mahâ-karîva jayati śrî-Varddhamânô muniḥ ||
khyâta-śrî-Varddhamânô'bhûd vita-saṃsâra-vibhramaḥ |
jñâtânuyôga-śâstrârtthô jâtarûpâ.... svaruḥ ||
yati..... dana |
nûta-sad-guṇa-santâna-pûta-chid-bhâvanâ-matiḥ ||
jayati bhuja-bala-srir âryya .. sañchayasya
Jina-pati-mata-buddhiḥ svargga-môkshaika-siddhiḥ |
jana-hita-mita-vâṇî-lupta-Kandarppa-bâṇî
nava-tapana..... ||
. dindrakîrtti-yôgîndra Vidyânanda-mahôdaya |
Varddhamâna-budhârâdhya bhûyô bhûyô namô'stu tê ||
sat-putrô jananîṃ nidâgha-trishitaḥ śaityaṃ jalaṃ kâminî
kântaṃ vâravadhûḥ dhanaṃ yati-patiḥ.... yitaṃ châtakaḥ |
mêghaṃ bhûramaṇô jayam yudhi yathâ dhyâyaty ajasraṃ tathâ
Vidyânanda-sukhîśvarasya charaṇâmbhôjam madîyam manaḥ ||
vandê Padmâvatîṃ dêvîṃ Dharaṇîndra-manaḥ-priyâṃ |
śrî-sindhu ..... ||
Dêvêndrakîrtti-muni-râja-tanûbhavêna
śrî-Varddhamâna-sukhinâ gaditâni bhânti |
padyâni sad-guṇa-yutâni mahôjvalâni
vidvat-kavîndra-gala-karṇṇa-vibhûshaṇâni ||
..... dayâ dharmmas tâvat sad-dharmma-śâsana . |
śrîr astu jagatâṃ râjâ dharâṃ nyâyêna rakshatu ||

bhântu shaḍ-darśanâny u ..... ‖
(*usual final verse*).
Varddhamâna-munîndrêṇa Vidya ..... bandhunâ ।
Dêvêndrakîrtti-mahitâ likhitâ ..... ‖

47

On pillars of the mukhamaṇṭapa in the Pârśvanâtha basti.

(*south pillar*).

(*east face*) ...prithuvi-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Traiḷôkyamalla-Dêvar chchatus-samudra-paryyantaṃ prithvi-râjyânushṭhânadin ire ‖ tat-pâda-padmôpajîvi ‖ samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhîśvaraṃ Paṭṭi-Pombarchcha-pura-varêśvara mahôgra-vaṃśa-lalâmaṃ Padmâvati-labdha-vara-prasâdâsâdita-vipaḷa-tuḷapurusha-mahâdâna-hiraṇyagarbha-trayâdhîka-dâna vânara-dhvaja-virâjita-râjamâna-mṛigarâja-lâñchhanaṃ-virâjitânvayôtpannaṃ bahu-kaḷâkîrnna Sântar-âditya sakaḷajana-stutya kîrtti-Nârâyaṇaṃ sauryya-pârâyaṇaṃ Jina-pâdârâdhaka ripu-baḷa-sâdhakaṃ nîti-śâstrajñaṃ biruda-sarvvajñaṃ nâmâdi-samasta-prasasti-sahita śrîmat-Traiḷôkyamalla-Vîra-Sântara-Dêvaṃ Sântaḷige-sâsiramaṃ nir-ddâyâdamaṃ nishkaṇṭakamaṃ nirâkuḷamuṃ mâḍi nijânvaya-râjadhâni-Pomburchchadoḷ sukha-saṅkathâ-vinôdadin arasu-geyyutt iḷdu Saka-varsha 984 neya Subhakṛit-samvatsaraṃ pra.....

(*north face*) Jinadattaṃ tanag andu dêvateya kâruṇyaṃ podaḷd irppinaṃ ।
Danu-patrang atibhîtiyaṃ nija-bhujâvashṭambhadiṃ mâḍi koṇ- ।
ḍa nijâmnâyada pempu-vetta poḷaḷ Pomburchchadoḷ mâḍidaṃ ।
Jina-gêhaṅgaḷan arttiyiṃ palavumaṃ śrî-Vîra-bhûpâḷakaṃ ‖
Surasaiḷêndramo mêṇ Kubêragiriyô mêṇ tuṅga-târâdriyô ।
dorey embantire tanna bhakti manadiṃ poṇmuttaṃ irppannegaṃ ।
paramôtsâhade Nokkiyabbeya Jina-śrî-gêhamaṃ mâḍidaṃ ।
dharey ellaṃ pogaḷvannegaṃ biruda-sarvvajñâvanîpâḷakaṃ ‖
vachana ‖ antu negaḷda Vîra-Sântarasa manô-nayana-vallabhey enisida Châgaḷa-Dêvi ‖
vṛitta ‖ guṇadoḷ rûpinoḷ oḷpinoḷ subaginoḷ śṛiṅgâradoḷ saumya-la- ।
kshaṇadoḷ maimeyoḷ ôjeyoḷ vibhavadoḷ śîlaṅgaḷoḷ bhṛitya-pô- ।
shaṇadoḷ bhôgadoḷ ârppinoḷ vibhuteyoḷ kâruṇyadoḷ pôlisalk ।
eṇey âr ggelva beḍaṅgig end anudinaṃ vidvaj-janaṃ baṇṇikuṃ ‖

(*north pillar*).

(*south face*) kanda ‖ jayad-aṅkakâtti dâna- ।
priye Sântara-Dêvan-oppuv-arddhâṅgada-la- ।
kshmîy eni; pa puṇyavatiyaṃ ।
jaya-dêvateyannad unte perat ên embar ‖
śrî-vanitege Bîrana vâk- ।
śrî-vanitege kîrtti-vadhuge Sântara-vijaya- ।
śrî-vaniteg adhîke Châgala- ।
Dêviye bhâvisuvad akhiḷa-viśvambhareyoḷ ‖
salugege sâmyakk ekkege ।
palar akk ema satiyar ahitaraṃ gelvedey .. ।
gelva beḍaṅgiye Bîrana ।
balada bhujâ-daṇḍadalli kêladoḷ nilval ‖
patiyaṃ pañchisi sale nija- ।
kṛitakadiṃ arddhâvaḷôkanâkshigaḷiṃ bhrû- ।

lateyoḷam oḷapoyv î-dur- ।
vrateyar ppôltapare Châgiyabbarasiyaraṃ ॥
saṅgata-guṇan-amaḷa-lasat- ।
tuṅgâkhiḷa-kirtti-Vîra-Sântara-nṛipan-a- ।
rdhâṅga-sthita-lakshmiy enalk ।
ên gaḷa pôltapare Châgiyabbarasiyaraṃ ॥
nêtrâvaḷi-dôchchharddi-vi- ।
chitrâmbara-kanaka-rajata-maṇi-mauktikamaṃ ।
pâtram arid iva-guṇak ati- ।
mâtreyar eydipare Châgiyabbarasiyaraṃ ॥

(*east face*) vri ॥ atiśayam appa rûpinoḷ udârateyoḷ vinayôpachâradoḷ ।
patig atibhaktinoḷ vipuḷa-bhôgadoḷ iṃ pegat ênan embe mâṇ ।
Ratig anusâri Pârvvatige tôḍu Kujategе pâṭi nôḍ Arun- ।
dhatig ene Vâsavâṅganege pâsaṭi Châgala-Dêvi dhâtriyoḷ ॥

yenisida Châgala-Dêvi nija-vallabhaṃ Vîra-S'ântarana kula-dêvate Nokkiyabbeya basadiya munde makara-tôraṇamaṃ mâḍisi ॥ mattaṃ Baḷḷigâveyale Châgêśvaram emba dêgulamaṃ mâḍisi palavarum Brâhmaṇara kanne-dînamaṃ mâḍisi mahâdânaṅ-geydu vandi-bṛindakkav âśrîtarggam ponnum buṭṭigeyumaṃ bêrppannegam ittu châgamaṃ meredaḷ ॥ antu negardda Châgala-Dêviya tây enipa Arasikabbe prasiddhakk esedaḷ Sântarana maneya sarvva-pradhânaṃ Brahmâdhirâja Kâḷidâsayyaṃ bagedam (*west face*) śrî-Lokkiya basadige Dêkarsaṃ Jambahaḷḷiya biṭṭaṃ śrî-Mâdhavasêna-dêvaṅge dhârâpûrvvakaṃ mâḍi koṭṭaṃ ॥

48

At the same village, on a stone at the door of the Padmâvatî temple.

(*west face*) svasti-śrî-viditôgra-vaṃ..... śrî-vîra-Nârâyaṇaṃ ।
vistârôjvaḷa-kîrtti-sauryya-niḷayaṃ kôdaṇḍa-Vidyâdharaṃ ।
vyastârâti-nirasta-śâtrava-baḷaṃ dâyâda-kôḷâhaḷaṃ ।
prastutyaṃ nayanâbhinandan esedaṃ śrî-Vîra-bhûpâḷakaṃ ॥
ratna-parîksheyoḷ turaga-śâstradoḷ uttama-hasti-tantradoḷ ।
nûtna-Manôbhavâgamadoḷ oppuva nṛittadoḷ udgha-vâdyadoḷ ।
pratnav enippa gîtadoḷ aśêsha-nayaṅgaḷoḷ arttha-śâstradoḷ ।
yatna-paraṃ palar ppogaḷe dhâ .. ṇiyoḷ vibhu-Vîra-S'ântaraṃ ॥

âtan..... kusuma-sâyaka-hatigaṃ .... vana-tatigaṃ himakṛid-dyuti .... nutanaṃ Biruganan abaleyar nnôḍal.. taḷirvvâsiṅgaṃ koḷuva tili-nîrggaṃ chandana-dravakaṃ puḷiṇa-sthaḷigam sôvatamappa lalitâṅgiyar oldu Biranaṃ .....y âmp-adaṭara..... (*south face*)... śaḷarasarâ piriyâtaṃ Râhan embôn uttara-Madhureyoḷ iḷidu râjyaṃ geyyutt ire kiṛiyâtaṃ nara-mâṃsamaṃ maḷchi poḷala mânasar ellamaṃ tave timbudaṃ kaṇḍu Râhaṃ aḷidu nâḷk-aḍigaḷoḷ .. ante bandu Kurukshêtradoḷ Bhâratamaṃ kâdi geldoḍe Nârâyaṇaṃ mechchi êka-śaṅkamuman Aṇuvana-paḷavigeyumaṃ koṭṭaṃ Simharathana emb asuraṇaṃ kondoḍe Jakkiyabbe mechchi siṅga-lâñchhanamaṃ koṭṭaḷ teṅka payaṇaṃ band Andhâsuran emba rakkasanaṃ kondu Kanakâpurakke band alli Kanakâsuranaṃ kondu Kundadakôṭeyoḷ Karanum Karadûshaṇanumaṃ kâdiy ôḍisidâgaḷ Nokkiyabbe mechchi idu râjya-sthânam endu Pombuḷchadoḷ nelasida Sântar emba kulam ent âdud endoḍe Râham uḷidu sâ antinoḷ endu nuḍidoḍe andiṃ baḷiyaṃ Sântar emba kulu pratishṭhisidudu kaṭṭi...(*east face*) i-bhaṭâri Patmâvatiyabbey embôl uttara-Madhureyind oḍane bandu Pombuḷchadoḷ nokkiya marada mêloḷ nelasidaḷ andiṃ baḷiyaṃ Nokkiyabbey emb pesar âdudu śrî Seṇḍaṃ ballâtaṃ Kanduka-Brahmam maṅgaḷa svaba..di Nokkiyabbegey Urukundad âḷva Erumbuli-paṃcheraḍu (*details of grant*) Nokkiyabbeya dêva-svakk eragad-anna besakeya..... .... (*rest illegible*).

49

At the same temple, on a stone in the enclosure.

svasti śrîmat-Saka-varsha 11 neya Ma.... saṃvatsarada S'râvaṇa-suddha-trayôdasiy-Âdityavâradandu śrîma ...lêśvaran Adiyar-âdityan ubhaya-mârttaṇḍa gaḷa-gaṇḍagatta .... patâka sahaja-vivêka S'ântaḷi-diśâ-bhûshaṇa Brahmajña-pada-śrî-pâda-padmârâdhakan appa Pombuchchada Mâla .... Mâcha-gâvuṇḍa nijâyushyâvasânaman aridu samasta-samudâyamaṃ barisi sakaḷa-sanyâsa ..... samâdhi-vidhiyiṃ muḍipi sura-lôka-prâptan âda maṅgaḷa mahâ śrî Boppa-jîya taṅge Kâḍiyabbe....

50

At the same place, on a 2nd stone.

bhadraṃ bhûyâj Jinêndrasya śâsanâyâgha-nâśinê ||

svasti śrîmat-Saka-varsha 1170 neya Plavaṅga-saṃvatsarada Pushya-śuddha-pañchami-Bṛihaspati-vâradandu śrîmatu se ..... Sômayana maga...de veggaḍe-ta..... .. vaseyana.. dalliya samudâyamaṃ .... maṃ karadu samasta ... ga-sêvitanum âgi bratârôpaṇamaṃ mâḍikoṇḍu samâdhi-vidhiyiṃ muḍupi sura-lôka-prâptan âda maṅgaḷa mahâ śrî śrî

51

At the same place, on a 3rd stone.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrîmatu S'aka-varusha sâ 1321 neya Bahudhânya-saṃvatsarada Mârggasira-suddha 4 ..... S'ravaṇa-nakshatrada ..... Mallappagaḷa maga Hombuchchada yiṃ.. Pâyaṇṇa sakala-sanyasana-sal-lêkhana...daṇiyaṃ sarîra-bhâraman biṭṭu svarggastar âdaru maṅgaḷa mahâ śrî śrî

53

At the same place, on a 5th stone.

śrî-Mûla-saṅgha-Dêśî-gaṇada .... du-traividya-dêvara guḍḍa ..... janani Bâḷachandra-dêvara guḍḍi brata-śîla-guṇa-sampanne Sôyi-Dêvi Ânanda-saṃvatsarada Pushya-mâsa-bahuḷa-daśami-Budhavârad andu samâdhi-vidhiyiṃ muḍipi sura-lôkava sûregoṇḍaḷu

mâtâ Kâmâmbikâ śrîmân ..... Mâdhavâhvayaḥ |
patrî Sômâmbikâ tasyâḥ Sôyi-Dêvî.... ja.. ||
kavitvê gamakitvê cha vâditvê vâgmitâ-jayê |
traividya-Bâḷachandrasya sadṛikshô nâsti nâsti hi ||

maṅgaḷa mahâ śrî

54

At the same place, on a 6th stone.

śrî

svasti śrî-Jina-śâsana- |
vistârita-Mûla-saṅgha-Dêśi-gaṇadoḷ |
..... |
..... nisirdda Koṇḍakundânvayadoḷ ||

Kîrtti-dêvara Munichandra-Maladhâri-dêvara śishyar Abhaya ..... samâdhiyiṃ muḍapi svarggakke sandaru

55

At the same temple, on a pillar to the right.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrîmad-Vibhava-saṃvatsarada Chaitra-mâ 13 dasyâṃ tithau ..... vaibhava ... Jakapâkhyasya putrâbhyâṃ Râma-srêshṭi-Brahma-srêshṭibhyâṃ dhany(âm) âvâsaṃ prathama-maṇṭapa-nirmmâpaṇaṃ kṛitaṃ chira-kâlaṃ vardhatâṃ Jaina-śâsanaṃ kartṛiṇâṃ sad-dharmma-śrî-balâyur-ârôgyaiśvaryâbhivṛiddhir astu maṅgaḷa mahâ śrî

56

On a stone in the same temple.

Baramasêna .. nâya .. svasti

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrimat-Śaka-varsha 1172 neya Kilaka-saṃvatsarada suddha-Śrâvaṇa-dasami-Śukravâradandu śrî nan-mahâ-maṇḍaḷêśvara śrî-Brahma-bhûpâḷakana sachi ..... Brahmaya-sênabôvana priya-putra Pârśva-sênabôva ..... mâḍi ..... sura-lôka-prâpitan âdaṃ śrî (*rest illegible*).

57

At the same village, on a mânastambha in front of the Sâḷê basti.

(*west face*) śrî-Vira-Śântarana piriya-magaṃ Tailaba-Dêvaṃ Bhujabaḷa-Śântaran endu paṭṭamaṃ kaṭṭisi koṇḍu paṭṭaṇa-svâmi mâḷisida Tirtthada-basadige Bijakana-bayalaṃ biṭṭan (*usual imprecatory phrases*) svasti samadhigata-pañcha-mahâ-kalyâṇâshṭa-mahâ-prâtihâryya-chatus-triṃśad-atiśâya-virâjamânaṃ bhagavad-Arhat-parameśvara-parama--bhaṭṭâraka-mukha-kamaḷa-vinirggata--sad-asad-âdi-vastu-svarûpa-nirûpaṇa-praviṇaruṃ siddhântâmṛita-vârddhi-vâr-ddhauta-viśuddhêddha-buddhi-saṃriddhar ubhaya-siddhânta-ratnâkarar appa śrimad-Divâkaranandi-siddhânta-dêvara guḍḍa svasty anêka-guṇa-gaṇâbhimaṇḍanaṃ mukhara-mukha-maṇḍanaṃ Śântara-râjyâbhyudaya-kâraṇaṃ Kali-yuga-dôsa-nivâraṇaṃ Śântaḷi-dêśa-kântârântara-jaṅgama-tirttham Kali-yuga-Pârttham Pomburchcha-kuḷôdbhava-divâkaraṃ Jina-pâḍa-śêkharaṃ âhârâbhaya-bhaiśajya-śâstra-dâna-Kâṇinaṃ viśada-yaśô-nidhânaṃ samyaktva-vârâśiyum appa śrimat-paṭṭaṇa-svâmi-Nokkayya-Seṭṭiyar

vṛitta || Jina-tatv vyâpta-chittaṃ Jina-mata-tiḷakaṃ Jaina-kalpâvanîjaṃ |
Jina-dharmmâmbhôdhi-chandraṃ Jina-samaya-sarôjâkarôttaṃsa-haṃsaṃ |
Jina-râja-stôtra-mâḷâviḷa-mukha-kamaḷôdbhâsi siddhânta-ratnâ- |
kara-dêva-śrî-padâmbhôruha-madhupan enal paṭṭaṇa-svâmi sandaṃ ||

(*north face*) guṇigaḷ siddhânta-ratnâkarar amaḷa-charitrar mmahâ-yôgi-bṛindâ- |
graṇigaḷ śrî-Śântinâtha-krama-kamaḷa-yugârâdhakar Bbhârati-bhû- |
shaṇa-buddhar jñâṇigaḷ Dêśiga-gaṇa-tiḷakar jJaina-siddhânta-chûḍâ- |
maṇigaḷ śrî-paṭṭaṇa-svâmige gurugaḷ enal Nokkan ant âr kkṛitârthar ||
parama-śrî-Jaina-dharmakk atiśaya-vibhavaṃ mârppa vidvaj-janakk â- |
daradindaṃ santosaṃ mâḍuva muni-janak âhâra-bhaiśajyamaṃ vi- |
staradindaṃ chinte-geyv unnata-guṇa-yutam paṭṭaṇa-svâmi Nokkaṃ |
baram âr bBhavyarkkaḷ antâ purusha-ratunadim Bira-Dêvaṃ kṛitârthaṃ ||
hari-saṅghâtade kaṭṭu-petta baḷava-jvâḷâḷiyiṃ benda bhî- |
kara-pâthina-timiṅgiḷâḷiyin atikshôbhakke sand iḷd Aga- |

styarin ap-prâśanak eyde vârad ati-tikshṇa-kshâra-vâri-prabhaṅ- |
gura-vârâśiyoḷ antu pôlipudo pêḷ samyaktva-vârâśiyaṃ ||
sirig âvâsam anêka-ratna-nichayôtpattyâśrayaṃ bhîru-ra- |
ksha-ratam chandra-kaḷâ-pravarddhana-mudaṃ pîyûsha-piṇḍâspadaṃ |
vara-vêḷâ-vaḷayâvṛitaṃ samateyiṃ vârâśi pôltuṃ manô- |
hara-dânatvadin eyde pôlade valaṃ samyaktva-vârâśiyaṃ ||

paṭṭaṇa-svâmiya magaṃ Mallaṃ baredaṃ |

(*east face*) jaḍaruṃ bâḷakaruṃ budha-prakaramuṃ tattvârtthamaṃ kalt agha |
kiḍe samyaktvaman eydi sapta-parama-stânâptiyaṃ niśchayaṃ |
paḍeyal mâḍidar oppe ..... Tatvârttha-sûtrakke Ka- |
nnaḍadiṃ vṛittiyan elligaṃ negaḷpinaṃ siddhânta-ratnâkarar ||
Kantu-darppa-haraṃ Jinaṃ tanag âptan âḷdan avâryya-vi- |
krântan oḷgali Vira-Śântaran Ammaṇaṃ guṇi tande dig- |
danti-varttita-kîrttiga[ḷ] gurugaḷ Divâkaraṇandi-si- |
ddhânta-dêvar enalke paṭṭaṇa-sâmi Nokkane sannutaṃ ||
snânaṃ pañchâmṛitâkhyaṃ paṭu-paṭaha-raṇaṃ jhallarî-śabda-ramyaṃ
pûjâṃ pushpâbhirâmâṃ Maḷayaja-payasâ lêpanaṃ divya-dhûpaṃ |
nityaṃ kṛitvâ Jinânâṃ sakaḷa-jana-dayâ-jîva-rakshânna-dânaṃ
Pomburchchârhat-pratishṭhâ tava bhavati paraṃ lôka-vidyâ-vivêkaḥ ||
*dâridrya-lôbha-mada-bhaya-
nâśa-karaṃ êkam êva tat-kṣhaṇataḥ !
pañchâksharam idaṃ mantraṃ
paṭṭaṇa-sâmi tê japa-vibudhaṃ ||
pusi nuḍiva chapaḷa-vittiyoḷ |
asadaḷam esaguva parâṅganâ-saṅgatig â- |
ṭisuva tavag illad oḷpam |
pasaripa narar aṇma-Nokkanaṃ pôltaparê ||

(*south face*) châru-charitrar î-doreyar âr enip oḷpina Chandrakîrtti-bha- |
ṭṭârakar-agra-śishyar agha-hâriga[ḷ] Arhata-tatva-vastu-vi- |
stâriga[ḷ] Aṅgajâriga[ḷ] aśêsha-viśêsha-guṇâvaḷi-manô- |
hâriga[ḷ] embinaṃ negaḷdar alte Divâkaraṇandi-sûriga[ḷ] ||

vachana || ubhaya-siddhânta-chûḍâmaṇigaḷuṃ traividya-dêvarum enisida śrî-Divâkaraṇandi-siddhânta-ratnâkara-dêvara śishyar ||

Sakaḷachandra-muni-nâthar urvvaśâ- |
sakaḷadoḷ parama-yôgyar embudaṃ |
kakubha-dantigaḷa dantadoḷ karaṃ |
prakaṭaṃ âge baredaṃ Pitâmahaṃ ||

vachana || samyaktva-vârâśiyum enisida paṭṭaṇa-svâmi Nokkayya-Seṭṭiyara magaṃ ||
sundara-rûpadiṃ vinayadind abhimânadin ôḷpiniṃ janâ- |
nanda-parôpakâra-guṇadiṃ sujanatvadin ôjeyiṃ jagad- |
vandita-kîrti puṇya-nidhi tandeyoḷ achchinoḷ ottidannan end- |
and ele Vaiśya-vaṃśa-tilakaṃ negaḷd Indiran êm kṛitârtthanô ||

* This verse is so in the original.

58

On a stone in front of the Sûle basti.

svasti samasta-surâsura-
mastaka-makuṭâmśu-jâḷa-jaḷa-dhauta-padaṃ |
prastuta-Jinêndra-śâsanam
astu chiraṃ bhadram akiḷa-Bhavya-janânâṃ ||

svasti śrî pṛithvi-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvara râjyaṃ saluttam ire || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhîśvara Paṭṭi-Pomburchcha-puravarêśvaraṃ mahôgra-vaṃśa-laḷâmaṃ Padmâvati-labdha-vara-prasâdâsâdita-vipuḷa-tuḷâpurusha-mahâdâna-hiraṇyagarbbha-trayâdhika-dânaṃ vânara-dhvaja-virâjita-râjamânaṃ mṛigarâja-lâñchhana-virâjitânvayôtpannaṃ bahu-kaḷâkiṛṇṇaṃ S'ântar-âdityaṃ sakaḷa-jana-stutyaṃ kîrtti-Nârâyaṇaṃ sauryya-pârâyaṇaṃ Jina-padârâdhakaṃ ripu-baḷa-sâdhakaṃ nîti-śâstrajñaṃ biruda-sarvvajñaṃ śrîmat-Traiḷôkyamalla-Vira-Sântara-Dêvaṃ Sântaḷige-sâyiramuman êka-chchhatra-chchhâyeyindam âḷuttam ire || tat-pâda-paṅkajôpajîvi svasty anêka-guṇa-gaṇâbhimaṇḍanaṃ nakhara-mukha-maṇḍanaṃ S'ântara-râjyâbhyudaya-kâraṇaṃ Kali-yuga-dôsa-nivâraṇaṃ âhârâbhaya-bhaiśajya-śâstra-dâna-Kâṇîṇaṃ viśada-yaśô-nidhânar appa śrîmat-paṭṭaṇa-svâmi-Nokkaya-Seṭṭi Saka-varsha 984 Subhakṛit-saṃvatsarada Kârttika-suddha 5 Âdityavârad andu tanna mâḍiśida Paṭṭaṇa-svâmi-Jinâlayakke Vira-Sântara-Dêvaṅge (*here follow details of gift*) sarvva-bâdhâ-parihâram âgi mâḍi tanna sahadharmmigaḷ Sakaḷachandra-paṇḍita-dêvargge koṭṭam (*here follow usual final phrases*).

ishṭan orvvan adhidêvateg end oseḍ ittudaṃ |
dushṭan orvvan adara phalavaṃ sale tindavaṃ |
siṭṭi-mêle paramâtmane bandeḍeg ôvadaṃ |
kaṭṭikoṇḍa bidirante kula-kshayaṃ âguguṃ ||

(*usual final verse*).

akkara || îvar end atti pallirid eradapa.. tâgi bêḷdapar llejje-geṭṭu kâvar endal.. saraṇ endu bandapar ttâv aṅji maṛevakkuṃ bâḷvem endu sâma-baṅgadâ maṛevakkum ban ..... bidiyum nidde paṭṭiyad andu jîvamîvake tûkakke bârade kiḷvaṭṭu baravêke Bira-Dêva ||

dhurado] asi-lateyan uchchidad |
ari-nṛipa-yuvatiyara muguḷa kaṅkaṇad â-kil |
tarataradin uḷchidavu nija- |
kara-khaḷgam avarkke kile S'ântara-nṛipati ||
Birugana dorege dore pera- |
r âruṃ bandavar î-Kṛita-yugaṃ Trête Dvâ- |
pâraṃ Kali-yugadoḷagaṇa |
bîrar udâra-pratâpigaḷ dharmma-parar ||

vṛitta || parama-śri-Jaina-dharmmakk atiśaya-vibhavam mârppa vidvaj-janakk â-
daradindam santosam mâḍuva muni-janak âhâra-bhaiśajyamam vi- |
staradindam chinte-geyv-unnata-guṇa-[..]yutam paṭṭaṇa-svâmi Nokkam|
baram âr bBhavyarkkaḷ antâ-purusha-ratnanâdim Bîra-Dêvaṃ kṛitârtthaṃ ||
pudida tamas-tamar-paṭaḷam ondida chinte tagulḍu taḷtu pa- |
ttida ruje perchchi sârchchida daridrate baṭṭeyol âḍa sêde baṅ- |
gidapudu kaṇḍa kâṅkeyole tappadu paṭṭaṇa-svâmi Nokkan î- |
lladaḍe baḷaldu banda budha-maṇḍalig î-male sûnyam âgade ||

balvalan appa perbbusiya baykige bhâjanam âda dôḷge bi- ।
ḷal varivante nêlda nare-gaḍḍada doḍḍara bellavâtugaḷ ।
kolgum avârke kemman eḍeyâḍadir ôv ele śishṭa bêḍiko- ।
ḷḷolvaḍe namma dharmmada tavar-mmane paṭṭaṇa-sâmi Nokkanaṃ ॥
Jinanaṃ baṇṇipa pûjipa ।
Jinâgamôktiy âḍe negaḷva Jina-padamaṃ bhâ- ।
vaneyaṃ nichchaṃ tâḷduvan ।
ene paṭṭa[ṇa]-sâvi yê Jinâgama-nidhiyô ॥

vachanaṃ ॥ samyaktva-vârâsiyum enisida paṭṭaṇa-svâmi Nokkayyaṃ .. huradoḷu dêvara vallabharan eṛagisi ratnaṅgaḷaṃ khachiyisi । ponna beḷḷiya pavaḷada mahâ-maṇiya pañcha-lôhadoḷaṃ pratimegaḷaṃ mâḍisidaṃ । (*here follow details of gift.*) Sakaḷachandra-paṇḍita-dêvara guḍḍa Mallinâthaṃ baredaṃ ॥

sujana-jana-kumuda-chandrana ।
sujana-janâ[nana]-vilôka-maṇi-mukuaranan â- ।
sujana-jana-vanaja-haṃsana ।
sujana-janaṃ pogaḷe Mallinâthaṃ negaḷdaṃ ॥

Guḍivayalumaṃ biṭṭa (*on the top*) paṭṭaṇa-svâmiya pari nêma-bratav eredande .. turavan int idu.... geyyada ..... yettida . ya.. sâ.. santôsa-dâna-vinôda..... ॥ śrî-paṭṭaṇa-sâmiya gurugaḷ śrîmad-Divâkaraṇandi-siddhânta-ratnâkara-dêvaru śrî-biruda-sarbbajñaṃ Bîra-Sântara-Dêvaṃ ॥

pusiyadir âroḷam ba . nadiṃ para-nâriya .. tta pôge tapp ।
esagadir âva-jîvad eḷam êvaḍey embudan entum olladir ।
kusiyadir âyadiṃ poṇardu taḷteḍeyoḷ vratam endu koṇḍudaṃ ।
bisaḍadir embud î-bareda .... sane Sântara-Bîra-Dêvanaṃ ॥
negard-Ugrânvaya-padminî-dinakaraṃ śri-S'ântarôrvvîśan u- ।
dgha-guṇâmbhônidhi Birugaṃ biruda-sarbbajñaṃ dharâ-maṇḍaḷaṃ ।
poga[ḷa]l kûrmmiyin iye nirmmaḷa-yaśaṃ dharmmâdhikam tâḷdidaṃ ।
jagadoḷ paṭṭaṇa-sâmi-vaṭṭaman id êṃ Nokkaṃ yaśô-bhâgiyô ॥

Paṭṭaṇasvâmi-Jinâlayada śâsanaṃ

59

At the same village, on the outer wall of the Chandraprabha basti.

bhadram astu Jina-sâ.... svasti samasta-bhuvanâśraya śrî-pṛithivî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâsraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Trailôkyamalla-Dêvar chchatus-samudra-paryyanta-pṛithvî-râjyânushṭhânadin ire tat-pâda-padmôpajîvi । svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhîśvara Paṭṭi-Pomburchchapura-varêśvaraṃ mahôgra-vaṃśa-lalâmaṃ Padmâvatî-labdha-vara-prasâdâsâdita-vipuḷa-tuḷâpurusha-mahâdâna-hiraṇyagarbbha-trayâdhika-dâna vânara-dhvaja-virâjita-râjamânaṃ mṛigarâja-lâñchhana-virâjitânvayôtpannaṃ bahu-kaḷâkîrnna Sântar-âdityaṃ sakaḷa-jana-stutyaṃ kîrtti-Nârâyaṇaṃ sauryya-parâyaṇaṃ Jina-padârâdhakaṃ ripu-baḷa-sâdhakaṃ nîti-sâstrajñaṃ biruda-sarvvajñaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîmat-Trailôkyamalla-Bhujabaḷa-S'ântara-Dêvaṃ S'ântaḷige-sâsiramaṃ nir-ddâyâdavaṃ nir-âkuḷaṃ mâḍi râjyaṃ geyyutt iḷdu Saka-varsha 987 neya Viśvâvasu-saṃvatsaraṃ pravartisuttam ire nijânvaya-râjadhâni-Pomburchchadoḷ Bhujabaḷa-S'ântara-Jinâlayakke Mâgha-mâsada suddha-pañchamî-Sômavâramum uttarâyaṇa-saṅkramaṇadandu tamma gurugaḷ Kanakaṇandi-dêvargge dhârâ-pûrvvakaṃ mâḍi Haravariyam biṭṭam (*here follow details of boundaries*).

60

At the same village, on the outer wall of the Guḍḍada basti.

svasty anavadya-darśana mahôgra-kula-tilaka naya-pratâpa-sampannaṃ para-chakra-gaṇḍaṃ goṇḍaṃ ballâtaṃ kârmmuka-llâma śrimat-Tolâpurusha-Vikramâdîtya-S'ântaraṃ S'aka-varshaṃ yeṇṭanûra yippattaneya varshaṃ pravarttisutt ire śrîmat-Koṇḍakundânvayada Môni-siddhântada-baṭârargge kalla basadiya mâḍisiy adakke Pombuḷchada *(here follow details of gift and usual final phrases)*.

ishṭan orvvan adhidêvateg end osed ittudaṃ ।
dushṭan orvvan adara phalavaṃ tave timbavaṃ ।
sishṭimêle paramâtmane band..... ।
kashṭav.... bidir-ante kula-kshayam âgogum ॥

61

At the same village, on a stone in front of the Kamaṭhêśvara temple.

namas tuṅga-&c. ॥

svasti śrîman-mahâ-maṇḍaḷêsvaran uttara-Madhurâdhîsvaraṃ Paṭṭi-Pombarchcha-pura-varêsvaraṃ mahôgra-vaṃśa-lalâṇaṃ ..... ḷiyaṃ svasti śrîman-mahâ-maṇḍaḷêsvara maṇḍaḷika-stâpanâchâryya maṇḍaḷika-Virabhadra Kaṭhâri-karahatta-malla Sôveya-Nâykanu Kôṭi-Nâyakanu Kumâra-Sodda...Dêva..... ḍi Sântaḷige-râjyaman êka-chchhatradind âḷuttirppuduṃ dharmmaṃ prâg ê[va]yemba .. . teyaṃ nenadu Saka-varsha 1209 Sarbbajitu-samvatsarada Mâgha-suddhadasamî-Âdivâradandu Kammaṭêśvara-dêvaṅge dêvâlyamaṃ punaḥ-pratishṭeyaṃ mâḍi Pombuchchadoḷage *(rest contains details of gift and usual final phrases)*

62

On the upper door-frame of the same temple.

..... manada nirmmaḷi.... yum anituy oḷ-guṇamum aṛivu dharmmamum Jakka ninag allad illa bhuvanadoḷ ॥ Brahmanind aṛivu Suśarmmaman ârppinoḷ dore dharmmadoḷ Baliya saman emba Jakkayya nirmmaḷa-suddha-bhuvanadoḷ Mannekhêṭadi teṅka ninna dêgula chalvu.... le dâri Jakkayyanannar â-dharmmad ariviṇoḷ Mâsara Jakkayyan Îśvarag ati-bakta...noḷage negaḷda dêgula kana.... ॥
. ratiya ...duta Jakka

63

At the same village, on a wall of the Kâḷa-Bhairava temple in the Billês'vara temple.

idu samasta sura-vara-maṇi-makuṭa-taṭa-ghaṭita-Sadâśiva-bhaṭṭâraka-vara-prasâdav âpp svasti samasta-mahâ-maṇḍaḷêsvaraṃ śrîmat-Trailôkyamalla-Bîra-Sântaraṃ Goravarapp]]iyaṃ Sarvvanna-jîyaṅge chandrârkka-târaṃ-baraṃ sarva-namasyamaṃ biṭṭaṃ î-dharmmavan î-nâḍa gâvuṇḍaru pañcha-maṭaṭṭânaṃ nâḍan-âḷvarasaruṃ kâyvuda kâyad .....paḷaṃ .... *(usual final verse)*.

64

On copper plates in the Râmachandrâpura maṭh.

(Nâgarî characters).

(*Ia*) śri-Gaṇâdhipatayê namaḥ ।

namas tuṅga-&c. ॥

Harêr lilâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ॥

kalyâṇâyâstu tad dhâma pratyûha-timirâpaham ।
yad gajô'py Agajôdbhûtaṃ Hariṇâpi cha pûjyatê ॥
asti kshîramayâd dêvaiḥ mathyamânân mahâmbudhêḥ ।
navanîtam ivôdbhûtam apanîta-tamô mahaḥ ॥
tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ
puṇyair asya Purûravâ bhuja-balair âyur dvishâṃ nighnataḥ ।
tasyâyur Nahushô'sya tasya parushô yudhhê Yayâtiḥ kshitau
khyâtas tasya tu Turvasur Vasu-nibhaḥ śrî-Dêvayânî-patêḥ ॥
tad-vaṃśê Dêvakîjânir didîpê Timma-bhûpatiḥ ।
yaśasvî Tulavêndrêshu Yadôḥ Kṛishṇa ivânvayê ॥
tatô'bhûd Bukkamâjânir Îśvara-kshitipâlakaḥ ।
atrâsam aguṇa-bhraṃśaṃ mauli-ratnaṃ mahîbhujâṃ ॥
sarasâd udabhût tasmân Narasâvanipâlakaḥ ।
Dêvaki-nandanât Kâmô Dêvaki-nandanâd iva ॥
Kâvêrîm âśu badhvâ bahula-jala-bharâṃ yô vilaṅghyaiva śatrûn
jîvagrâhaṃ gṛihîtvâ samiti bhuja-balât taṃ cha râjyaṃ tadîyaṃ ।
kṛitvâ Śrîraṅga-pûrvaṃ tad api nija-vaśê pattanaṃ yô babhâsê
kîrti-stambhaṃ nikhâya tri-bhuvana-bhavana-stûyamânâpadânaḥ ॥
Chêraṃ Chôlaṃ cha Pâṇḍyaṃ tam api cha Madhurâ vallabhaṃ mâna-bhûshaṃ
viryôdagraṃ Turushkaṃ Gajapati-nṛipatiṃ châpi jitvâ tad-anyân ।
â-Gaṅgâ-tîra-Laṅkâ-prathama-charama-bhûbhṛit-tatântaṃ nitântaṃ
khyâtaḥ kshôṇipatînâṃ srajam iva śirasâ śâsanaṃ yô vyatânît ॥
vividha-sukṛitôddâmê Râmêśvara-pramukhê muhur
mudita-hṛidayaḥ sthânê-sthânê vyadhatta yathâ-vidhi ।
budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaśa
tri-bhuvana-janôdgitaṃ sphîtaṃ yaśaḥ punaruktayan ॥
Tippâjî tasya mahishî tasyâṃ putraṃ manôramaṃ ।
Kausalyâ Daśarathasyêva Raghu-vîraṃ ivâparaṃ ।
.... Vîra-Nṛisiṃhêndraṃ âtma-tulyaṃ dayâ-paraṃ ॥
nânâ-dânâny akârshît Kanakasadasi yaḥ śrî-Virûpâksha-dêva-
sthânê śrî-Kâḷahastiśitur api nagarê Vêṅkaṭâdrau cha Kâñchyâṃ ।
Śrî-śailê Śôṇa-śailê mahati Hariharê'hôbalê Saṅgamê cha
Śrîraṅgê Kumbhaghôṇê hṛita-tamasi mahâ-Nandi-tîrthê Nivṛittau ॥
(*II. a.*) Gôkarṇê Râmasêtau jagati tad-itarêshv apy aśêshêshu puṇya-
sthânêshv ârabdha-nânâ-vidha-bahaḷa-mahâ-dâna-vâri-pravâhaiḥ ।
yasyôdañchat-turaṅga-prakara-khura-rajaḥ-śushyad-ambhôdhi-magna-
kshmâbhṛit-paksha-chchhidôdyattara-Kuliśadharôtkaṇṭhitâ kuṇṭhitâbhût ॥
brahmâṇḍaṃ viśva-chakraṃ ghaṭam udita-mahâ-bhûtakaṃ ratna-dhênuṃ
saptâmbhôdhîṃś cha kalpa-kshitiruha-latikâṃ kâñchanîṃ kâmadhênuṃ ।
svarṇa-kshmâyô-hiraṇyâśva-rathaṃ api tulâpûrushaṃ gô-sahasraṃ
hêmâśvaṃ hêma-garbhaṃ kanaka-kari-rathaṃ pañcha-lâṅgaly atânît ॥
rôsha-kṛita-pratipârthiva-daṇḍaḥ
Śêsha-bhuja-kshiti-rakshaṇa-śauṇḍaḥ ।
bhâshege tappuva râyara gaṇḍaḥ
tôsha-krid arthishu yô raṇa-chaṇḍaḥ ॥
râjâdhirâja ityuktô yô râja-paramêśvaraḥ ।
mûru-râyara-gaṇḍâkhyaḥ para-râya-bhayaṅkaraḥ ॥

Hindu-râya-Suratrâṇô dushṭa-śârddûla-marddanaḥ |
gajaugha-gaṇḍa-bhêruṇḍa ity-âdi-birudânvitaḥ ||
âlôkaya mahâ-râya jaya jîvêti vâdibhiḥ |
Aṅga-Vaṅga-Kaḷiṅgâdyai râjabhiḥ sêvyatê cha yaḥ ||
Vîra-śrî-Nârasiṃhaḥ sa Vijayanagarê ratna-siṃhâsana-sthaḥ
kîrtyâ nityâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâṃ vadânyân |
â sêtôr â Sumêrôr avanisura-nutaḥ svairam â chôdayâdrêḥ
â-pâśchâtyâchalântâd akhiḷa-hṛidayam âvarjya râjyaṃ śaśâsa ||
śakâbdê S'âlivâhasya sahasrêṇa chatuś-śataiḥ |
êkôna-triṃśatâ yuktê Kshaya-saṃvatsarê śubhê ||
Pushya-mâsê tathâ darśê Ravivâsara-saṃyutê |
sûryôparâga-samayê Tuṅgabhadrâ-nadî-taṭê ||
śrîmat-Pampâ-Virûpâksha-dêva-dêvasya sannidhau |
Basavâyana-Râjîva-bhûmau Sômaṇṇa-Nâyakê ||
mahâ-dâna-pramu .. cha niyuktê svâminâ tadâ |
Padmajê . rtha-śîlê cha śâsaty Araṅga-râjyakaṃ ||
śrimad-Vîra-Nṛisiṃhêndra-svâminaḥ śâsanât purâ |
Dundubhau vatsarê svâminn Aśvayug-mâsi puṇyakê ||
Indau sûrya-grahê chaiva Kṛishṇavêṇî-nadî-taṭê |
S'ûrpâlayê mahâ-kshêtrê âchârya-svâminê tadâ ||
sâgnayê bhûmi-dânaṃ tu mayâ dattaṃ mahâ-prabhôḥ |
idânîṃ śâsanaṃ dêhi bhôktum â-chandra-târakaṃ ||
śrîmat-parama-haṃsasya haṃsavad jñâna-dâyinaḥ |
śrî-parivrâjakâchârya-varyasya vara-dâyinaḥ ||
pada-vâkya-pramâṇasya mahâ-pârâvarasya cha |
pârîṇasya pravîṇasya sakalasya kalâ-vidaḥ ||
Mahâbhâshyâdi-sachchhâstra-sampradâya-pradâyinaḥ |
S'ataśṛiṅga-purâdhîśa-Gôkarṇa iti viśrutaḥ ||
śrîmad-Râma-mahâ-mantra-manannâsakta-chêtasâ |
śrî-Râghavêśvara-svâmî-Bhâratî-pada-Yôginaḥ ||
śrî-Râmachandra-dêvâṅghri-padma-pûjâ-parasya cha |
śrîpadasya śrîpadasya śrîpadasya padârthi (*II. b.*) nâm ||
paramârâdhya-mûrtti-śrî-Râmachandrâbhidhâyinaḥ |
dêvêndrâya mahêndrâya dêva-vandya-padâya cha ||
natvâ Râghava-yôgîndra-paramârâdhya-mûrtayê |
śrimat-Pampâ-Virûpâksha-dêva-dêvasya sannidhau ||
Basavâyana-Râjîva-bhûmau Sômaṇṇa-Nâyakaḥ |
śrî-Râmaṇâmṛita-paḍi-bhôgârtham dattavân mahîm ||
śakâbdê S'âlivâhasya sahasrêṇa chatuś-śataiḥ |
êkôna-triṃśatâ yuktê Kshaya-saṃvatsarê śubhê ||
Pushyê mâsê tathâ darśê Ravivâsara-saṃyutê |
sûryôparâga-samayê Tuṅgabhadrâ-nadî-taṭê ||

(here follow details of gift and boundaries).

êtân madhya-sthitân grâmân niśchitaṃ likhitaṃ purâ
êvaṃ samêta-dravyâṇâṃ miḷitaṃ niśchitaṃ phalam ||

saptaty-ûrdhvaṃ pañcha-śataṃ trayôdhika-varâhakaṃ |
êtad-grâma-daśa śrimad-Erabaḷyâ cha saṃyutaṃ ||
nîdhi-nikshêpa-vâry-aśma-siddha-sâdhyakshiṇîti cha |
âgâmîty-ashṭa-bhôgâdya-têjas-svâmya-samanvitaṃ ||
kulyârâma-yutaṃ śulka-samasta-bali-saṃyutaṃ |
bali-tyâgânvitaṃ habba-gâṇikêty-âdi-saṃyutaṃ ||
daśa-grâmam idaṃ sarvamânyaṃ â-chandra-târakaṃ |
sa-hiraṇyôdakaṃ dâna-dhârâ-pûrvvaṃ yathâ-vidhi ||

(*in lines* 87 *to* 119, *the same is repeated*)

ya idaṃ-darśam ârabhya tad-anantaram êva cha |
gṛihîta-tithim ârabhya varâhâṇâñ cha saptatiṃ ||
ûrdhvaṃ pañcha-śataṃ triṇi bhôktavyaṃ svastha-mânasaiḥ |
Pushya-mâsê tathâ darśê Kshaya-(*III b*) saṃvatsarê śubhê ||
ârabhyôdayitaṃ dravyaṃ tat-tat-tithi-samanvitaṃ |
nidhi-nikshêpa-salila-pâshâṇâkshiṇayas tataḥ |
âgâmi-siddha-sâdhyañ cha samasta-bali-saṃyutaṃ |
têjas-svâmyêna sahitaṃ p litaṃ cha sukhêna taṃ |
â-chandr(ârk)a-sthâyikaṃ prâdât sukhinaḥ paribhuñjatâṃ ||
rajânam âśishaṃ chakruś chirañjîvî bhavêd iti |
sarvêshâṃ sukha-bôdhâya likhyatê dêś -bhâshayâ ||
spashṭârtham êtach-chhlôkârtthaḥ mudrâ-chihṇa-stha-bhâshayâ |
Karṇâṭa-dêśa-rîtyâ cha likhyatê dharma-śâsanaṃ ||

(*the same is repeated in Kannaḍa*)

Viraṇṇa-śâsanam idaṃ Vira-Nṛisiṃhasya râja-siṃhasya |
Vîra-śrî-Nârasiṃhêndra-bhûmipâlasya śâsanaṃ |
tvashṭâ śrî-Mallaṇâchâryô vyalikhat tâmra-śâsanaṃ ||

(*usual final verses*) śubham astu śrî śrî-Virûpâksha*

65

A 2nd copper inscription from the same maṭh.

(*Nâgarî characters*).

(*I. b.*) śrî-Gaṇâdhipatayê namaḥ || namas tuṅga-&c. ||

avyâd avyâhataiśvarya-kâraṇô Vâraṇânanaḥ |
varadas tîvra-timi[ra-mî]hirô Hara-nandanaḥ ||
śrîmân âdi-Varâhô vaḥ śriyaṃ diśatu bhûyasîṃ |
gâḍham âliṅgitâ yêna mêdi[nî] môdatê sadâ ||
asti kaustubha-kalpadru-kâma lhênu-sahôdaraḥ |
Râmânujaḥ Sudhânâthaḥ ksh'rasâgara-sambhavâḥ ||
udabhûd anvayê tasya Yalu-nâmâ mahîpatiḥ |
pâlitaṃ yat-kuli[nê]na Vâsudêvêna bhûtaḷaṃ ||
abhûd asya kulê śrîmân abhaṅgura-guṇôdayaḥ |
apâsta-duritâsaṅgaḥ Saṅgamô nâma bhûpatiḥ ||
dik-karîndra-dhurâdhâra-daksh'ṇa-skandha-bandhuraḥ |
Bukka-Râyas tataś śrîmân âsîd âhava-karkaśaḥ ||

*In Kannaḍa.

ahina-bhôga-samsaktir asau râja-śikhâmaṇiḥ ।
gôptâ Hariharaṃ Gauryyâṃ kumâraṃ udapâdayat ॥
śishṭân samrakshatô yasya dushṭân api nigṛihṇataḥ ।
labdhârthaiḥ vidushâṃ sârthaiḥ ślâghyâ Hariharâtmatâ ॥
tasya Mêlâmbikâjanêr udabhûd unnatô guṇaiḥ ।
Pratâpa-Dêva-Râyâkhyaḥ putras Sutrâma-vikramaḥ ॥
tasya Dêmâmbikâ-bhartus tanayô vinayônnataḥ ।
vidyâ-vinaya-viṭṭâna-[ni]dhir Vijaya-bhûpatiḥ ॥
tasya Nârâyaṇî-Dêvyâṃ prâdurâsîd durâsadaḥ ।
praudha-pratâpa-vibhavô Dêva-Râya-mahipatiḥ ॥
tasya śrî-Ponnalâ-Dêvî mahishî samajâyata ।
Pârvativa Mahêśasya S'achiva Namuchi-dvishaḥ ॥
rûpa-saubhâgya-lâvaṇya-tiraskṛita-Tilôttamâ ।
Anasûyâpi sâsûyâ yat-pâtivratya-sampadâ ॥
tayôḥ prâchina-puṇyânâṃ paripâka-viśêshataḥ ।
sviya-janmântara-prâpta-bhâgya-bhôga-phalâya hi ॥
Mallikârjjuna-dêvasya S'rigirau sannivâsinaḥ ।
varôtthaḥ kṛita-tan-nâmâ kumâraḥ samajâyata ॥
pitary uparatê śrîmân dhiraḥ parama-dhârmikaḥ ।
Immaḍi .. Dêvêndrô râjâbhûj jagatîpatiḥ ॥
audârya-śaurya-gâmbhîrya-nidhau .... mahîpatau ।
paripâlayatî śrîmaty âśid râjanvatî mahî ॥
râjâdhirâjas têjasvî yô râja-paramêśvaraḥ ।
bhâshôllaṅghi-mahîpâla-bhujaṅgama-vihaṅga-râṭ ॥
vairi-bhûpati-vêtaṇḍa-... ṇḍa-khaṇḍana-kêsarî ।
gajaugha-gaṇḍa-bhêruṇḍô gajêndra-mṛigayânvitaḥ ॥
.. . râ-bhujagôttaddha-(*II. a*) para-râja-bhayaṅkaraḥ ।
Hindu-râya-Suratrâṇa-ity-âdi-birudôttaṭaḥ ॥
śrî-Tuṅgabhadrâ-parikhê nagarê Vijayâhvayê ।
pitryaṃ simhâsanaṃ prâpya pâlayann avanîm imâṃ ॥
puṇya-ślôkâgragaṇyô'sau Dêva-Râya-mahipatiḥ ।
Immaḍi-Praudha-mahimâ divyaty atra nṛipâgraṇîḥ ॥
ṛitu-śailâgni- ... cha śakâbdê Sâlivâhanê ।
Bhâvakê vatsarê Mâghê śuklê bhûta-dinê śubhê ॥
Viśvâmitrô Yaiuś-śâkhî Honnâvura-purê sthitaḥ ।
Nîlakôḍa iti khyâtô dvija-Vara-dêśvaraḥ ॥
putras tasya cha Gôvindô Vâmanêti prakîrttitaḥ ।
tasyâgrajaś cha Basava-bhaṭṭô nâmnâ prakîrttitaḥ ॥
vêda-śâstra-parijñânas tasya putrô Divâkaraḥ ।
trayâṇâṃ[..]namaskṛitya pradattô dharma-śâsanaṃ ॥
S'rîmukhê hâyanê pûrvvaṃ paurṇamyâṃ Jyêshṭa-mâsakê ।
sômôparâgakê puṇyê kâlê chaiva mahâ-tithau ॥
dhârâṃ kṛitvâ dvijêbhyaś cha dadau śâ[sa]na-patrikâṃ ।
Kaḍutôkê-grâma-sîmni Hâlukêry-Aḍugaṭṭakau ।
varaha-pramâna-śatakaṃ Gôvindâya nivêdayêt ॥
tad-agrajô Basavaṇaḥ tat-putrô' tha Divâkaraḥ ।
Maṇivaḷḷiya-grâmakê Uarkêras tu pûrvvakaṃ ॥

dâtavyaṃ cha kara-dravyaṃ Kolapaikê pradattavân ||

(*here follow further details of gift*).

nidhi-nikshêpa-salila-pâshâṇâkshiṇayas tatha |
âgâmi-siddha-sâdhyaṃ cha samasta-bali-saṃyutam ||
têjas-svâmyêna sahitaṃ pâlitaṃ cha sukhêna tu |
â-chandr(ârk)a-sthâyikaṃ prâdât sukhêna paribhuñjayêt ||
râjânam âśisham chakruś chiraṃjîvi bhavêr dvijâḥ |
tais tais samanvitâś chihnair dikshu prâchy-âdishu kramât |
simânô'syâgrahârasya likhyantê dêśa-bhâshayâ ||

(*here follow details of boundaries*).

bhûshṇu-śrî-Dêva-kshitîndra-tanayô bhû-lôka-chintâmaṇiḥ
pushyat-kîrtti-vibhûshita-tri-bhuvana-sphûrjat-pratâpôdayaḥ |
â-chandrârkkam i (*III a.*) mâm avan vasumatîm â-Chakravâlâchalam
śrîmân âhata-śâtravô vijayatê śrî-Praudha-Dêvô nṛipaḥ ||

(*here follow details of gift and usual final verses*) śubham astu * śrî-Virûpâksha.

66

A 3rd copper inscription from the same math.

(*Nâgarî characters*).

(*Lines* 1 *to* 69 *correspond with No.* 64 *of this taluq*).

nânâ-gôtra-prasûtêbhyô nânâ-śâkhibhya êva cha |
vikhyâtêbhyô dvijâtibhyô vêda-vidbhyô viśêshataḥ ||

(*here follow details of boundaries*).

nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam |
akshîṇy-âgâmi-saṃyuktaṃ gaṇa-bhôgyaṃ su-bhûruham ||
â-chandra-târakaṃ bhôktum dâtum châpi niśêchchhayâ |
putra-pautraiś cha tat-putraiḥ tat-sutais tat-tad-uttaraiḥ ||
Vîra-śrî-Nârasiṃhêndra-mahârâyô mahâ-manâḥ |
dakshiṇâ-sahitam dhârâ-pûrvakam dattavân mudâ ||
agrahâra-varaṃ dhîmân kṛitvâshṭâdaśa-saṅkhyayâ |
vṛitti-kalpanayâ dattâ likhitâ bhûsurâs tadâ |
nânâ-śâkhâbhidhâ-gôtrâ vêda-vêdâṅga-pâragâḥ ||

(*here follow details of gift*).

tad-idam avanî-vanîpaka-vinuta-dharâyasya .. .. .. sya |
Vîraṇṇa-śâsanam idaṃ Vîra-Nṛisiṃhasya râja-siṃhasya |
Vîra-śrî-Nârasiṃhêndra-bhûmipâlasya śâsanaṃ |
tvashṭâ śrî-Mallaṇâchâryô vyalikhat tâmra-śâsanaṃ ||

(*usual final verses*). *śrî-Virûpâksha.

67

A 4th copper inscription from the same math.

(*Nâgarî characters*).

śrî-Gaṇêśâya namaḥ svasti

namas tuṅga-&c. ||

śrîman-mahârâjâdhirâja vîra-paramêśvara vîra-pratâpa Dêva-Râya-mahârâyaru Vijaya-rânâ-dêśa-da-râjadhâniyalu iddu samasta-dêśangaḷanu sva-dharmadalu pratipâlisuttam iddandina Śaka-

* *In Kannaḍa.*

varśa 1371 neya S'ukla-saṃvatsarada Mâgha-bahuḷa 30 lu ‖ śrîmat-parama-haṃsa-parivrâjakâchârya-varya śrîmatu Bhagavatpâda-pûjya-śishya-śrîmachchhaṅkarâchârya-śishya-Surêśvarâchârya-parampara-purassara-Bhôgavarddhana-vâlapurushâdhishṭhitar aha Rushyaśriṅga-purâdhivâsa-Kṛishṇatîrtha-guru-kara-kamala-sañjâtaraha Vidyâraṇya-śrîpâdaṅgaḷu śrîmatu parama-haṃsa-parivrâjakâchâryavarya śrîmad-Bhôgavarddhana-vâlapurushâdhishṭhitar aha Gôkarṇada Raghûttama-maṭhada Sîtâ-Râmachandra-Bhârati-śishya-Chidbôdha-Bhâratigaḷige ‖ koṭṭa vaibhava-tâmra-śâsana-bhâshâ-kramav ent endare pûrvadallu namma Rushyaśriṅga-purâdhivâsa Nityabôdhaghanâchârya-jyêshṭha Vidyânandâchârya kavalina sâmpradâya-parampara-purassarav âgi Haiva-dêśa-sthita-Haiva-Drâviḍa-sañjñita-Brâhmaṇya-dharmâchâra-vichâra--tat-purassara-prâyaśchitta--agra-têja-pûje-sthâna-mânya-Gôkarṇa-maṇḍalâchâryatva-madalahudu prakâśisi bahadarinda ubhaya-sâmpradâyavu êkav ahadarinda śrî-Mahâbalêśvara-sannidhiyallu nimage siṃhâsana-kiriṭa-âṇḍôḷika-śvêta-chchhatra-ubhaya-châmara-makara-tôraṇa-vyajana-hagalu-jyôti-pîta-piśaṅga-varṇa-patâkâdi-chinhegaḷu tâḷa-śaṅkha-chakrâdi-vâdya-madalahaddannu nânâ-dêśâgata-jana-samakshadalli adhikarisi koṭṭevu ‖ nîvu nimma śishya-paramparavâgi siṃhâsanârûḍhar âgi kiriṭa-dhṛitar âgi âṇḍôḷikârôhaṇar âgi śvêta-chchhatra-vubhaya-châmara-makara-tôraṇa-vyajana-hagalu-jyôti-pîta-piśaṅga-varṇa-patâkâdi-chinhegaḷinda tâḷa-śaṅkha-chakrâdi-vâdyagaḷindalû yuktav âgi nâlku-dêśavannu sañcharisi prakâśitar âgi pûrva-mariyâda śrêshṭhar âgi Haiva-dêśa-sthita-Haiva-Drâviḍa-sañjñita-Brâhmaṇya-dharmâchâra-vichâra-tat-purassara-prâyaśchitta-agra-têja-pûje-sthâna-mânya-Gôkarṇa-maṇḍalâchâryatva-madalahaddannu prakâśisikoṇḍu â-chandrârka-sthâyigaḷ âgi bahiriy enta koṭṭa vaibhava-tâmra-śasana śrî

68

A 5th copper inscription from the same maṭh.

(Nâgarî characters).

śrî-Gaṇâdhipatayê namaḥ ।

namas tuṅga-&c. ‖

śrîman-mahârâjâdhirâja vîra-paramêśvara vîra-pratâpa Yimmaḍi-Dêva-Râya-mahârâyaru Vijayanâuâ-dêśada-râjadhâniyallu iddu samasta-dêśaṅgaḷannu sva-dharmadallu pratipâlisuttam iddandina Śaka-varsha 1386 nê Svabhânu-saṃvatsarada Bhâdrapada-kṛishṇa 2 yu Guruvâra-Rêvatî-janmanakshatra-Kanyâ-saṅkrânti-saṅgama-kâla-Hêmâdri-taṭa-śrî-Tuṅgabhadrâ-tîradalu śrîmat-parama-haṃsa-parivrâjakâchârya-varya śrîmat-Bhagavatpâda-pûjya-śishya-śrîmachchhaṅkarâchârya-śishya-Surêśvarâchârya-śishya-Vidyânandâchârya--paramparâ-purassara-Bhôgavarddhanavâla-purushâdhishṭhitar aha Śaṭaśriṅga-purâdhivâsa-śrî-Chidbôdha-Bhârati-śrîpâdaṅgaḷa guru-kara-kamala-sañjâta-śrîmad-Râmachandra-pâda-padmârchaka śrî-Gôkarṇada Raghûttama-maṭhada hâghavêśvara-Bhârati-śrîpâdaṅgaḷige Yimmaḍi-Dêva Râya-mahârâyaru poḍavaṭṭu koṭṭa vaibhava-tâmra-śâsana-kramav ent endare pûrvadallu Vidyâraṇya-śrîpâdaṅgaḷu Gôkarṇada śrî-Mahâbalêśvara-sannidhiyallu nimma pûrvâdhishṭhânar aha Chidbôdha-Bhârati-śrîpâdaṅgaḷige siṃhâsana-kiriṭa-âṇḍôḷika-śvêta-chchhatra-ubhaya-châmara-makara--tôraṇa-vyajana-hagalu-jyôti--pîta-piśaṅga-varṇa-patâkâdi-chinhê-tâḷa-śaṅkha-chakrâdi-vâdya-madalahaddannu koṭṭu prakâśisi bahadarinda śrî-Virûpâkshêśvara-dêvara sannidhiyalu śrî nimage pañcha-dîvaṭika-dvaya-âṇḍôḷikôpari-pañcha-kalaśa-madalahadannu adhikarisi koṭṭev âgi (*back*). nîvu nimma śishya pâramparyav âgi pañcha-dîvaṭika-dvaya-âṇḍôḷikôpari-pañcha kalaśa-madalahadannu yuktarâgi nâlku-dêśavannu sañchariśi prakâśisi â-chandrârka-sthâyigaḷ âgi bahariy endu koṭṭa vaibhava-tâmra-śâsana ‖ lêkhaka tvashṭâ Vîraṇṇâchâri śubham astu

*śrî-Virûpâksha.

69

A 6th copper inscription from the same maṭh.

(*I. b.*) śrî-Gaṇâdhipatayê namaḥ ।

avyâd vaḥ prathamaḥ pôtrî sa-rasâm udvahan rasâṃ ।
priyâṅga-saṅga-sañjâta-sândra-svêdôdayâm iva ‖

riṅgann utsaṅgâ-raṅgê nija-radana-dhiyâ S'aṅkarasyôttamâṅgâd
âkarshann indu-lêkhâṃ pitari gata-rôda-stêyam ârôpayaṃś cha |
mâtuḥ prôtsâhayantyâs smita-śuchi-vadanaṃ vikshamâṇas sahâsaṃ
bâlô vâtsalya-bhûmiḥ kalayatu muditô maṅgaḷâny Êkadantaḥ ||
asti svastimad-udayô muktâmaya-sûti-sambha[va]n-mahimâ |
aunnatya-mûla-nilayaḥ supurva-mahitô Yadôr varô vaṃśaḥ ||
tatrâsît Saṅgamô nâma bhûmipâlô guṇôttaraḥ |
yêna Karṇâṭa-dêśa-śrîs sthira-tâṭaṅkavaty abhût ||
tasmâd ajâyata nijâyata-khaḍga-dhârâ-
sampâta-pâṭita-paraś-śata-vairi-râjaḥ |
vaṃśê viśêsha-kavi-lâsa-karair yaśôbhiḥ
saṃśôbhitaḥ kshiti-taḷe kila Bukka-Râyaḥ ||
âsîd â-sîma-bhûmîśa-mauḷi-mâlita-śâsanaḥ |
râjâ Hariharas tasmâd Yadu-vaṃśâbdhi-chandramâḥ |
âsîd asîma-mahimâ himadhâma-kirttêḥ
sphîta-śriyô Hariharân nṛipatêr udâraḥ |
uddâma-vâma-narapâla-kulâbdhi-mantha-
manthâchala-sthira-bhujô bhuvi Dêva-Râyaḥ ||
tasmâd udanvata ivêndur udâra-kîrttir
jâtaḥ kaḷâvaḷi-viḷâsa-nivâsa-bhûmiḥ |
jaivâtṛikaḥ kalita-kîrtti-kalâpa-chañchach-
chandrâtapô Vijaya-Râya-mahi-Mahêndraḥ ||
tatô'jani mahârâjô Dê[va]-râja ivâparaḥ |
sumanas-sêvitô jishṇur Dêva-Râyô dharâdhipaḥ ||
Dhanañjaya-dhanur-vidyâ-nishadyâyâṃ dharâdhipaḥ |
kṛita-hastô'pi vikhyâta-sthûlalakshô mahîtaḷê ||
dṛipyan-matta-dvirada-karaṭa-śchyôtad-uddâma-dâna-
sphâyat-pâthaḥ-prasṛimara-jharî-jâla-jambâla-janmâ |
chitraṃ nivṛit-pratibhaṭa-nṛipa-prâṃśu-vaṃśân dahantî
nâsyê nyastaṃ dahati tṛiṇakaṃ yat-pratâpânalârchiḥ ||
têjônidhêr ajani bhûmipatêr amushmâch
chhrî-(*II. a.*) Mallikârjuna iti prathitaḥ kumâraḥ |
śauryâdibhir guṇa-gaṇair adhikaṃ cha tâtâch
chhaṃsanti yaṃ nṛipatim Immaḍi-Dêva-Râyaṃ ||
bîjaṃ nijaṃ vitaraṇam kshitir âlavâlaṃ
sêkôdakaṃ jaladhayaḥ chhadanâni mêghâḥ |
târâḥ prasûnam Amarâdrir upaghna-yashṭiś
chandraḥ phalaṃ bhavati yasya cha kîrtti-valyâḥ ||
yasya pratâpânaḷa-jṛimbhamâṇa-
jvaḷâ-jaṭâḷê bhuvanântarâḷê |
paraṃ tamaḥ prâpad anupravêśaṃ
pratyarthi-pṛithvîpati-hṛid-darîshu ||
vadânya êshô'rthijanâya dadyâl
ḷakshmîm iva kshmâm iva mâ[m a]pîti |
bhiyêva yat-kîrttir udâra-vêgâ
vigâhatê'ntaṃ kakubhâṃ anantaṃ ||

sa virô râja-śârdûlaḥ sarva-dharma-kṛitârtha-dhîḥ ।
tôyais tîrthâhṛitaiḥ puṇyais susnâtaḥ śuchi-mânasaḥ ॥
dhârita-kshauma-yugaḷô dhavaḷâkshata-mâlya-dhṛik ।
dharma-sthâna-gatais sadbhiḥ dharaṇîvibudhair yutaḥ ॥
śrîmad-râjâdhirâjaś cha śrî-râja-paramêśvaraḥ ।
śrîmad-vira-pratâpâdi-birudâvaḷi-saṃyutaḥ ॥
Immaḍi-Praudha-Dêvêndra-nâmadhêyô dharâdhipaḥ ।
S'âlivâhana-nirṇîta-śaka-varsha-kramâgatê ॥
rasâshṭa-guṇa-bhû-yuktê Svabhânv-âkhyê cha vatsarê ।
ayanê dakshiṇê Varshê ṛitau Bhâdrapadê śubhê ॥
mâsê tathâ kṛishṇa-pakshê dvitiyâyâṃ Gurôr dinê ।
Rêvaty-âkhyê janma-bhê cha Kanyâ-saṅkrânti-saṃyutê ।
pavitrê Bhâskara-kshêtrê Hêmakûṭa-girês taṭê ।
Tuṅgabhadrâ-nadî-tirê śrî-Virûpâksha-sannidhau ॥
puṇya-kshêtrê puṇya-kâlê Chandramauḷêś cha sannidhau ॥

(here follow details of gift).

nidhi-nikshêpa-vâry-aśma-siddha-sâdhyâkshiṇîti cha ।
âgâmity-ashṭa-bhôgâdya-têjas-svâmya-samanvitaṃ ॥
kulyârâma-yutaṃ śulka-samasta-bali-saṃyutaṃ ।
bali-tyâgânvitaṃ habbagâṇikêty-âdi-saṃyutaṃ ॥
grâma-trayam imaṃ sarvamânyam â-chandra-târakaṃ ।
sahiraṇyôdakaṃ dâna-dhârâ-pûrvaṃ yathâvidhî ॥
śrîmat-parama-hamsasya haṃsavad jñâna-dâyinaḥ ।
śrî-parivrâjakâchârya-varyasya vara-dâyinaḥ ॥
pada-vâkya-pramâṇasya mahâ-pârâvarasya cha ।
pârîṇasya pravîṇasya sakaḷasya kaḷâvidaḥ ॥
Mahâbhâshyâdi-sach-chhâstra-sampradâya-pradâyinaḥ ।
śrîmad-Râma-mahâ-mantra-mananâsakta-chêtasaḥ ॥
śri-Râmachandra-dêvâṅghri-padma-pûjâ-parasya cha ।
śrîpadasya śrîpadasya śrîpradasya padâ-thinâṃ ।
śrî-Râghavêśvara-Sarasvatî-śrî-pada-yôginaḥ ॥
paramârâdhya-mûrti-śrî-Râmachandrâbhidhâyinê ।
dêvêndrâya Mahêndrâdi-dêva-vandya-padâya cha ॥
natvâ Râghava-Yôgindra-paramârâdhya-mûrttayê ।
śrî-Râmâyâmṛitapaḍi-bhôgârttham sa mahîpatiḥ ॥
samprâdâd Immaḍi-Praudha-Dêva-Râyâbhidhânavân ।
śri-Râghavêndra-Yôgindra-paramârâdhya-mûrtimân ।
śrî-Râmachandra-dêvô'dâd varam ishṭaṃ mahipatêḥ ॥
Immaḍi-Praudha-Dêvêndra chiraṃ jiva sukhî bhava ।
êvaṃ râjñâ gṛihîtasya Râma-grâma-trayasya hi ॥
yâ sîmâ kalpitâ pûrvaṃ dêśa-rîtyâtra sâ sthitâ ।
spashṭârtham étachchhilôkârthô mudrâ-chîṭu-stha-bhâshayâ ।
Karṇâṭa-dêśa-rîtyâ cha likhyatê dharma-śâsanê ॥

(same thing is repeated in Kannaḍa).

idam akhiḷa-râja-śêkhara-
madhukara-jhaṅkâra-gîta mâhâtmyaṃ ।

śrî-Dêva-Râya-nṛipatêḥ
śâsanam avani-tala-pârijâtasya ‖
âvâbhyâṃ dîyamânâ yâ vṛittayaḥ phala-saṃyutâḥ |
tâs sarvâ Râmachandrâya dattavantau muḍâ punaḥ ‖ śrî śrî śrî
Bhâradvâja-kulê jâtô Ṛig-vêdî Kâmaṇâtmajaḥ |
vidvân Mallaṇa-bhaṭṭâkhyô vṛitti-dvaya-patir bhavêt ‖
tvashṭâ śrî-Muddaṇâchârya-sûnuś śâsana-lêkhakaḥ |
Vîraṇas suguṇô dhîmân vṛittim êkâṃ samaśnutê ‖
(*usual final verses*). *śrî-Virûpâksha

70

At Billêśvara (same hobli), on a stone in front of the Kâla Bhairava temple.

svasti śrî-Vîra-S'âṇtara-Dêvana sâhaṇi Kêtamalla Śaka-varusha 1011 neya Kîlaka-saṃvatsarada Âshâḍha-pañchami-Vaḍḍavâradalu Hoysaḷana Nâyakaroḍane kâḍi balabaraṃ kondu vîra-śrî-ramaṇan âgi dêva-lôkake sanda ‖

jitvâ bahu-bhaṭân yuddhê Bhîmârijuna-parâkramî |
vîraś S'rîramaṇô bhûtvâ Kêtamallô divaṃ gataḥ ‖

âtana tamma Gummeya-sâhaṇi avage parôksha-vinayava mâḍi vîragalla nillisida

71

At the same place, on a 2nd vîrakal.

svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ śrî-Vîra-S'ântara-Dêvara maneya pradhânigaḷu Mûḍanâḍa Siriyaroḍe Jayasiṃha-veggaḍe mâneya.... bâṛa-Siriyama Hoysaṇana mârbbalada kûḍe kâḍi kuḍureyaṃ iṛidu sura-lôkavan eydida

72

At the same place, on a 3rd stone.

svasti śrîmat-Śaka-varsha 1143 neya Vishu-saṃvatsarada Vaiśâkha-bahuḷa-êkâdaśi-S'ukravârada-..... Bammarasana maneya ekkaṭiga ..... baḍidu Jôḷavâḷiya me..... sand iṛidu vîramaṃ..... sura-lôka-prâptan âda ‖ ant âtana parôksha-vinayakkey âtana heṇḍati Siriyavveyuṃ aḷiya Sâteyanuṃ viragalla nillisidaru maṅgaḷa mahâ śrî śrî

73

At Maḷûr (same hobli), on a stone near the Gaṇêśa temple.

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ
namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1424 ..... tsarada Âśvayuja-ba 30 Sthiravâradalu śriman-mahârâjâdhirâja râja-paramêśvara śrî..... tâpa-Narasiṅga-mahârâyara .... Virûpâksha-dêvara ..... dharmadiṃ pratipâlisuva kâladalli Nâgarasaṇṇa-Nâyakaravarige ..... karige Âragada râjyavanu pâli ..... suva kâladali śrî-Sômaṇa-Nâyakaru Prajôtpatti-saṃvatsarada Âśvayuja-bahuḷa 30 Sthiravâra-sûryôparâga-puṇyakâladali Âragada ..... dalu .. geya Baḷagaḷa Molavûra-grâmavanu ..... Narasiṅga-Râyaru Narasaṇa-Nâyaka-Râya ..... nânâ-gôtrada nânâ-sûtrada Brâhmarige â-grâmavanu ..... agrahâravanu Umâ-Mahêśvara-prîtiyâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi dhâ-

*In Kannaḍa.

reyan erradu koṭṭevu (*here follow details of gift* &c.) tathâ-tithi-sûryôparâga-puṇyakâladali Kṛishṇâtiradali Umâ-Mahêśvara-prîtiyâgi samvamânyav âgi dhâre[ya]n erradu koṭa Moḷavûra-grâma int appudakke sâkshigaḷu

âditya-chandrâv &c. ‖

î-Moḷavûra-grâmakke barasikoṭṭa silâ-śâsana int appudakke î-agrahâravu mâḍida Sômaṇṇa-Nâyakara voppa..... (*usual final verse*)

75

At Nagara (*Nagara hobli*), *on a stone attached to the wall of the S'aṅkara temple.*

..... Bidarûra sîmeyanu Baṅkiyarasaru Honna..... .....Dêvi-ammanavaru pratipâlisuttiha kâladalli Bidurûra .....varige Hebbalageya Gôvinda-atikârigaḷa magaṃ .....atikârigaḷu biṭa dêva-sva (*here follow details of gift and boundaries*) ayidu-varahana bhûmiyanu sa-hiraṇyôdaka-dhârâ-pûrvvakav âgi dhâreyan eradu koṭṭevu yint appudakke sâkshigaḷu chandrâdityaru (*usual final verse and phrases*).

76

At the same temple, on a stone.

(*upper portion is mostly defaced*) ippattu-vombhatta-haṇavina bhûmige â-Nîla-Bommaṇanavaru .... naṭṭu koṭṭa vâmanamudreya kallinda voḷagâgidda bhûmiyanu S'aṅkara-dêvarige Sômavârad aṅgabhôgâdigû kṛishṇa-pakshada ashṭamî-chaturdasiya dipakke dhûpârâdhanegû nitya-vittiyakkû S'aṅkara-sênabôvanu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi dhâreyan eradu biṭanu matam S'aṅkara-dêvarige utsava-pûjege (*here follow details of gift*) sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi dhâreyan eradu biṭṭanu yint appudakke sâkshigaḷu chandrâdityaru ‖ (*usual final verse and phrases*).

77

At Nagara, on a stone in the Nîlakaṇṭha temple.

(*upper portion broken*) S'âlivâhana śaka-varuśa 1473 neya Sâdhâ ..... tra-śu 5 Âdivâra.... śrîmanmahârâjâdhi-..... śrî-vira-pratâpa ..-Hsrihara-Râya-mahâ ..... tar âguta ...Sadâśiva-Râya-mahârâ .... pe-Hastinâvatiy emba Vidyânagaradalu sukha-saṅka.... nôdadim dushṭa-nigraha-śishṭa-pratipâlakar âgi râjyava pâlisuttiha kâladalu avara nirûpadinda Âragada..... ....vanu Keḷadiya Sadâśiva-Râya-Nâyakaru mâ..... mâgi âḷuttam yiḍa kâladali avara anumatadinda..... saluva Âre Vombhattu kampaṇadoḷage ‖ ..... Bidirûra sîmeyanu Baṅkiyarasarû ..... voḍeyar âda S'aṅkara-Dêviammanavara .....

78

At Nagara, on a big bell in the Veṅkaṭaramaṇa-svâmi temple.

(*Latin*).

Fecit Anstelodami Anno Domini 1713

79

At Nagara, a copper inscription in possession of Châtâḷi Râmânujayya.

(*I. a.*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1538 neya Naḷa-saṃvatsarada S'râvaṇa-śu 10 lû śrîmatu Yikêri-Râmâñji-kûṭada maṭhada dharmake Veṅkaṭêśvara-dêvarige saha Eḍava-Murâri Kôṭe-kôḷâhaḷa v śuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi Veṅkaṭappa-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Haraṭâḷa-sime-voḷagaṇa Tipaḷi-grâmavanu Viśvêśvarârpitav âgi koṭṭev âgi â-grâmake saluva (*here follow details of assessment.*) antu ga 71 (*here follow particulars of how the sum is to be spent*).

âditya-chandrâv &c. ‖ śrî-Veṅkaṭâdri.

TÎRTHAHALLI TALUQ.

1

At Tîrthahaḷḷi, on a stone in front of the maṭh.

.... patayê namaḥ ‖

namas tuṅga-&c. ‖

svasti ..... 1353 neya varttamâna-Virôdhikṛitu-saṃvachcharada ..... masa ... sûriya-grahaṇa-puṇyakâladalu śrîmad-râjâdhirâja râja-paramêśvara śri-vîra-pratâpa-Dêva-Râya-mahârâyaru Vija[ya]nagaradalu suka-sâmbrâjyaṃ geyuttam yiha kâladalu â-râyara nirûpadiṃ Âragada râjya-vanu ..... pratipâlisuttam iha kâladalu Îśvarasvarûpa-oḍeyara hesaralu Gaṅgâdharapuri-śrî-pâdaṅgaḷu mâḍi[da] dharmada chhatrada bhûmiya vivara (*here follow details of gift &c. and usual imprecatory phrases*). ..... keḷadahâge yôga-kshêmavanu mâḍikoṇḍu iharu î-dharmava mâḍida maṭhada Gaṅgâdharapuri-śrîpâdaṅgaḷa oppa śrî-Narasimha-dêvaru (*usual final verses.*)

2

At the same place, on a 2nd stone.

śrî-Gaṇâdhipatayênamaḥ namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Śaka-varusha 1346 neya varttamâna-Śubhakrutu-saṃvatsarada Chayitra-śu 1 Âlu śrîman-mahârâjâdhirâja râja-paramêśvara śri-vîra-pratâpa-Dêva-Râya-mahârâyaru Vijayânagariya râjadhâniyoḷu sukha-sâmbrâjyav âḷutta samasta-varnâśramada dharmmaṅgaḷanu su-dharmmadiṃ pratipalisuttal iha kâladali â-râyara nirûpadiṃ Âragada râjyavanu Sirigirinâtha-Dêvagaḷu su-dharmmadiṃ pratipâlisuttal iha kâladalu Âragada vêṇṭheyada oḷage Tirthadahaḷḷiya Dêvêndrapuri-śrî-pâdaṅgaḷa śishyaru Gaṅgâdharapuri-śrîpâdaṅgaḷu Bukkarâjapurada Nâgupâdhyara makkaḷu Subrahmaṇya-bhaṭṭaru Chennamâmbegaḷa makkaḷu Râmaṇṇagaḷa kaiyali â-Bukkarâjapurada kâluvaḷi Hennaṅgiya bhûmiyanu krayavanu koṇḍu Tirthadahaḷḷiya śri-Râmanâtha-dêvaru śrî-Nârasiṃha-dêvara sannidhiyalli Tuṅgabhadrâ-tîradalli â-mahâjanaṅgaḷa samakshadalli sûrya-grahaṇa-puṇyakâladalli tsatra-dharmakke dhâreyan erada dharmma-śâsanada kramav ent endare (*here come details*).

namma kanishṭha-gurugaḷu Îśvarasvarûpa-.... daṅgaḷu rakta-hatarâgi muktar âdarâgi avara hesarali naḍava dharma 8 mandi Brâhmaru namma hesarali naḍava dharma yibbaru Brâhmaru antu jana 10 kke (*allowances specified*) namma guru Dêvêndrapuri-śrîpâdaṅgala hesarali naḍava vobba Brâhmaṇage (*allowance specified and follow the directions as to the allowances for the Brahmans who manage the chhatra and for the pârupatya of all the lands and grants.*) î-dharma-pratipâlakaru Bukkarâjapurada Tîrthadahaḷḷiya mahâjanaṅgaḷu (*here follow imprecatory phrases and usual final verses*). vâk-karmma-buddhitô yêna (*rest illegible*).

3

At Tirthahaḷḷi, a copper plate in possession of Chinnabhaṇḍârada S'âma Rao.

(*front*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1563 neya Vikrama-saṃvatsarada Bhâdrapada-śu 15 lû śrîmadd-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi Veṅkaṭappa-Nâyakara puûtrar âda Bhadrappa-Nâyakara putrar

âda Vîrabhadra-Nâyakaru | Puruśôtumayya Râmakṛishṇayanu Tirtharâjapuradalli kaṭisida Lakshmî-Narasimhya-dêvaru Sachchidânandêśvara-dêvarige sahâ Râmkṛishṇaya hêḷikoḷal âgi dêvatâ-vechchake S'îvârpitav âgi biṭṭadu (*here follow details of gift*) svâstheyanu S'îvârpitav âgi biṭev âgi yî-svâsthegsaluva sarva-svâmyavanu prâku-mariyâdeyalli Râmakṛishṇayyana mukhântra âgumâḍikoṇḍu kâlae kâlam-pratilu dêvatâ-vechake naḍasikoṇḍu bâhadu yendu koṭa tâmra-śâsana |

âditya-chandrâv &c. ‖ śrî-Veṅkatâdri

4

A copper plate in possession of the same.

(*I. a.*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivahana-śaka-varusha 1562 neya Vikrama-saṃvatsarada Bhâdrapadaśu 15 lu śrîmadd-Eḍeva-Murâri Kôṭe-koḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara puûtrar âda Bhadrappa-Nâyakara putrar âda Vîrabhadra-Nâyakarû Vaśishṭa-gôtrada Aśvalâyana-sûtrada Rukku-śâkheya Chinnabhaṇḍârada Râmakṛishṇapayana pautrar âda Puruśôttamayana putrarâda Râmakṛishṇayage koṭa bhû-dâna-tâmraśâsanada kramav ent endare (*here follow details of gift*) grâmagaḷanu ninaga S'îvârpitav âgi koṭevâgi yî-grâmagaḷanu pûrva-mariyâdeyali âgumâḍikoṇḍu nidhi-nikshêpa-jala-pâśâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-tôjas-svâmyavanu nôḍikoṇḍu ninna santâna-paramparey âgi âdhikraya-dâna-parivartanege salisikoṇḍu â-chandrârka-sthâyigaḷ âgi sarvamânyav âgi anubhavisikoṇḍu bahe yî-grâmadavaḷage umbaḷi-mânya dêvasthâna-tuṇḍu-mânya-svâsthe yên uṇṭâdanû pûrva-mariyâdeyali naḍasibahadû yendu koṭa bhû-dânada tâmra-śâsana yidake sâkshigaḷu (*usual final verses*)

śrî-Veṅkaṭâdri.

5

Copper plates in possession of the same.

(Nâgarî Characters.)

(*I. b.*) śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ‖

lîlâ-kôla-tanôr daṃshṭrâ pâyâd yatra purâ mahî |
udvêlârṇava-vêśantôtkhâta-mustâkṛitim dadhau ‖
śravad-dâna-dhârôda-gandha-pralubdha-
dvirêphôdgamârtham chalat-karṇa-tâḷaih |
mudaṃ Pârvatî-vallabhasyêbhavaktra
kshaṇê tâṇḍavê kurvate tê namô'stu ‖
śrîmad-râjâdhirâjô yô yô râja-paramêśvaraḥ |
śrîmân vîra-pratâpa-śrî-vîraḥ sarvônnataḥ sudhîḥ |
râya-dêvô mahârâyaḥ Sadâśiva-mahîpatiḥ ‖
yasyôdyat-kaṭakô mahîdhra-kaṭakâvâsa-pradaḥ sâṅgadaḥ
śatṛiṇâṃ paramaṃ gadôpachaya-kṛich châdhi-pradaḥ sâsidhîḥ |
prôdyann ânatikṛit tathâ patad-asis têshûdgati-prâpti-kṛid
dôr-daṇḍô vyaruchad durîhita-dhiyâṃ yaḥ Kâla-daṇḍôpamaḥ ‖
svidyad-gâtrâs Turushkâ bhaya-bhara-namitâ Râma-râjâbhidôdya-(*II. a.*)d-
yan-mantri-prâṅkaṇê tat-paricharaṇa-ratâḥ svâtmarakshâ-samutkâḥ |
yaṃ kañchin mantri-dûtaṃ sa-vimyam avanîṃ maulibhiḥ saṃspṛiśantô
natvâ têbhyaḥ sva-sainyâvasatha-parichayânugrahaṃ prârthayantê ‖
yasya prêṅkhat-turaṅga-vraja-khura-chalanôddhûta-dhûlî-kadambâśushyad-vârâśi-vâsaḥ kuliśa-hati-bhayaṃ prâpya Mainâka-śailaḥ |

brahmânḍa-śvêta-vâji-prabhṛiti-kṛita-mahâ-dâna-vâri-pravâhâ-
pûrṇê prôdvêḷa-kalpê sapadi jalanidhâv âdhi-hînô nyavâtsit ||
pratibhaṭa-bhûpati-dussaha-daṇḍaḥ
pâda-samânata-rakshaṇa-śauṇḍaḥ |
bhâshege-tappuva-râyara-gaṇḍaḥ
śishṭa-janâvana-nîti-karaṇḍaḥ ||
tasmin Sadâśiva-kshmâpê sad-Vidyânagara-sthitê |
ratna-simhâsanârûḍhê purâ râjyam praśâsati ||
varṇâśrama-sad-âchâra-paripâlana-pûrvakam |
dushṭa-nigrâhakê śishṭa-paripâlana-tatparê ||
tad-âjñâ-dhârakô dhîmân tadâ tasyâjñayaiva hi |
Yeḍavâdi-Murârir yaḥ Kôṭe-kôḷâhaḷas tathâ |
viśuddha-Vaidikâdvaita-siddhânta-sthâpanâ-rataḥ |
pratipaksha-vighâtî cha Śiva-bhakti-parâyaṇaḥ ||
śrî-Sadâśiva-Râyâkhyô Nâyakaḥ Keḷadi-janiḥ |
Keḷadity-upanâmnâ yaḥ prakhyâtô jagatî-taḷê ||
pratigṛihya (*II b*) purâ dhîmân Gutti-sîmâm anuttamâm |
Âragam dharma-sad-raṅgam yuktâshṭâdaśa-kampaṇam ||
Bârakûram Maṅgaḷûra-n sa-râshṭram praśaśâsa ha |
tasmin kâlê tu jâtasya Sadâśivapurâkhyayâ ||
prasiddhasyâgrahârasya jîrṇôddhâra-vinirṇayaḥ |
sarvêshâm sukha-bôdhârtham likhyatê dêśa-bhâshayâ ||

â-Sadâśiva-Râya-Nâyakara pradhâna Mâḷappayyanu Âragada Virûpasamudrada kereyinda mûḍalâgi Kuśâvati-nadi-tîradalli Sadâśiva-Râya-Nâyakara hesaralli Sadâśivapurav endu agrahâravanu mâḍi alli Śaiva-sthâna-Vishṇu-sthâna-muntâda dêvatâ-pratishṭhegaḷanu mâḍisi â-grâmada mahâjanaṅgaḷigû alliya dêvasthâna-satra-adhyayana-puraṇa-muntâda kaṭṭaṇegaḷigû arasina kaiyinda pûrvadalli râya-dattavâda agrahâragaḷoḷagâda grâma-bhûmigaḷige kartarâda Brâhmarû gaṇa-nashṭavâgi aramanege haravariy âgi bandu yiddavaroḷage kelavu bhûmigaḷanu aruvattu agrahârada mahâjanaṅgaḷa kayyalu pratyêka-gṛihastaru nâḍavaru-muntâdavara kayindalû kelavu kshêtra-gaddegaḷanu dâna-krayapûrvakav âgi biḍisi adakke baḍagaṇavâgi vritti-kalpanegaḷanu mâḍi kela (*III a*) baru Brâhmaru maneya kaṭṭi kelabaru Brâhmaru maneya kaṭṭade kelabaru Brâhmarige phalagaḷu sandu kelabarige phalagaḷu sallade nirṇaya-sâdhanav illade anavastheyâgi naḍadu barutittâgi itta Âraga-Gutti-sîme-Bârakûru-Maṅgaḷûru-muntâda râjyavanu paramparey âgi śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-śrî-vîra-Śrî-Raṅga-Râya-Dêva-mahârâyara kaiyyalli â-Sadâśiva-Râya-Nâyakara pautraru Śiva-guru-bhakti-parâyaṇar âda Keḷadiya Râma-Râja-Nâyakaru pratipâlisikoṇḍu âḷi-barutiddu â-Śrî-Raṅga-Râyara appaṇeyindalû Râma-Râja-Nâyakaru tamma hiriya-nâyakara hesara agrahârada Brâhmarige kuṭumba-svâsthe sâlade iddaddarindalu â-Mâḷappayyanavara makkaḷu aramanege viśvâsa-mudreyalli naḍiyalariyade avara vṛittigaḷu âjñâ-krayavâgi î-grâmada vichârakke avarige kâraṇav illade hôgi grâmakke vichâra-kartṛigaḷu illade khilavâgi barutiralâgiyû naḍuve vondu-kaṇeyadalli pûrvadalli râya-dattavâda agrahâragaḷoḷagida Yegimaḷali-grâmavu aramanege haravariy âgi kûḍiyiddadanu Śîvârpaṇav âgi (*III b*) grâma-grâsak endu koḍalâgi adanu idda-vṛittivantarê hañchikkoḷḷade adakke anâgamadalli udbhâra-vṛittiy endu kelabaru mâḍikoṇḍu iddaddarrinda saluvaḷiyâda vṛittivantarige kuṭumba-svâsthe sâlade agrahâra-la dharmavu naḍeyade iralâgi Śâlivâhana-śaka-varsha 1495 sanda vartamâna-Śrîmukha-samvatsarada Mârggaśira-śuddha 15 Âdivâradallu Râma-Râja-Nâyakaru grâmada vartamânavanu vichârava mâḍi modalu âgi-idda anavastheyaḷan ellavanû biḍisi naḍuve anâgamadalli uddhârav endu mâḍikoṇḍu idda vṛittigaḷanu sallaviṭṭu mattû grâma-

grâsakke pûrvadalli râya-dattavâda agrahâragaḷoḷagâda grâma-bhûmigaḷige kartar âda Brâhmaru gaṇa-nashṭav âgi aramanege haravariy âgi bandu idda grâma-bhûmigaḷoḷage kelavu grâma-bhûmigaḷanu tathâ-tithi-sômôparâga-puṇya-kâladalli Îśvarârpitav âgi koṭṭu grâmada yajamânatvavanu Vasishṭha-gôtrada Âśvalâyana-sûtrada Ruk-śâkheya Chinna-bhaṇḍârada Nârâyaṇappayyanavara makkaḷu Râmakṛishṇappayyagaḷige dâna-dhârâ-pûrvakav âgi koṭṭu î-grâmakke Âraga-Guttî-râjyada agrahâragaḷige Yajamâna-Sadâśivapurav endu hesara (*IV a*) mâḍi itta S'rîmukha-saṃvatsaradallu grâma-grâsakke koṭṭa grâmada phalavu samashṭiyalli Brâhmarige bhaṇḍâra-mukhadalli sandu-baruttiddadanu biḍisi prâg idda grâma-bhûmi tathâ-tithiyallu koṭṭa bhûmi saha Îśvara-saṃvatsarada S'râvaṇa-śuddha 15 lu dhṛiva-śâsanavâgi yajamânaru-muntâda vṛittivanta-mâhâjanaṅgaḷigû dêvasthâna-satra-adhyayana-purâṇa-muntâdavakke pratyêka-sthaḷa-nirdêśagaḷ âgi mâḍida jîrṇôddhâra-purassaravâda bhû-dâna-śâsanada kramav ent endare (*here follow details of gift and the names &c. of shareholders*) bhûmiya voḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu grâma-maṇḍalada gṛihârâma saha tâmra-śâsanada pramâṇadalli yajamânaru-muntâda-vṛittivantaru śilâ-śâsanada voḷa-vivara barada pramâṇadalli dêvasthâna-muntâda grâma-dharmadavaru pratyêka-sthaḷa-nirdêśa-pramâṇadalli bhûmigaḷanu â-chandrârka-sthâyigaḷâgi sukhadind anubhavisi bahirî yendu nânâ-gôtrada nânâ-sûtrada nânâ-śâkheya Âraga-Guttiya râjyada agrahâragaḷige yajamâna-grâmavâda Sadâśivapurada yajamânaru-muntâda-vṛittivantaru dêvasthâna-satra-sandhyâmaṭ a-adhyayana-purâṇa-mânya-pañcha-kâruka-muntâda grâma-dharmagaḷige jîrṇôddhâra-purassaravâgi Keladiya Râma-(*IX a*) Râja-Nâyakaru sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭa bhû-dâna-śâsana ‖ idakke dêva-sâkshigaḷu ‖

âditya-chandrâv &c. ‖ (*usual final verses*).

gaṇyantê pâṃsavô bhûmêḥ gaṇyantê vṛishṭ-bindavâḥ ।
na gaṇyatô Vidhâtrâpi Brahma-saṃsthâpanê phalaṃ ‖
sva-dattâṃ para-dattâṃ vâ harêta sura-viprayôḥ ।
vṛittim sa jâyatê viḍ-bhug varshâṇâm ayutâyutam ‖
*kartuś cha sârathêr hêtôr anumôditur êva cha ।
karmaṇâṃ bhâginaḥ prêtya bhûyô bhûyasi tat phalaṃ ‖

śrî-Sadâśiva ‖

6

At Tirthahaḷḷi, on copper plates in possession of Veṅkaṭaramaṇâchârya.

(*Ia*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1646 neya S'ôbhakṛitu-saṃvatsarada S'râvaṇa-śudha 5 lu śrîmad-Eḍava-Murâri Kôṭi-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratisthâpaka S'iva-guru-bhakti-parâyaṇarâda Kaḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda S'ivappa-Nâyakara prapautraru Sômaśêkhara-Nâyakara dharmapatniyar âda Chennammâjiyavara pautraru Basavappa-Nâyakara putraru Sômaśêkhara-Nâyakarû Kâśyapa-gôtrada Âśvalâyana-sûtrada Ruku-śâkheya Nallûra Veṅkaṇṇana prapautra Lakshmîpataiyana pautra Veṅkaṇṇana putra Lakshmîpataiyana tamma Vyâsaṇṇage barasikoṭa bhû-dâna-dharma-śâsanada kramav ent endare ninna tande Veṅkaṇṇanu Tirtharâjapuradinda S'ivarâjapurada agrahârake hôba-mârgadallû Madhuvaṅka-nâḍa sîme Bâḷêbayala-grâmadalli Tuṅgabhadrâ-tîradallu tanna tandê hesaralu kaṭṭisi Lakshmîgôvindapurada agrahâra yî-agrahâradalu dêvastânava kaṭṭisi pratishṭe-mâḍida Veṅkaṭêśvara-dêvara dêvatâ-vechchake sahâ uttârava kotta svâstege śâsanava barasikoḍabêk endu Nirvâṇaiya-mâvanavaru hêḷiddarinda barasi-koṭṭadu uttârava kotta svâstiyanu râyasta-S'aṅkra-Nârâyaṇayyage krayakke koṭṭu yidalli aramane-havâleyâgidda bagêlu kraya-(*here come the details*) 274- . ¾ yinnûra-yapata-nâlku varahânu...haṇa-mupâgada svâsteyanu yî agrahârada dêvastânake sahâ S'ivârpitav âgi koṭevâgi yî-bhûmige neṭa Vâmana-mudre-

* So in the original.

kallinoḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âbante sahâ âgumâḍikoṇḍu vaḷage barada uttâravanu pûrva-pramâṇi naḍasikoṇḍu ninna santâna-pâramparyav âgi â-chandrârka-sthâyigaḷâgi sukhadim agrahâra-dêvastânada dharmava naḍisikoṇḍu bâhud endu barasikoṭṭa bhû-dâna-dharma-śâsana

âditya-chandrâv &c. ‖ (*usual final verses*).
yatra yôgiśvaraḥ kuryât Śiva-liṅgârchanaṃ sakṛit ।
vasanti tatra tîrthâni sarvâṇi satataṃ Guha ‖
Harasya priṇanârthaṃ tu Śiva-bhaktâya diyatê ।
dânaṃ tad vimalaṃ prôktaṃ kêvalaṃ môksha-sâdhanaṃ ‖

śrî-Sadâśiva ‖

7

At Śîvarâjapura (*Âraga hobli*), *on copper plates in possession of Râma-bhaṭṭa.*

(*I a*) śrî-ramyaṃ su-samâlambê Lambôdara-padâmbujaṃ ।
śushyanti yad-rajas-sparśât sadyaḥ pratyûha-vârdhayaḥ ‖
Harêr lilâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ‖
namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varsha 1588 neya Viśvâvasu-saṃvatsarada Kârtika-śu 15 lû śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka Śiva-guru-bhakti-parâyaṇarâda Keḷaḍi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Śiddappa-Nâyakara pautraru Śivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru Śîvarâjapurada agrahârada mahâjanaṅgaḷige koṭṭa bhû-dâna-tâmra-śâsanada kramav ent endare । Tîrtharâjapurada samîpadalli Tuṅgabhadrâ-taṭâkadali Sûraḷiya-grâmadalû Śivappa-Nâyakayyanavara hesaralu mâḍida Śîvarâjapurada agrahârake prâku Plava-saṃvatsarada Âśvîja-sudha 1 llu avara prathamâbdika-puṇya-kâladalu Śîvârpitav âgi sarvamânyav âgi koṭṭa bhû-svâsthe (*lines* 15 *to* 410 *contain details*) ubhayam ga 935-7 vombhainûra muvataidu varahanu eḷu haṇavina grâmagaḷanu Śîvârpitavâgi biṭṭevâgi yî-grâmagaḷige saluva chatur-gaḍi-vaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emb ashṭa-bhôga-têjas-svâmyaṅgaḷanu pûrva-mariyâdêlu âgumâḍikoṇḍu nîû nimma santâna-pârampareyâgi â-chandrârka-sthâyigaḷ âgi dânâdhi-kraya-parivartanego salisikoṇḍu dêvatâ-kaṭale-kandâchâra-satra-dharma-muntâgi naḍasikoṇḍu sarvamânyav âgi sukhadim anubhavisi bâhiriy endu koṭṭa bhû-dâna-tâmra-śâsana yidake dêva-sâkshi

âditya-chandrâv &c. ‖ (*usual final verses*).

Viśvâvasu-saṃvatsarada Mârgasira-ba 10 lu vutâra koṭadu (*here follow details*) vambhainûru-mûvatâru-varahanu yêḷu-haṇavina grâmagaḷige neṭṭa Vâmana-mudre-kalinoḷagâda bhûmi yî-agrahârakke naṭṭa Vâmana-mudre-kalinoḷagâda bhûmiyanû śrîmat-Keḷaḍi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru Śivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakarû Śîvarâjapurada agrahârada nânâ-gôtrada nânâ-sûtrada nânâśâkheya nânânâmadhêyada mahâjanaṅgaḷu dêvastâna-satra-dharmake sahâ namma pitṛivyar âda Veṅkaṭappa-Nâyakaru namma agrajarâda Bhadrappa-Nâyakarû sahâ sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi Śîvârpitav âgi sarvamânyavâgi biṭṭa svâstige barasi-koṭṭa dharma-śâsana ।

śri-Sadâśiva ‖

8

At Mâkôḍu (*same hobli*), *on a stone near Anneya-gauḍa's wet-land.*

śrî-Gaṇâdhipatayê namaḥ śrî-Sômaya-dêvara śrî-charaṇavê śaraṇu ।
namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Śaka-varusha 1319 neya Dhâtu-saṃvatsarada Âśâḍa-śu 15 Bu sômôparâga-puṇya-kâladalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vira-Harihara-Râyaru Vijayanagariya

paṭṭaṇadalu sukha-saṅkathâ-vinôdadiṁ sâmbrâjyaṃ geyutiddalli Âragada-râjya ..... mahâjana-samasta-gauḍu-prajegaḷu Sagarada Mâyaṇṇaṅgaḷa makka..... namma Maduvaṅka-nâḍa samasta-nâḍavaru .. mmoḷ êkastarâgi ..... dêvara sannidhiyalu kuḷḷirddu Vaśishṭha-gôtrôdbhavar appa Ruku-śâ..... Mâyaṇṇagaḷa makkaḷu Virupaṇṇagaḷige koṭṭa bhû-dâna-śâsana-kramav ent endaḍe | namma Maduvaṅka-nâḍa keḷabhâgeya. .... voḷagaṇa ..... valḷiya voḷagaṇa Kumbhâragôḍu .....
(*here come the details of boundaries, much defaced*) yint î-chatus-sîme ..... pâśâṇa-akśhiṇi-âgâmi-siddha-sâdhya-halasu-meṇasu ..... bhôga-têjas-svâmya yên uḷḷaddannû anubhavisi sukhadiṁ bhôgisuvaru

..... ryaś cha yâvat tishṭhati mêdinî |
yâvad Râma-kathâ lôkê tâvad râjyaṃ ..... ||

(*usual final verses and phrases*) maṅgaḷa mahâ śrî

9

At Âraga (same hobli), on a stone in the south wall of the Kalinâtha temple.

śrî-Gaṇâdhipatayê namaḥ |

pâtu śrîmân varaḥ Pôtri dhâtri yad-radanâṅkurê |
kêtaki ..... lagna-madhuvrata-ruchaṃ dadhau ||
pâtu vaḥ Pârvatî-nâtha-paramânanda-nirbharaḥ |
yaṃ karôti sadâ pu..... |*

..... śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ śrî-gurubhyô namaḥ

Vâṇîśa-Kamaḷâkântau Gaurîvara-S'achîvarau |
dêvâḥ prîtâḥ sadâ rakshâṃ kurvantu jagatâṃ mudâ ||
namas tuṅga-&c. ||
pântu vô jalada-śyâmâḥ śârṅga-jyâ-ghâta-karkaśâḥ |
trailôkya-maṇṭapa-stambhâś chatvârô Hari-bâhavaḥ ||

svasti śrî jayâbhyudaya-S'aka-varuśa 1325 neya sandu vartamâna-Svabhânu-saṃvatsarada Phâlguṇa-śu 15 Bu śrîmat-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Haribara-mahârâyaru Vijayânagariyalu varṇâśrama-dharmmaṅgaḷa pâlisuttaṃ sukha-saṅkathâ-vinôdadiṁ sâmrâjyaṃ geyiyuttihalli â-râyâra nirûpadiṁ Âragada râjyavanu Râyappa .. yara Virappa-Oḍeyaru pâlisuttihalli Âragada-vênṭheyada Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halarû tâvu sarvvaikamatyav âgi sarvvânumatadiṁ Âragada Mûlasthâna-śrî-Kalinâtha-dêvara amṛita-paḍige Maduvaṅka-nâḍa Mêlubhâgeya .ḷagaṇa Bondiyada grâmada bageyiṁ hanneraḍu-honna guttageya ..... Hadineṇṭu-kampaṇada nâḍa .. leyu mûru-paṭṭaṇa ..... mêlu vadikey âgi yikkikoṇḍu â-hanneraḍu-honna guttige saluva bhûmiya vivara (*here follow details*) gadde-beddalu-halasu-meṇasu-mâvu-kâḍârambha-hittiḷu-mane ..... -holanu oḷagâḍa nidhi-nikshêpa-jala-pâśâṇa-siddha-sâdhya-akshiṇi-âgâmi-ashṭa-bhôga-têjas-svâmya-voḷagâḍa â-bhûmiya chatus-sîmege liṅga-mudreya kalugaḷanû naḍisikoṭu suṅka-kâruka-grâma-gadyâṇa-pañcha-kâruka-modolâgi sarvvamânyav âgi â-chandrârkka-sthâyiy âgi â-Kalinâtha-dêvara amṛita-paḍige Bondiyada voḷagaṇa hanneraḍu-honna guttageya bhûmiyanû sapta-graha ..... puṇya-kâladalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi dhâreyan eradu koṭṭevu yî-dharmmava namma Hadineṇṭu-kampaṇada samastarû mûru-paṭṭaṇada samasta-halarû â-chandrârkka-sthâyiy âgi Âragada Kalinâtha-dêvara amṛita-paḍige pâlisibahev endu tamma ..... yâgi koṭṭa bhû-dâna-śilâ-śâsana yint appudakke â-Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halara voppa Âragada Mûlasthâna śrî-Kalinâtha-dêva |

* *Up to this, in Nâgarî characters.*

10

On the same stone.

śubham astu Târaṇa-saṃvatsarada Kârttika-su 10 Bu śrîmatu Âragada Kalinâtha-dêvarige Bondiyada grâmada ...saluva Mûla... .. oleya .. Bondiyada Bayichaṇṇa-heggaḍe Chikavaḷiya Bommaṇṇa Biramahaggaḍe Bemmaṇṇa (*others named*) .....t-ayidu-mandi-nâḍavaru tammoḷ êkamatyavâgi koṭṭa viḷeya kramav ent endare samasta ..... bhûmiyanû Vîrappa-Oḍeyaru yippattaidu honnige amṛitapaḍige dhâreyan eradu koṭṭar âgi i-honnige bhûmiyanû nâ uḷalârade teralârade ..... bhûmiyanu dhâreyan eradu koṭṭevâgi Bondiyada-grâmada samaudhav illav endu namma sva-ruchiyind oḍambaṭṭu koṭṭadake yint appudake sâkshigaḷu (*names of witnesses and signatures*) maṅgaḷa mahâ śrî

11

On the same stone.

śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varuśa 1026 sandu varttamâna-Târaṇa-saṃvatsarada Kârttika-śu 1 Budhavâradalu śrîman-mahârâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyara kumâra vîra-Bukka-mahârâyaru Vijayanagariyalu Virûpâkṣha-dêvara sannidhiyalu . rmmâśramaṅgaḷa pratipâlisuttihalli Râmappa-Oḍeyara Bommaṇṇagaḷa makkaḷu Viṭṭhaṇṇa .. Âragada râjyavanu pratipâlisuttihalli â-Viṭṭhaṇṇagaḷu Âragada Mûlasthâna-śrî-Kallinâtha-dêvara amṛita-paḍige koṭṭa bhû-dâna-śilâ-śâsanada kramav ent endaḍe Âragada-vêṇṭheyada ..... ka-nâḍa voḷagaṇa Bondiyada grâma .. vara ..... honna siddhâyada bhûmiyanû ..... oḍambaḍisi Kallinâthapurav âgi sahiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi ..... liṅga-mudreya kallagaḷanû ..... â-bhûmiya yippattayidu-honna-siddhâyavanû Kallinâtha-dêvara amṛita-paḍige dêva-dâyavâgi sadâ .... bhûmiya viva[ra] (*here follow details of gift*) ..... halasu-meṇasu-mâvu-kâḍârambha-voḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-ashṭa-bhôga- .. svâmya-muntâgi ênuḷḷadanû âgumâḍikoṇḍu dêvarige mâḍuva.... upârada kaṭṭaḷeya vivara madhya ..... divasakke pañchâmṛita-snâna-sugandha-akshatê-puṛpa-dhûpa-dîpa-nayivêdya-tâmbûla.....pañchâravanû Viṭṭhaṇṇa...avasaravendu hesara hêḷi ma... kâladalu â-chandrârkka-sthâyiy âgi naḍasa-bahudu endu ..... rike biṭṭi-modalâ..... vâgi pâlisibahav endu tamma sva-ruchiyinda oḍambaṭṭu koṭṭa bhû-dâna-śilâ-tâmbra-śâsana | (*usual final verses and phrases*) yî-dharmmakke sâkshigaḷu chandra-sûryyaru yint appudakke Viṭṭhaṇṇagaḷa baraha .. .. śrî

12

On a stone to the right of the same temple.

śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ śrî-gurubhyô namaḥ nirvvighnam astu |

Vâṇis'âna-Ramâkânta-Gaurîdhava-*puriśravâḥ |
dêvâḥ prîtâḥ sadâ rakshâṃ kurvantu jagatâm mudâ ||

namas tuṅga-&c. ||

pântu vô nîrada-śyâma-śârṅga-jyâ-ghâta-karkkaśâḥ |
trailôkya-maṇṭapa-stambhâś chatvârô Hari-bâhavaḥ ||

svasti śrî jayâbhyudaya-S'aka-varusha 1327 neya Pârtthiva-saṃvatsarada S'râvaṇa-su 1 lu śrîmad-râjâdhirâja râja-paramêśvara ari-râya-vibhâḍha bhâsege tappuva râyara gaṇḍa śrî-vîra-pratâpa-Bukkaṇa-mahârâyaru Vijayânagariyalu varṇṇâśrama-dharmmaṅgaḷanu pâlisuttâ sukha-saṅkathâ-vinôdadiṃ

* Perhaps a mistake for puraśravâḥ.

sâmrâjyaṃ gaivutihalli â-râyara nirûpadiṃ Brahma-Kshatriyar appa Hêmâdri-prôkta-sakaḷa-dâna-dikshâ-guru Saṅkappa-Râyappânvaya-Brahma-Râja-vara-kumâra Vîrappa-Voḍeyaru Âragada râjyavanudharmmadiṃ pâlisutta yihalli Âragada Hadineṇṭu-kampaṇada voḷagaṇa Muduvaṅka-nâḍa Nâlku-Mandu-nâḍa Mûvattara samasta gavuḍu-prabhugaḷu tammoḷu sarvvaikamatyav âgi sarvvânumatadinda Âragada Mûlasthâna śrî-Kalinâtha-dêvarige koṭṭa bhû-dâna-śâsanada kramav ent endare namma Muduvaṅka-nâḍa Mêlubhâgiya voḷagaṇa Toṛagaleya grâmada voḷage dêvara nandâdîvigege koṭṭa kuḷada bhûmiya kuḷaga 2 akshâradalu yaraḍu-honna kuḷakke banda ênuḷa sidhâyavanu â-nâḍumêlu-vaḍiviya krayake koṇḍu â-nandâdîvige koṭṭa bhûmiya chatus-sîmeya vivara mûḍalu .....
..... lu voḷagâda ... guḷa-tôṭa-tuḍike-gade-bedalu-mane ..... halasumeṇasu-mâvu-hullu-hola ..... pâśâṇa-akshîṇi-âgâmi-siddha-sâdhya ashṭa-bhôga-têjasvâmyavanu .. sarvamânyavâgi â-bhû ...saluvad âgi ..... sammandhadavaranu oḍambaḍisi ..... nandâdîvigege â-bhûmiyanu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi ..
.. .. vanu â-chandrârka-sthâyiy âgi sarvvamânyav agi pâlisi-bahiri yendu oḍambaṭṭu koṭṭa-śilâ-tâmbra-śâsana yî-dharmake sâkshigaḷu ‖ (*usual final verses and phrases*) maṅgaḷa mahâ śrî ‖

13

At the same village, on a stone in front of the Bannsaṅkarî temple.

śrî-Gaṇâdhipatayê namaḥ śubham astu

namas tuṅga-&c. ‖

pâtu śrîmân varaḥ Pôtrî dhâtrî yad-vadanâṅkurê ‖
kêtakî ..... saṃlagna-madhuvrata-rucham dadhau ‖
..... ruchi-maṇḍala-maṇḍitâyâḥ
..... ripu-khaṇḍana-paṇḍitâyâḥ ‖
..... makuṭôjvala.....
..... yâmi charaṇaṃ hṛidi Chaṇḍikâyâḥ ‖
..... mahôjvala .....
..... hasti-kara-hasta-nirasta-daityaṃ ‖
nityaṃ prasanna-vadanaṃ paramârtti-ha ..
..... ‖

svasti śrî jayâbhyudaya-Śaka-varusha 1326 sanda-vartamâna-Târaṇa-saṃvatsarada Kârttika-ba 9 Sômavâradalu śrîmau-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyara kumâra Virûpâksha-mahârâyaru Vijayânagariyalû varṇṇâśrama-dharmmaṅgaḷanu pratipâlisuttaṃ sukha-saṅkathâ-vinôdadiṃ sâmrâjyaṃ geyiyuttihalli Râyappâgrajanum .... nvaya śrî-Bommaṇâmâtyara sutarâda Viṭṭhaṇṇagaḷu Âragada Hiriyaṅgaḍiya śrî-Banada-dêviyar-amṛitapaḍige koṭṭa bhûdâna-silâ-śâsanada kramav ent endare ‖ Âragada-vêṇṭheyada Hadineṇṭu-kampaṇada Muduvaṅka-nâḍoḷagaṇa.. ..Marivariya grâmavanû Chauḍêśvaripuravâgi .... grâmake .... (*rest contains details of gift and usual final verses*).

14

At the same village, on a stone in front of the Akhaṇḍêśvara temple.

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ ‖ Akhaṇḍâtma-guravê namaḥ ‖

namas tuṅga-&c. ‖

pra .... varṇâśrama-jâti-bhêdaṃ
praṇashṭa-karmâṇam apêta-lôbham ‖
.....
.....dâkhaṇḍa-muniṃ munîndraṃ ‖

svasti śrî jayâbhyudaya-S'aka-varsha sâvirada munnûra nâlvattu-nâlku sandu vartamâna-S'ôbhakṛitu-saṃvatsarada Mâgha-bahuḷa 14 Sômavâra-S'ivarâtriya puṇya-kâladalli śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyara kumâra Dêva-Râya-mahârâyaru Vijayânagari.....simhâsanav âgi sakala-varnâśrama-dharmaṅgaḷanu pâlisuta dharma-mârgada sakala-sâmbrâjyavan âḷu ..... Bhâradvâjânvaya Hêmâdri..... guru sakala-Brâhma-..... maṇigaḷa ..... Kammaṇṇa-Oḍeyara makkaḷu kumâ..... Sirigirinâtha-Oḍeyaru .... yara nirûpadim Âragada sâmrâjyavanum âḷutta dharma-mârgadalu ..... kâladalli Akhaṇḍa-Brahmêśvara-dêvarige Sirigirinâtha-Oḍeyaru mâḍida...dêvarige amrita-paḍi nandâdî..... gaḷu â-dêvasthânadalli tâû mâḍida chhatrakeu ..... koṭṭa śilâ-śâsana-kramav ent endare (*here follow details of gift*) dharmavanu â-chandra.... yiyâgi naḍadu ... Akhaṇḍa-Brahmêśvara-dêvarige Sirigirinâtha-Oḍeyaru sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭar âgi î-yaraḍu .... ge chhatra-samârâdhenayanu varusham pratiyu mâḍi kaṭṭaḷeyu (*rest contains details*).

15

At the same village, on a stone in front of the Hanumanta temple.

svasti śrî jayâbhyudaya-S'âlivâhana .. .. Sadâśiva-Nâyakaru .. Râmarâja-Nâyakaru Âragada Benakappa-Seṭṭi-Dêvappa-Seṭṭi-Bommaṇa-Seṭṭi-muntâda prajegaḷige koṭṭa dharmma-śâsana .. hara-Oḍeyaru mâḍida dharmma Âragada paṭṭaṇake sidhâya vaṭṭu guttigeyâgi nûru-varaha suṅka ta ... vâḷike pûrva-pramâṇa | yishṭanû tappade naḍasikombeû a-putrike Brâhmaṇâdi-nûrondu-kula hadineṇṭu-jâtigû yilla antu anyâya-daṇḍa-kandâya yilla (*usual final phrases*) śrî-Sadâśiva

16

At the same village, on a wall to the left of the door of the Vîrabhadra temple.

śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ||

svasti śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Bukka-Râyana komâra śrî-vîra-Harihara-Râyara râjyâbhyudayadalu S'aka-varuśa 1298 neya vartamâna-Piṅgaḷa-saṃvatsarada Jyêshṭa-su 10 Bu | Vâsukâra-Râma-dêvana magaḷu Padumala-dêvînû Padumala-dêviya maga śrî-vîra-Bukka-Râyana kumâra Vêdagiri-Virûpa-Râyana râṇivâsa Manjâ-Dêvi Âragada śrî-Vîrabhadra-dêvarige ka ..... srahavannu â-chandrârkka-sthâyiyâgi mâḍisidaḷu maṅgaḷa mahâ śrî Vêdagiri-Virupaṇṇa-Oḍeyara kûḍi Mañjâ-Dêvi svarggava sûregoṇḍaḷu ||

17

On a stone in the enclosure of the same temple.

svasti śrî jayâbhyudaya-S'akha-varusha 1 . 73 neya ..... ja-śu 5 Sômavâradandu..... ra gaṇḍa pûrvva-dakshiṇa-paśchamôttara-samudrâdhîśa..... ra Harihara-Râya..... valambisi jayâ..... râya.....

18

At Agaḷabâgalu (same hobli), on a stone in front of the Sadâśiva temple.

(*Nâgarî characters*).

(*The greater part of both sides are gone*) modala kallinallu barada vakhaṇeya..... dasa 31400 suvarnâdâya ga 415 akaradallu ai...tombhatta-âru-khaṇḍuga bhattavanu toṭṭa mûvattavondu.... suvarnâdâya-nânûrra-hadinaidu-varahana bhûmiyanu Kai.... Nâyakaru Âraga Gutti-sîme agrahâraguḷige.. .. Âragada Kuśâvatî-tîrada Sadâśivapurada yajamânaru ...janaṅgaḷu dêvasthâna-muntâda grâmadharmaṅgaḷige sa-hira..... na-dhârâ-pûrvakav âgi koṭṭa îṛṇôddhâra-purassaravâda bhû.... na | dakke sâkshigaḷu (*usual final verses*).

19

On a stone in front of the same temple.

(*The greater portion effaced*) pratâpa śrî.....Râya-mahârâyara kumâ.....Sadâśiva-Râya ..... koṇḍu yiddaddarinda saluvaḷiyâda . . . . . Saka-varshaṅgaḷu 1495 S'rimukha-saṃvatsarada S'râvaṇa-śuddha 15 Âdivâradallu Râmarâja-Nâyakaru grâma ..... dallu uddhâravanu mâḍikoṇḍu yidda vṛittigaḷanû sallaviṭṭu mattû grâma-grâsakke pûrvadalli râya-dattavâda agrahâragaḷa ..... yâgi .. du yidda grâma-bhûmigaḷoḷage kelavu grâma-bhûmigaḷanu tathâtithi-sômôparâga-puṇyakâladalli Îśvarâ pitav âgi koṭṭu grâmada yajamânatvavannu .... gôtrada mahâ-nâyakâchârya Ruku-śâkheya Chinnabhaṇḍârada Nârâyaṇappayyanavara makkaḷu Râmakrishṇappayyagaḷige dâna-dhâra-pûrvakav âgi koṭṭu yî-grâmakke Âraga-Gutti ..... Sadâsivapurav endu hesara mâḍi itta Śrîmukha-saṃvatsaradalû grâma-grâsakke koṭṭa dânada phalavû samashṭiyalli Brâhmarige .....ra mukhadalli ..... koṭṭa bhûmi-satra Îśvara-saṃvatsarada Srâvaṇa-śuddha 15 lu dhṛiva-śâsanav âgi yajamânaru-muntâda-vṛittivanta-mahâjanaṅgaḷigu dêvasthâna-satra .. ... yara purâṇa-muntâda ..... gi mâḍida jîrṇôddhâra-purassaravâda bhûdâna-śâsanada kramav ent endare (*here follow long details of lands and the distribution of the fund*).

20

At Beṭṭamakki (*same hobli*), *on a rock in the wet land of the maṭha.*

S'aka 1285 śrîmatu Subhakṛit-saṃvatsarada Pushya.... daya-kâladali śrîmatu pratâpa-chakrêśvara-Bukka-Râja-kumâra .... . tamma hesara Virûpâkshapuradalliya pâlige Maḍuvaṅka-nâḍinalli .... yava kuḷava kaḍidu koṭṭa krama (*here follow details of gift*) antu ga 100 yî-honnanu .... 20 honna nâḍanu â-chandrârkkav âgi pâlisikoṇḍu ara ..... du koṭṭa śâsana śrî koḍuvudu yî-dharmavan aḷidava gô-Brâhmaṇa kondava â-Virupaṇṇa-Voḍeyara nirûpadinda ..... yaru mêle .... mahâjanaṅgaḷige koṭa ga ..... Bentuḷa Beḷagurasi ..... bhôgisuvaru ....

21

At the same place.

namas tuṅga-&c. ‖

śrîmatu Kâḷayu ..... haḷḷiya 45 mahâjanaṅgaḷu tammoḷu sarvê.... gî ..... tirdda .. haḷiyama ..... Âditya-bhaṭṭaru (*others named*) ..... rasava svâmyava biṭṭu Eḍehaḷḷi-Betuḷa-Beḷaguruva-voḷagâda akshîṇi-âgâmi-samasta-baḷi-sahitav âgi bhôgisuvaru â .... hom .... dav allade arddha-kshêtra-sambandhav illa int appudakke â-Kôṇaḍûra Mallikârjjunadêvaru Mâdhava-dêvaru .....

22

At Ichalabayalu attached to Kakkoḍu (*same hobli*), *on a stone in the Nelasagallu-gadde.*

śrî-Gaṇâdhipatayê namaḥ ‖

pântu vô jalada-śyâma-śârṅga-jyâ-ghâta-karkkasâḥ ।
trailôkya-ma ..... stambhâś chatvârô Hari-bâhavaḥ ‖
namas tuṅga-&c. ‖
namô Brahmaṇya-dêvâya gô-Brâhmaṇa-hitâyâ cha ।
jagadd-hitâya Kṛishṇâya Gôvindâya namô namaḥ ‖

svasti śrî jayâbhyudaya-S'âlivahana-śaka-varuśa 1327 sandu .... Pârthiva-saṃvatsarada ..... śrîman-mahârâjâdhirâja râja-paramêśvara śrî vîra-pratâpa-Harihara-mahârâyara kumâra ..... Râyaru Vijayânagariya paṭṭaṇadalu Virûpâksha-dêvara sanidhiyalu sukha-saṅkathâ-vinôdadim sukala ..... varu pâlisuttiha kâladalu â-râyara nirûpadim .... yapa-Voḍeyaru .. ... ṇaṅgaḷu

Âragada râjyavanu pâlisutiha kâladalu śrîmatu Bâdarâyaṇa-gôtrajar aha Ruku-śâkhâdhyâyigaḷum appa baḍagalu Hadaraḷiya Uriliṅgada Vâmarasara makaḷu..... ya Sôyi-Dêvagaḷa makaḷu Vâmarasarige Âragada-vêṇṭeyada oḷagaṇa Sâtaḷigeya sâvira ayi.... ombhattu agrahâra-oḷagâda śrîman-mahâ-prabhugaḷu samasta-nâḍu-mahâjanaṅgaḷu tammoḷu êkamatyav âgi tamage Vishṇu-lôka-prâptiy âgabêk endu koṭa bhû-dâna-patra-śâsana-kramav ent endare namma Sâtaḷigeya-nâḍa Maravaḷigeya-nâḍa oḷagaṇa Koḷavaḷi-Kukarige saluva kâluvaḷi ... tsegana-bayalalu nimage Âragada Vîrabhadra-dêvara sannidhiyalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi sarvamânyav âgi yeraḍu-honna kuḷavanu namma nâḍa-mêle haḍidukoṇḍu â-nâḍa saluva bîjavari hadinêḷu-khaṇḍuga-bhûmiyanu nimage nâḍâgi dhâreyan eṟadu koṭa .... nêḷu-khaṇḍuga-bhûmige saluva chatus-sîme Bôvarasara bhûmi âdi-âgi paḍuvalu haḷava gaḍiyâgi nimage chatus-sîmege nâû nâḍâgi naḍasikoṇḍu Vâmanamudreya kalugaḷê gaḍiyâgi .... kalugaḷa oḷaguḷa hittalu-mandu-mane-kânu-halasu-meṇasu-tôṭa-tuḍike-makki-hakkalu-mûmari-kôhu-kâḍârambha-nidhi-nikshêpa-jala-pâshâṇa--akshîṇi-âgâmi-siddha-sâdhya yint-î-ashṭa-bhôga-têja-svâmya-muntâgi ên uḷadanu nimage namma aḷiya-santâna-strî-putra-jñâti-sâvanta-dâyâdyânumatadiṃ sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi eraḍu-honna kuḷada bhûmiyanu sarvamânyavâgi dhâreyan eṟadu koṭevâgi nimma santâna-pârampareyâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ bhôgisuvar endu namma sva-ruchiyind oḍambaṭṭu koṭa śilâ-tâmbra-patra-śâsana ‖ yi-dharmake sâkshigaḷu ‖ (*usual final verses and phrases*) int appudake â-nâḍa sêna-bôva-Narahari-dêvana baraha â-Sâtaḷigeya samasta-nâḍavara oppa Kêśava-S'ruṅganâtha-dêvaru (*usual final verses*) yi-śilâ-śâsanake maṅgaḷa mahâ śrî

23

At Koḷavaḷḷi attached to Kokkôḍu (same hobli), on a vîrakal in the Mâsti temple.

śrî-Gaṇâdhipatayê namaḥ ‖

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Saka-varuśa sâvirada mûnûra ayivatu-nâlku sandu vartamâna-Paridhâvi-saṃvatsarada Mârgaśira-bahuḷa-bidigeyaṃ Budhavâradalu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya mahârâyaru śrî-Virûpâksha-dêvara sannidhiyalli sukha-saṅkathâ-vinôdadiṃ samasta-dharmâśramaṅgaḷanu pâlisuttiha kâladalli â-râyara nirûpadiṃ Brahma-Kshatriyarum appa Râyappa-Oḍeyara kumâra Sirigirinâtha-Oḍeyaru Âragada râjyavanu pâlisuttiha kâladalli Sâtaḷigeya-nâḍa Koḷavaḷige paṭhâvaḷi bandu kâdidalli â-Bommarasa-heggaḍeyara maga Puṭṭagaḍe daḷavanu muṟidu â-raṇadoḷage Kumâra-Râmanâthana pratâpavâgi ambu-gûḍâgi svargavanu sûṟekoṇḍadake Bommarasa-heggaḍeyaru Ândabayala bhûmiya oḷage Jôyisa Siṅgaṇṇagaḷige ayidu-salegeya bhûmiyanu dâna-dhârâ-pûrvvakavâgi koṭṭaru yî-vîragalla mâḍidôva Sûrôjana maga Virôja maṅgaḷa mahâ śrî

24

At Bâḷagâru attached to Biḷave (same hobli), on a stone in Mukundâchârya's back-yard.

(*The first part is gone*). sukha-saṅkathâ-vinôdadiṃ ..... da Bommaṇṇa ..... diṃ pratipâlisuva kâladali Âragada ..... samasta-halarige ..... rappa-heggaḍeya .....â-nâḍa samasta-seṭṭi.....gaḷu tammoḷu êkamatyavâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvvaka ..... Bekkaseya-grâmadoḷagaṇa Bâḷagârakoppada kuḷada bhûmiya.. dalu Bekkaseya (*details of boundaries*) chatus-sîmege saluva kuḷa-gadyâṇavanu ... pâlu-haṇake â-nâḍa .....kaṭṭige...grâma-gadyâṇa.....

suṅka sahavâgi ..... haṇa-hâgake saluvadu gadde-beddalu-tôṭa-tuḍike-kâḍârambha saha nidhi-nikshêpa-jala-pâshâṇa-siddha--sâdhyav emba--ashṭa--bhôga--têjas-svâmya saha tamma strî-putra-jñâti-sâvanta-dhanika-dâyâdânu .... saha samastarû â-Hadineṇṭu-kampaṇada samasta-nâḍavarige â-mûru-paṭṭaṇada samasta-palarige dâ.. dhârâ-pûrvvakavâgi dhâreyan eradu koṭṭev âgi â-Bâḷagâra bhûmi.. dâna-dâyake sallavendu na.. ḍambaṭṭu anumatadinda koṭṭevu (*here follow details*) Râyappagaḷa Bommaṇṇagaḷa Vîraṇṇa-Voḍeyarige â-Bâḷagâranû sa-hiraṇyôdaka-dâna-dhâ .... â-chandrârkka-sthâyiyâgi koṭṭeû ।

â-Viraṇṇagaḷu । svasti sakala-vidvaj-jana-manaḥ-kumuda-vana-kaumudîśaruṃ du .... rigaḷuṃ śrî Vaishṇava-siddhânta-pratishṭhâchâryyaruṃ śrî-Râma-dêvara divya-śrî-pâda-padmârâdhakarum ... tîrtha-śrîpâḷaṅgaḷa divya-śrî-pâda-padmârâdhakarum appa śrîmatu Sulabhatîrtha-śrîpâdaṅgaḷu ârâdhisuva ...amṛita-paḍige. Âragada-vêṇṭeyada .... doḷagaṇa Bekkaseya-grâmada sîmey-oḷagaṇa Bâḷagâra .. Ayôdhyâpurav endu Râyappagaḷa Bommaṇṇagaḷa maga Viraṇṇagaḷû sa-hiraṇyôdaka-dâna-dhârâ-pûrvva .. dêvara amṛita-paḍige â-chandrârkka-sthâyiy âgi samarppisidaru ‖

vṛi ‖ śrî.nad-Râmâṅghri-yugmâmburuha ..... yâbdhi- ।
sômaṃ Nîrêjanâbha-vrati-pati tad-apatyaṃ lasan-Mâdhavâryyô- ।
ddâmaṃ tat-sûnu Tatvânvaya-kula-tilakaṃ ma..... ... . ।
dhûmaṃ Trailôkya-sad-bhûshaṇa-suta Sulabhâchâryyan âchârya-varyaṃ ‖

â-Sulabhatîrtha-srîp ... Ayôdhyâpuravanu 22 vṛittiyanu mâḍi (*here follow details of vṛittidars*) yintu yippatta-eraḍu-vṛittivantarige â-Sulabhatîrtha-śrîpâdaṅgaḷu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi Ayôdhyâpuravanu dhâreyan eradu koṭṭu â-chatus-simege saluva gadde-beddalu-tôṭa-tuḍike-kâḍ-ârambhadoḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyav emba ashṭa-bhôga-têj-as-svâmyaṅgaḷanu pâli ....

tuṅgaṃ samasta-guṇa-śô- ।
bhâṅgaṃ durvâdi-kuvalayônmûlana-mâ- ।
taṅgaṃ Hari-pâdâmbuja- ।
bhṛiṅgaṃ śrî-Sulabhatîrtha-munipan abha ...‖

(*usual final verses*).

śrî-Madhva-śâstra-Sudhayâ pluta-hṛit-sarôja-
S'rîkânta-pâda-yuga .... chitta-vṛittiṃ ।
śrî-Mâdhavâryya-vara-tîrtha-gurôs su-putraṃ
Trailôkyabhûshaṇa-yatîndra-guruṃ namâmi ‖

(*signatures*) int appudake maṅgaḷa mahâ śrî śrî

25

At Hâlusâle (same hobli), on a stone in front of the temple in land No. 917.

namas tuṅga-&c. ‖

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷika para-nârî-sahôdara dâyiga-bêṇṭekâra gaḍi-yaṅka-malla boppana-gandha-vâraṇa Kali-dêva-Gôpâḷa-dêvara dibya-śrî-pâda-padmârâdhakarum appa Siriyam[a-v]eggaḍeyaru Sagadavaḷḷi ... nelevîḷinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irddalli Saka-varśa 1172 neya Sâdhâraṇa-saṃvatsarada Vayiśâkha-ba 5.. radandu । Aṇṇam[a-v]egga-ḍeya mêletti naḍadu Heddûra-nâḍiṅge dhâḷiya parid iridu kiṭṭu bennântu bahalli Aluvasâleyalu huṭṭida .... lla stânika Bâḷiyabaḷiya Hoysa .... makkaḷu Jakkiyanaṇṇa ubheya-sattigeya Hoysaṇyanuṃ kaṭṭâḷu kamba .. Kanneyana Nâgana Siriyamanum..... .. sava nôḍalubahudey endu kamba .. Siriyamaṃ tirigi harivâga tividu bâṇamayaṃ mâḍi raṇadalu bidda Siriyamanaṃ mâva Hoysayaṃ tandu aḷiyana heṇana neḍagalsi koṇḍu ubhaya-sattigeya hadige-

yaṃ koṇḍ eydi mârbbaladoḷu kudureyaṃ tividechchi heṇamayaṃ mâḍi aḷiya mâvanuṃ sabaḷa.... kakaḍe kaṭhârad-erutaṭṭ ugidu mutta ..... raṇadoḷ oḍabiddirdḍudaṃ gaṇḍara-gôva maṇḍaḷika Siriyama-veggaḷe kaṇḍ ogedu daṇḍigeya mêlikkikoṇḍu hôgi hom .. niratirchche kaṇbaniyan ikkidan attalu dêva-lôkad achchara-gaṇikeyaru hûvina vimânaman êrikoṇḍu châmaravan ikuta nileyann uyidar â-Siriyama Hoysa .. yi Hoysayyana biragalliṅge .. ḷichanabayalalu â-Hoysayana tamma Jakkeyana salage onda bedeya keyya biṭṭanu ‖ (*usual final phrases*).

26

At the same place, on a 2nd vîrakal.

śrî svasti samasta-śrîmanu-maṇḍaḷika para-nârî-sahôdara dâyiga-bêṇṭekâra gaḍiyaṅka-malla boppani-gandha-vâraṇa Kali-dêva-Gôpâḷa-dêva-divya-śri-pâda-padmârâdhakarum appa Siriyama-heggaḍe maṅgaḷa mahâ śrî śrî ‖ śrî-Mallinâtha-pâdârâdhakarum appa Haluvasaleya Kanneyana Nâgana lipi Sâdhâraṇa-saṃvatsaradalu Hagguna-tiṅgaḷali Bra-vâradalu 5 ... Haluvasaleyali huṭṭida mûla-stanikarum Baliyabaḷige viḷâsake rûpu mare-hokkarige vajra-pañjararu satyadali Râma-bâṇa | rûpu-guṇadali sampûrṇṇaru | .. ṭṭada mane-evaru | Aṇṇa-veggaḍe-Siriyama-veggaḍegaḷige kâḷega oḍarchchi Herddura-nâḍiṅge dhâḷiyan iḍalu âḷu-kuduregaḷu keṭṭu gôḷiṭṭu bidaru keṭṭôḍi barppudan âru kaṇḷaru kaṭṭaḷu.. ..... ḷi Kanneyana Nâgana Siriga kaṇḍu h..... ppu-vi.. ya ... kaḷadu koṇḍu javâdi-sirigandha kaṃ .. panaṃ mâḍikoṇḍu | goṇḍe hâkalada ga .. ḷihôhude yendu raṇadoḷage eḍad-oḍḍam ..... chchi tividaṃ | balad-oḍḍaṃ baladal echch-iridaṃ | mummokad-oḍḍaṃ kaḍikaṇḍa mâḍi hoydaṃ yivake .. da Koḷaguḷadoḷge | .. raḷva heṇaṅgaḷu morava baḷuṅkagaḷaṃ kaḍikoṇḍu hari.. gaḷa taṇḍaṅgaḷaṃ aṭṭuttaṃ tûḷuttaṃ | ambu ka . kaḍe sa . ḷa .. bhatâr-aḍaṇaḍa ..... yali tivida kaḍikaṇḍa mâḍi | kaṭakadali tividaṃ heṇamayav âgi | â-raṇadoḷage ..... ra golla billaraṃ âsana-vaṭṭegeya talegaḷa mêle vuṭṭa paḷi-paṭṭavâḷi kaṭṭida toṅgala pâṅgu kaṭṭâḷu kamba gûḷigaḷa hiḍivara gaṇḍa Siriga bidda raṇadoḷage bidda Kanneyana Nâgana Sirigan embudaṃ kêḷida gaṇḍara gôva Siriya-veggaḍe kuduraṃyan êri Kôṇanam[illegible]ṅge bandu mâṇikava suṅkavan ikki .... maney endu .. mbaniyan ottidaṃ âgaḷ attalu dêva-lôkak achara-gaṇikeyar uyadar ..... neradaṃ (*imprecatory phrases*).

27

At Maragaḷale (same hobli), on a stone in front of the Durggi temple.

(*The first part is gone*) śra-Brâhmaṇara .. .. sônabôvaru ..... svasti śrî Sakanṛipa-kâla-saṃvatsara-śataṅgaḷ eṇṭu-nûra-ayvatt-eraḍaneya Sarvvadhâri-saṃvatsaraṃ pravarttise Ravichandrayya Nellajavaḷḷiyoḷ Masavadityarkkaḷaṃ pratishṭhe geydaṃ avara tammô Ammayyaṃ dêgulamaṃ mâḍisi bhaḷârargge ûraṃ mûḍaṇa k[illegible]ra-keyyoḷ piriya-pâneyoḷ aru-gaṇḍugaṃ maṇṇuma ..... Kêsavayyaṅge bi .. ṭṭa kiḷda ...

28

At Attigâru (same hobli), on a stone in the Ratha-makki.

śrî-Gaṇâdhipatayê namaḥ ‖

namas tuṅga-&c.

svasti śrî jayâbhyudaya-Śaka varusha 1298 neya Naḷa saṃvatsarada Mâgha-su 1 Â śriman-mahâmaṇḍaḷêśvaraṃ ari-râya-vibhâḍa bhâsege-tappuva-râyara-gaṇḍa śrî-vîra-Bukka-Râyana kumâra śrî-vîra-Vudagiriya-Viruppaṇṇ-Oḍeyaru sukha-saṅkathâ-vinôdadiṃ Âragada râjyavan âḷuvalli śrimatu Madhuvaṅka-nâḍa Nâsuvandu-nâḍa sîme-voḷagâda samasta-nâḍu-prabhugaḷu Kauśika-gôtrada Bêcharsara makkaḷu Gôyindêvagaḷige koṭṭa dâna-śâsanada kramav ent endare namma nâḍoḷagaṇa Attigâru-grâmake saluva chatus-sîme voḷagaṇa gadde-beddalu-tôṭa-tuḍike-nidhi-nikshêpa-jaḷa-pâshâṇa-akshîṇi-âgâmi-sidḍha-sâdhya-ashṭa-bhôga-têjas-svâmya-muntâgi yênuḷḷadanû tamma daiva-

pitṛi-guru-dayvakke hitârthav âgi sûryyôparâga-puṇya-kâladalu Sadâśivârppaṇavanu mâḍi tam naḷu sarvvaikamatyavâgi voḍambaṭṭu dhârâ-pûrvvakav âgi koṭṭa dâna (*usual final verses and phrases*) maṅgaḷa mahâ śrî ||

30

At Kubbigalla attached to Meḷigô ḷu (same hobli), on a stone in the field of Mallappa of the Virakta-maṭh.

sotti śrî natu Śaka-varusha 1290 neya Kilaka-saṃvatsarada Mârgaśira-śu 1 Maṅgaḷa śrîmatu Madhuvaṅka-nâḍa mûvatta-nâlka ..... mukhyavâda samastaru svasti samasta-praśasti-sahitaṃ ..... vâḷinumanan âḷe .. ge tavar-maney enisida Âragada paṭṭaṇada ..... gaḍiya Vinâyaka-dêvarige nitya-paḍige khajjâyada âroganege biṭṭa bhûmiya chatus-sîmege saluva nâma..... vanu Madhuvaṅka-nâḷu ..... kumâra-Virupaṇṇa-Voḍeyara râjamâ .. vandu ..... (*usual final phrases*) maṅgaḷa mahâ śrî

31

At Bikkahaḷḷi attached to Khaṇḍuka (same hobli), on a stone in land Survey No. 91.

śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ | śrî-Gurubhyô namaḥ || nirvvighnam astu ||

namas tuṅga-&c. ||

namô Brahmaṇya-dêvâya gô-Brâhmaṇa-hitâya cha |
jagadd-hitâya Kṛishṇâya Gôvindâya..... ||

svasti śrî jayâbhyudaya-Śaka-varuśa 1322 neya Vikrama-saṃvatsarada Mâgha-ba 2 Sô śrîmanmahârâjâdhirâja râja-paramêśvara śrî-vîra-Harihara-mahârâyaru sukha-saṅkathâ-vinôdadim râjyavanu pratipâlisutt iddalli â-râyara nirûpadim Jannarasa-Voḍeyaru Âragada-râjyavanu pâlisutt iddalli Âragada-vêṇṭina Muduvaṅka-nâḍa oḷagaṇa Mêlubhâgiya ..... Bikkavaḷḷiya Bomm[h]egaḍeû Âṅgirasa-Bâraspatya-Bhâradvâja-gôtrada Dâmôdara-Nâyakara maga Kêsappagaḷige â-Bomm[h]egaḍa tat-kâlôchita ..... dhârâ-pûrvvakav âgi koṭṭa kraya-dâna-silê-tâmbra-śâsanada kramav ent endare (*here follow details of boundaries*) chatus-sîma..... oḷagâda-.... makki-hakkalu-kâḍârambhaashṭa-bhôga-tâjas-svâmya-oḷagâda ..... kâruka grâmada pañcha-kâruka-modalâda ... vûrjjitav âgi sarvva-mânyav âgi Dâmôdara-bhaṭṭara magaḷ .... kayyalu tat-kâla-uchita-krayav âgi koṇḍu .... nu salisikoṇḍu dhârâ-pûrvvakav âgi koṭṭ alliya dhârâ-pûrvvakav âgi koṭṭa śâsana-bhûmige ênuḷḷa têjas-svâmyavanu â-chandrârkka-sthâyiyâgi chandra-sûryyar uḷḷannaka ...Dâmôdara-bhaṭṭara maga Kṛishṇappagaḷige ... bahev endu strî-putra-jñâti-sâmanta-dâyâdânumatadinda pâlisibahev endu tamma sva-ruchiyin[a]l oḍambaṭṭu koṭṭu dhârâ-pûrvvaka-kraya-śilê-śâsana-patra yint appudakke sâkshigaḷu (*here follow names of witnesses*) nâḍa sênabôva Siṅgaṇṇana baraha (*further witnesses and usual final phrases and verses*) maṅgaḷa mahâ śrî

32

At Kâḷammana-guḍi (same hobli), on a stone in the gâvaṭhâṇa.

(*The first* 10 *lines are effaced and then follow a long list, with details, of lands, purchased and granted for the god S'rîgiri-Mallikârjjuna with a prayer for their protection*).

33

At the same place, on a 2nd stone.

(25 *lines gone and then follow long details of gift*) î-nâlku-ṭhâvina huṭṭâyyada ayivattu-honnanu parvatada S'rîgiri-Mallikârjjuna-îśvara hosa-chchhatrav âgi Umâ-Mahêśvara-Lakshmi-Nârâyaṇa-prîtyarthav âgi Sirigirinâtha-Oḍeyara dharmav âgi yî-chhatrad[a] Brâhmaṇarugaḷu umbudakke malaguvadakke â-Saṅgama-Dêvigaḷu tâv idda gṛihavanu koṭṭarâgi â-gṛihada chatus-sîmeya vivara (*here follow details*

of boundaries) int î-chatus-sîmevoḷage uḷa keḷa-vittilu yaraḍu-bâvi aḍakeya-mara heruḷe nimbe halasumuntâgi yallavanû â-Saṅgama-Dêvigaḷu yî-hattombhattu-mandi-Brâhmaṇarugaḷu umbadakke Brâhmaṇarugaḷu malaguvadakke tâv idda maneyanu dhâreyan eṛadu koṭṭaru hattu-mandi-Jaṅgamaru umbadakke nâḍavaru mâḍida dharmada chhatrada hattu-mandi-Jaṅgamara kûḍe yî-nâû mâḍida hattu-mandi-Jaṅgamaru aṭṭikkuva-Brâhmaṇaru yibbaru yeñjalu-teguva S'ûdriti sahavâgi yî-hadimûrumandiû yî-Brâhmaṇara chhatrava âru pârupatyavamâḍi naḍasiyaru avara kaiyinda Âragada aidu-siddeya chhatrada koḷagadalu (*here follow details and after* 47 *illegible lines follow a few broken sentences*) Trimûrtya-vachasâ śrî-Saṅgamêśaḥ (*rest illegible*).

maṅgaḷa mahâ śrî ।

34

At Koḷavaḷḷi attached to Kokkôḍu (*same hobli*), *a copper inscription in possession of Râmachandra-bhaṭṭa.*

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1586 neya S'ôbhakṛit-saṃvatsarada Mâgha-śu 2 lû śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrar âda Bhadrappa-Nâyakaru Bhâradvâja-gôtrada Âśvalâyana-sûtrada Ruk-śâkheya Nigaḷe-Tammaṇana prapautra Kâḷiṅgaiyana pautra S'aṅkaranârâyaṇana putran âda Lakshumaṇage koṭṭa bhû-dâna-śâsanada kramav ent endare Tuṅgabhadrâ-tîrada Munivṛindada Bhîmêsvara-dêvara vâma-bhâgadalu kaṭṭisida S'aṅkaranârâyaṇapurada agrahâra S'aṅkara-Nârâyaṇa-dêvara dêvatâ-vechchake saha Sivârpitavâgi biṭṭadu Aruvatu-agrahârada oḷagaṇa Bhâratîpurada hôbali Araḷâpurada grâmadinda (*here follow details*) aruvattu-varuhanu vondu-haṇavina bhûmiyanu Sivârpitavâgi koṭṭevâgi î-bhûmige stâpitava mâḍida Vâmana-mudre-kallina-voḷagâda bhûmi-volaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têja-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu nimma santâna-pârampareyâgi â-chandrârka-stâyigaḷâgi agrahâra-dêvastânake sukhadiṃ naḍasi-bahadu endu koṭṭa dharma-śâsana idake dêva-śâkshigaḷu (*usual final verses*) śrî-Sadâśiva

37

At Kavalêdurga, on a rock in front of the Kâs'ts'vara temple on the hill.

Ś'ubhakṛitu-saṃvatsarada Kârttika-śu 1 Â svasti śrîman-mahâ-maṇḍaḷêśvara ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa pûrva-paśchima-dakshiṇa-samudrâdhipati śrî-vîra-Bukkaṇṇa-Voḍeyara kumâra Vandagiriya Virupaṇṇa-Voḍeyaru Âragada râjyava sthira-râjyaṃ geyivalli Nagariya-kôṭeya Mayilâra-dêvarige amruta-paḍi-bhôgakke biṭṭa dêva-dâna-bhûmiya (*here follow details of land & usual imprecatory phrases*) maṅgaḷa mahâ śrî

38

At Kavalêdurga, a copper plate in possession of Khâji Said-Hasan-sâheb.

śrî-Sadâśiva

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śakha-varusha 1550 neya Prabhava-saṃvatsarada Vaiśâkha-śudha 15 lû (*with usual titles*) Keḷadi-Veṅkaṭapa-Nâyakaru Bhuvanagiridurgadallu kaṭista masidige koṭa dharma-śâsanada kramav ent endare prâku Durmati-saṃvatsarada Phâlguṇa-ba 14 llu biṭṭa svâsti Maduvaṅka-nâḍa simeyoḷagaṇa Halasinahaḷi-grâmadallu gade bijavari ka 47 sistu ga 23...sotte-

yannûn inâmi biṭṭev âgi â-gade-saluva sarva-sâ (*back*) myavannu prâku-mari[yâde]yali âgumâḍikoṇḍu masîḍi-dharmake Mullâ Hâj .... mukântra kâḷam-pratiyalû naḍasi-bahadake koṭa vara-śâsana

śrî-Veṅkaṭâdri ||

39

Another copper plate in possession of the same.

(*Lines* 1 *to* 12, *same as in No.* 38) Chaudavaḷi-grâmadalu gade bîjavari kha 12 ke gaḍi bhatta kha 36 ke ga 1 ke kha 8 lu ga 4½ nâlku-vari varahâna svâsti-bhûmiyanu biṭṭev âgi (*rest, same as in No.* 38).

40

At Kavalêdurga, a copper inscription of the Mahanta-maṭh.

(*I. a.*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1567 neya Pârthiva-saṃvatsarada Chayitra-śu 10 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâd Hulikallallu Sindige Attinûra Saṅgappa-Seṭṭi maga Chenna-Malli-Seṭṭiyu kaṭṭisida Mahattina-maṭha-dharmake Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka Śiva-guru-bhakti-parâyaṇar âda (*I. b.*) Keḷadi-Veṅkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Siudike Chenna-Malli-Seṭṭi-kaiya aramanege ga 750 yêḷanûra-ayivatu-varahana krayava tegadukoṇḍu biṭa svâsti Mosarûra-śimevalagaṇa Koṭṭase-grâma (*here follow details of rates &c.*) ga 76 e (*II a.*) ppatta-âru-varahanu yêḷu-haṇav-aḍada bhûmiyanu S'ivârpitav âgi biṭev âgi â-grâmake saluva sarva-sâmyavanu pûrva-mariyâdeyali âgumâḍikoṇḍu Mahattu-paramparey âgi â-chandrârka-stâyiga[ḷ] âgi śaḍu-daruśanakû niḍi-mâḍikoṇḍu maṭa-dharmava naḍasikoṇḍu sukhadim anubhavisi bahiri yendu koṭṭa dharma-śâsana

âditya-chandrâv-&c. ||

śrî-Veṅkaṭâdri

41

A 2nd copper inscription of the same maṭh.

(*I. a.*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1565 neya Chitrabhânu-saṃvatsarada S'râvaṇa-śudha 3 lû śrîmatu sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavoḷagâda Suṇṇada Âlûra Purâṇa-Seṭṭiya S'ântapanu kaṭṭisida Mahatina-maṭhada dharmake | (*titles and names as above*) S'ivârpitav âgi koṭṭa (*I. b.*) kraya-dâna-tâmbra-śâsanada kramav ent endare Purâṇa-Seṭṭî S'ântapana kaiya aramanege ga 931½ vambainûra-mûvatta-ondu-vare-varahana tekoṇḍu Sivârpitavâgi biṭṭa svâsthê vivara Gâjanûra-śimevoḷagaṇa Puradahâḷa-grâma 1 ke rêkhe ga 60 Hulikaṭṭe-grâma 1 ke rêkhe ga 40 ubhayaṃ grâma 2 ke ga 100 nûru-varahana bhûmiyanu S'ivârppitav âgi biṭṭev âgi â-grâmagaḷige hâkida gaḍi-gallininda voḷagâda bhûmige saluva ashṭa-bhôga-têjas-svâmyavanû prâku-maryyâdeyali âgumâḍikoṇḍu maṭha-dharmavanû sâṅgavâgi (*II. a.*) naḍasikoṇḍu nimma Mahattu-paramparey âgi śaḍ-daruśanakû niḍi-mâḍikoṇḍu anubhavisi bâhiriy endu koṭṭa kraya-dâna-tâmra-śâsana

âditya-chandrâv-&c. ||

śrî-Veṅkaṭâdri.

42

A 3rd copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1565 neya Chitrabhânu-saṃvatsarada Chayitra-śu 10 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithuvî-mahattinoḷagâda Bhuvanagiri-

durggada Aragada-pêṭhê samîpadalu Durgada Timmaṇṇanû kaṭisida Mahattina-maṭha-dharmake (*titles and names as above*) S'ivârpitavâgi biṭa yettina mânyada tâmra-śâsanada kramav ent endare nâvu âḷuva râjya Ghaṭṭada mêḷaṇa Aṇeyaghaṭa-keḷagaṇa ṭâṇeyagaḷali hêrikomba yettina naḍe 10 (*back*) haṭṭu-naḍeyalli jhalli-paṭe-aḍake-meṇasu-kobari-kavâḍa hortâgi hêrikomba jinisu vidaḷa-bûsa-akki-bhatta-râgi-uppu-beḷḷa-eṇṇe-tuppa-muntâda jinisugaḷanû kâḷa-kâlaṃ-pratiyallû hêri tandukoṇḍu horage mâricikkoḷḷade śaḍu-daruśanakû niḍi-mâḍikoṇḍu maṭha-dharmava naḍasikoṇḍu bâhadu yendu koṭṭa tâmra-śâsana (*usual final verse*)

śrî-Veṅkaṭâdri.

43

A 4th copper plate of the same maṭh.

namas tuṅga &c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1563 neya Vikrama-saṃvatsarada Mâgha-śu 1 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithuvî-mahâ-mahattinoḷag âda Chakôḍa Mahattina-maṭa-darmake (*titles and names as above*) S'ivârppitav âgi biṭṭa tâmbra-śâsanada kramav ent endare Chakôḍallû Kappagaḷale Basavaṇṇanû kaṭṭista Mahattina-maṭha-dharmakû Kâśiyalli Sômavâradallû mâḍuva parvake sahâ Keḷadi-simeyavaḷagaṇa Chakôḍa-grâmavanu biṭevâgi â-grâmake saluva prâku-rêkhê (*rates specified*) aravattu-van(*back*) du-varahana bhûmiyanu Sivârpitav âgi biṭṭev âgi â-bhûmige saluva sarva-svâmyavanu pûrva-mariyâdeyali âgumâḍikoṇḍu â-chandrârka-sthâyigaḷâgi sukhadim anubhavisikoṇḍu Kâśiyalu mâḍuva parvada darmake kâla-kâlaṃ-pratilu yippata-nâlku-varahana naḍasi mêlâda haṇava maṭhada dharmava naḍasikoṇḍu bâhadû endu koṭa tâmra-śâsana ‖ (*usual final verses*) stâna-mânya pûrva-mariyâde

śrî-Veṅkaṭâdri

44

A 5th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1564 neya Viśu-saṃvatsarada S'râvaṇa-śu 15 lu śrîmat-sajjana-śuddha-S'ivâchâra-sampanna dyâvâ-pruthuvî-mahâ-mahattinoḷagâda Muḍubada-1 uHârû Veṅkaṭayyanû kaṭisida Mahattina-maṭha-dharmake (*titles and names as above*) S'ivârpitav âgi biṭa dharma-śâsanada kramav ent endare prâku Haratâḷe-sîmê Dugandanakopada-grâmavanu biṭu śâsana barakoṭidali avântrav âgi hôda sammanda â-Dugondanakopada-grâma vondake (*rates specified*) nûrca-yeṇṭu-varahanû-mûru-haṇa-hâgada bhûmiyanû Sivârpitav âgi maṭha-dharmmake biṭev âgi â-bhûmige saluva yênuṇṭâda sarva-svâmyavanû pûrva-mariyâdeyali âgumâḍikoṇḍu nimma Mahattu-pârampariy âgi śaḷu-daruśanakû niḍi-mâḍikoṇḍu maṭha-dharmava naḍasikoṇḍu bâhadu yendu koṭa dharma-śâsana yidake dêva-sâkshigaḷu (*usual final verses*) śrî-Veṅkaṭâdri

45

A 6th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśha 1564 neya Vishu-saṃvatsarada Âshâḍa-śu 1 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Maḷeya Kudihêra-maṭhada Sivaliṅga-dêvara śishyaru Sivaliṅga-dêvarige (*titles and names as above*) koṭṭa kraya-dâna-tâmra-śâsanada kramav ent endare Hebayala-śime-voḷagaṇa Jaḍinakoppada-grâmavanu nimma maṭha-dharmake kraya-dânavâgi koṭṭevâgi â-grâmake saluva (*here follow details*) innûru-varahana tegadu-koṇḍu yî-grâmavanu Sivârpitavâgi koṭṭevâgi â-grâmake saluva sarva-svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu nimma śishya-pârampareyâgi â-chandrârka-sthâyigaḷ âgi sarvamânyav âgi shaḍ-

darśanakû niḍi-mâḍikoṇḍu chatus-sîme-liṅgamudre-kallinoḷagida bhûmiyanu anubhavisikoṇḍu maṭha-dharmava naḍasikoṇḍu bâhad endu koṭṭa kraya-dâna-tâmra-śâsana (*usual final verses*) śrî-Veṅkaṭâdri

46

A 7th copper inscription of the same maṭh.

(*I. a.*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1617 neya Bhâva-saṃvatsarada Âśâḍa-śu 15 lu śrîmad-anêka-Brahmâṇḍa-bhâṇḍa-garbha-garbhîkṛita-Vidhi-Madhusûdana-Tridaśâdhiśvarâdy-anêka-dêvatâ-makuṭa--maṇi-gaṇa-kiraṇa-dîpti-dîpta-pâda-payôja-para-S'iva-lîlâ-sukṛita-kaḷêvaram appa śrî-Nandinâtha-śrî-Bhuṅginâtha-śrî-Vîrabhadra-dêvara-mukhyarâda sajjana-śudha-S'ivâchâra-sampannarâda dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bhuvanagiridurgadallû Durggada Timmaṇṇa kaṭṭisida Mahattina-maṭhada dharmake (*usual titles*) Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavarû barasi-koṭṭa mûla-vîsada dharma-śâsanada kramav ent endare Hire-Veṅkaṭappa-Nâyaka-ayyanavara nirûpaviḍidu ubhaya-mârgada mûḍalu baḍagalu sthaḷa-vaḷa-nâḍu-muntâda aḍapaṭṭaṇa hâki hêruva mahâ-nâḍu-seṭṭi-samastaru tamage â-sadharmav âgabêk endu nâvu âḷuva râjyada mêlu Ghaṭṭada voḷagaṇa Durgada ṭhâṇyadalli aḍike-meṇasige sthaḷa nija 1 ke ' ½ bêḷe mêlâda sakala-naḍegaḷigu naḍe 1 kke '.. ½ are vîsa î-riti-koḍavîsavannu biṭṭu î-pramâṇu paṭṭi barakoṭṭu iddalli â-riti yettikoṇḍu maṭhada dharmava naḍasikoṇḍu baruttiddalli îga â-paṭṭeyu sithi (*I. b.*) ḷavâda sammandha â-paṭṭê-pramâṇu koḍavîsavannu î-Mahattina-maṭhada dharmmake Sivârpitavâgi biṭṭevâgi î-pramâṇige prâku paṭṭe barakoṭṭa mahâ-nâḍavara hesara vivara (*here come names*) ubhaya-mârgada mûḍalu baḍagalu sthaḷa-vaḷa-nâḍu-muntâda aḍapaṭaṇe hâki hêruva seṭṭi-samastaru barakoṭṭa paṭṭê-pramâṇu koḍavîsavannu yî-maṭha-dharmake S'ivârpitavâgi biṭṭev âgi (*II. a.*) yî-pramâṇu mula-vîsavanu Durggada ṭhâṇyadalli pûrva-pramâṇu yettikoṇḍu Mahattu-pâramparyav âgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ maṭhada dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa mûla-vîsada dharma-śâsana (*usual final verses*)

śrî-Sadâsiva

47

An 8th copper inscription of the same maṭh.

(*I. a.*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1631 neya Sarvadhâri-saṃvatsarada Mâgha-śudha 15 lu śrimat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bidarûrinda Âragakke hôha mârggadalli Kôḍûralu bokasta Sidda-Basavaiyana heṇḍatti Vîrammanû tanna maga Bhadrayyana hesaralu kaṭṭista Mahattina-maṭhada dharmake (*usual titles*) Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Siddappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavara putraru Basavappa-Nâyakaru barasi-koṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yî-maṭhada dharmake biṭṭa svâsthege śâsana barasi-koḍabêk endu Mariyappanavaru hêḷiddarinda yîga barisi-koṭṭadu biṭṭa svâsthe Dhaivîsada-sîme Maḍabûra-pâla Kusubûra-grâma (*here follow further details*) yinnûruaravattu-varahanu ayidu-hana-muppâgû-bêḷeya svâstiyanu yî-Mahattina-maṭhada dharmake S'ivârppitav âgi koṭṭevâgi yî-bhûmige neṭṭa liṅga-mudre-kali-noḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba aṣṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyali sasyârâma-muntâgi yênu adhika-phalavâhante sahâ âgumâḍikoṇḍu shaḍu-darusanakû niḍi-mâḍikoṇḍu Mahattu-pâramparyyav âgi â-chandrârka-sthâyigaḷâgi sukhadiṃ maṭhada dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*)

yatra Yôgîśvaraḥ kuryât S'iva-liṅgârchanaṃ sakṛit |
vasanti tatra tîrthâni sarvâṇi satataṃ Guha ||
Hiraṇya prîṇanârthaṃ tu S'iva-bhaktâya dîyatê |
dânaṃ tad vimalaṃ prôktaṃ kêvalaṃ môksha-sâdhanaṃ ||

śrî-Sadâśiva

48

A 9th copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1588 neya Viśvâvasu-saṃvatsarada Âśâḍa-śu 15 lû śrîmat-sajjana-śudha-Sivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavoḷagâda Kaliseyinda Ambaligoḷake hôba mârgadalû Chika-Âramane-Sântayyanu kaṭṭisida Mahattina-maṭha-dharmake śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa visudha-Vaidikâdvaita-siddhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakarû koṭṭa dharma-śâsanada kramav ent endare Kaluse-sîmeya S'ûdravâḍada vaḷagaṇa Sirugupe-grâmadindalu (*rates &c. specified*) munûru-âru-varahanu haṇav-aḍada grâmavanu S'ivârpitavâgi biṭevâgi yî-grâmake neṭṭa liṅgamudre-kallinavaḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdelû âgumâḍikoṇḍu shaḍ-daruśanakû niḍi-mâḍikoṇḍu Mahattu-parampareyâgi â-chandrârka-stâyigaḷâgi sukhadiṃ anubhavisi bahiri yandu koṭṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

49

A 10th copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1564 neya Vṛiśa-saṃvatsarada Phâlguṇa-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bhuvanagiridurgada Bhadrâpuradalu Durgada Timmaṇṇanu kaṭṭista Mahattina-maṭha-dharmake Yeḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-siddhanta pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakaru biṭṭa yettina mânyada tâmbra-śâsanada kramav ent endare nâû âḷuva râjya Ghaṭṭada mêlaṇa ṭâṇeya Ghaṭṭa[da] keḷagaṇa ṭâṇegaḷalli saha maṭha-dharmake hêrrikomba yettu naḍe 5 ayidaralli jhallipaṭe-aḍake-meṇasu-khobari-kavâ (*back*) ḍa hoṛatâgi hêrrikomba jinisu vidaḷa-bûsa-aki-bhatta-râgiupu-bella-yeṇṇe-tupa-muntâda jinisugaḷanu kâlam-pratiyalu hêrrikoṇḍu śaḍu-daruśanakû niḍi-mâḍikoṇḍu maṭha-dharmava naḍasikoṇḍu bâhadu yendu biṭa dharma-tâmbra-śâsana dêva-sâkshigaḷu (*usual final verse*). śrî-Veṅkaṭâdri

50

An 11th copper inscription of the same maṭh.

(*I. a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1592 neya Saumya-saṃvatsarada Âśvija-ba 5 lû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Dânivâsada sîmeya Yeḍehaḷḷilu aparâdara havâle Chennaṇṇana maga Veṅkaṭayyanu kaṭṭisida Mahattina-maṭha-dharmake śrimad-Eḍeva-Marâri Koṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka Śiva-guru-bhaktiparâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru barasikoṭṭa dharmma-sâsanada kramav ent endare | Dânivâsada hôbaḷi Dânivâsada-pâḷa vaḷagaṇa Yeḍehaḷḷigrâma Handiguṇi-grâma sahâ Sivârpitavâgi beṭṭevâgi â-grâmagaḷa prâku rêkhe (*here follow details*

of rates) nûra-mûvata-vondu-varahana bhûmiyanu S'ivârpitavâgi biṭṭevâgi yî-grâmagaḷige sthâpitava mâḍida liṅgamudre-kallinavaḷagâda chatur-gaḍi-vaḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâde[ya]lli âgumâḍikoṇḍu dêvatâ-vechavanu naḍasi Hebe-Saṅkara-dêvara uttârada haṇavanu koṭṭu â-chandrârka-sthâyigaḷ âgi shaḍ-daruśanakû niḍi-mâḍikoṇḍu Mahattu-parampareyâgi dharmavanû naḍasikoṇḍu bâhadu yendu koṭṭa dharma-śâsana | dêva-sâkshigaḷu (*usual final verses*). śrî-Sadâśiva

51

A 12th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1553 neya Pramôda-saṃvatsarada Mârgaśira-śudha 5 lu śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Râma-Râja-Nâyakara komâra Virappa-Nâyakaru Timmaṇṇana maga Sidaṇṇage koṭṭa kraya-dâna-tâmbra-śâsanada kramav ent endare ninna kaiyya aramanege ga 250 yinnûr-ayivattu-varahana krayava tegadukoṇḍu ninu Bhadrâpuradali kaṭista Mahattina-maṭha-Viraktamaṭhada dharmake saha biṭṭa svâste (*here follow details of rates*) mûvattu-varahanu eṇṭu-haṇa-hâgada bhûmiyanu maṭha-dharmake biṭevâgi yî-bhûmige saluva sarva-svâmyavanu prâku-mariyâdeyali âgumâḍikoṇḍu nashṭake kaḷada bhûmiyanu rûpa-mâḍi sasi-bâḷe-teṅga hâki maṭha-dharmake naḍasi bahiri yî-bhûmige saluva chatus-sîme gaḍi-vivara (*details of boundaries*) yint î-chatus-sîme-bhûmiyoḷage Yelegaḷalê Gaûrêśvara-dêvara dêva-sva tôṭa maṇḍalamâgi Vinâyaka-dêvara dêva-sva tôṭa sahâ horatâgi yi-maṭhagaḷa dharmake biṭa yeṇṭu-varahanu yêḷu-haṇav-aḍavu-bêḷe-kuḷada bhûmiyanu naḍasi bahaḍu yendu koṭa kraya-dâna-tâmbra-śâsana yidake sâkshigaḷu (*usual final verse*). śrî-Vîrabhadra

52

A 13th copper plate of the same maṭh.

śubham astu svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varuśa 1563 neya Vikrama-saṃvatsarada Mâgha-ba 7 Sthiravâradalu śrîmatu Basurûra Mûḍakariya Âdinâtha-dêvaru nûrayivatta-mûru-mandi-muntâda halaru seṭigâra samastaru Maḷalagade Malappanavara maga Kapugaḷalê Basavappage koṭa mûla-sâdanada paṭê kramav ent endare namma mûlada sthaḷadalli vâdyadavarige umbaḷiyâgi koṭida sthaḷadavoḷage nimage viṅgaḍisikoṭa gade (*after details of the sale of lands*) yî-mûru-ṭhâvina sthaḷavannu nimage mûla-parichhêdav âgi krayake koṭevâgi â-staḷada chatus-sîmeya vivara (*here follow details of boundaries*) yint î-nâlku-chatus-sîmeyinda voḷaguḷa staḷa â-staḷadalu anuba.. ..... nidhi-nikshêpa-jaḷa-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyugaḷ emba ashṭa-bhôga-svâmyaṅgaḷu saha nimage yî-sthaḷavannu liṅgamudre-kallugaḷa sthâpitava mâḍisi Mahantina-maṭava kaṭisuvallige koṭu nimma kaiya artha-parichhêdavâgi tegadukoṇḍu mûla-parichhêdavâgi koṭeû yandu mûla-śâsanada paṭe yî-staḷadali nîvu maṭavannu kaṭisi mâḍida da (*back*) rmada vichâraku yî-maṭada rakshaṇaku nâve karttugaḷu yamba mariyâdeyalli santâna-paramparîy âgi rakshaṇyava mâḍikoṇḍu bâheû yidake tappidare Mahadêvaru-Âdinâtha-dêvarige tapidavar endu barasikoṭṭa kraya-mûla-sâdanada paṭe yidake sâkshigaḷu paḍu-kêri halaru seṭigâra samastaru

53

A 14th copper inscription of the same maṭh.

(*I. a.*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-saka-varsha 1567 neya Krôdhi-saṃvatsarada S'râvaṇa-śudha 15 lu śrîmat-sajjana-śudha-S'îvâchâra-saṃpanna dyâvâ-pruthvî-mahâ-mahatinavaḷagâda Bidirûra haḷê-Mahatina-maṭhada dharmake śrîmad-Eḍeva-Murâri Kôṭe-koḷâhaḷa viśudha-Vaidikâd-

vaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṁśôdbhavarâda Śaṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakarû koṭṭa dharma-śâsanada kramav ent endare Hombuchada sîmê Suṇṇadabastiya Siddâpuradallu Siddammâjiyavarû kaṭista Mahattina-maṭhake prâku Mosarûru-sîme Gandravaḷḷi-grâmaû uttâravâgidalli | â-maṭhaû prâku avântradalû nakhalâgi svâstiyû aramaneya sistige kûḍibaruttidalli yittalâgi maṭhava kaṭi dharmava naḍasuva bagge uttârava koṭida bagêlu alli maṭhava ka(*I. b.*)ṭalilla | Bidirûra haḷê-maṭhadalli dharma naḍadu barutade yî-maṭhake svâste sâladu yî-maṭhada dharmake utârava koḍabêk endu Charantî-hirêrugaḷu hêḷikoṇḍalli yî-maṭhadalliye dharma naḍava bagge S'ivârpitavâgi biṭevâgi (*here follow details of gift*) yembhata-yêḷu-varahana bhûmiyanu S'ivârpitavâgi biṭevâgi â-grâmake neṭa liṅgamudre-kallinavaḷagâda chatur-gaḍi-vaḷaguḷa nidhi-nikshêpa-jala-pâśâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalu âgumâḍikoṇḍu yî-grâmadavaḷage sasi-bâḷe-teṅgu-muntâgi hostâgi (*II.a*) âgâmiya mâḍikoṇḍu Mahattu-parampareyâgi â-chandrârka-stâyigaḷ âgi shaḍ-daruśanakû niḍi-mâḍikoṇḍu sukhadiṁ anubhavisi bahiri yandu koṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

54

A 15th copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1565 neya Chitrabhânu-saṁvatsarada Kârtika-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Saṅgamêśvarada kereya baḷiyali Sidaliṅgaṇṇanu kaṭisida Mahattina-maṭhada dharmake Eḍeva-Murâri Kôṭe-kôlâhala viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara paûtraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakarû koṭa dharma-śâsanada kramav ent endare Sidaliṅgaṇṇana maga S'ântayyana kayya ga 300 munnûru-varahana aramanege tegadukkoṇḍu biṭa svâsthe Mosarûra sîmeya vaḷagaṇa Kallûra-grâmadinda (*rates specified*) nâlvattu-yeraḍu-varahana bhûmiyanu S'ivârpitavâgi biṭevâgi yî-svâsthege sthâpitamâḍida liṅgamudre-kallinavaḷagâda bhûmige saluva sarva-svâmyavanu pûrva-mariyâdeyali âgumâḍikoṇḍu Mahatu-paramparey âgi (*back*) â-chandrârka-sthâyigaḷâgi śaḍu-daruśanakû niḍi-mâḍikoṇḍu sukhadiṁ anubhavisi bahiri yandu koṭa dharma-śâsana (*usual final verse*). śrî-Veṅkaṭâdr

55

A 16th copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1588 neya Viśvâvasu-saṁvatsarada Jyêshṭha-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Mosarûra Maḷebage S'ânta-dêvarige śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Nâyakara vaṁśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautrar âda Siddappa-Nâyakara pautrarâda S'ivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakarû koṭṭa dharma-śâsanada kramav ent endare Uḍucha-Bôvana maga Hosûra-Bôvage prâku Keḷadi-sîmeyalli umbaḷiy âgi svâstheya koṭṭiddalli | âtanu Sadâśivasâgaradali Vaśîkrita-maṭhava kaṭṭisikoṭṭu â-svâstheyanu maṭha-dharmake biṭṭalli | dharma naḍadu barutade adanu S'ivârpitavâgi pâlisikoṇḍu | śâsanava barasikoḍabêk endu Hosûra-Bôvana maga | Mari-Hosûra-Bôvanu hêḷikoṇḍa sammandha S'ivârpitavâgi biṭṭa svâsthe Keḷadiya sîmeya Sûdravâḍa Anilekoppada grâmadali (*rates specified*) â-nâlkuvari-varaha (*back*) bhûmige saluva chatur-gaḍiya vaḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yî-bhûmiyoḷage hostâgi mâḍuvanthâ hakkalu-gadde-tôṭa-

halasu-mâṟi-bâḷe-teṅgu-muntâgi âgumâḍikoṇḍu â-utpatyada haṇa saha sarvamânyav âgi nimma śishya-pârampariyâgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ anubhavisi bahiri yendu koṭṭa dharma-śâsana yidakke dêva-sâkshi (*usual final verses*). śrî-Sadâśiva

56

A 17th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1538 neya Naḷa-saṃvatsarada nija-Âśvija-ba 7 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna guru-liṅga-jaṅgamâ-prêmigaḷâda dyâvâ-pṛithvî-mahâ-mahattinoḷagâda S'rîraṅgapaṭṭaṇada Hoḷina-Hiriya-Hampayyanavaru Sadâśivasâgaradalu kaṭṭisida Mahattina-maṭha-dharmake Eḍava-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Venkaṭappa-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Uḍuguṇiya-sîme-vaḷagaṇa Kaḍenandihaḷḷiya grâmavanu S'ivârpitav âgi koṭṭev âgi (*rates specified*) nânûṟa-yippatta-yèḻu-varahavu yeṇṭu-haṇa-muppâgada grâmake saluva sarva-svâmyavanu prâku mariyâdeyalli âgumâḍikoṇḍu Mahattu-paramparey âgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ anubhavisi bahiri endu koṭṭa dharma-śâsana (*usual final verse*) nimma maṭha-dharmake Kaḍenandihaḷḷi-grâmadinda Sadâśivasâgarada Mahattina-maṭhake mânyada ettu 20 yippattu ettinalu kâlam-pratilu suṅkav illade bhatta-râginu hêṟikoṇḍu bahiri yendu koṭṭa dharma-śâsana śrî-Veṅkaṭâdri

57

An 18th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1613 neya Pramôda-saṃvatsarada Kârttika-śu 15 lu śrîmadd-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Sidappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavaru Manôharada Jaṭâśaṅkara-dêvara śishyaru Manôharada Mahattu Mallikârjuna-dêvara śiṣyaru Kèmpina Manôhara-dêvarige barasikoṭṭa kraya-dâna-dharma-śâsanada kramav ent endare Hombuchâda sîmeyalli suṅkada Sida-Basavai[ya]ge prâku Pramâdi-saṃvatsaradalli kraya ga 300 munnûru-varahana tegadukoṇḍu nâlvattu-varahanu mûru-haṇa-hâgada svâsteya uttârava koṭidalli âtana maga Nañjaṇanû tanna anupatyakuritu Keñchavana kayya munnûru-varahana sâlava tegadukoṇḍu aḍapa hâki śâsanavanû koṭidalli haṇa-baḍi sahâ hêraḷav âdarinda biḍisikomballige avak-âśav illade svâstêne matte-yârigâdarû krayake hondisikoṭṭu haṇa-baḍiya tegadukô yandu âke-kûḍe hêḷalâgi âkeyû nimma kaiya tanna haṇa-baḍi-bage saha nirnayava-mâḍi ga 400 nânûru-varahanu tegadukoṇḍu â-svâstiyanu nimage krayake koṭṭu-yidê (*back*) ne yî-bage nânûru-varahannû aramanege koṭṭenu prâku âtage barasikoṭṭa śâsanavanû tegadukoṇḍu badalu nimma hesarali śâsanava barasikoḍabêk endu hêḷikoḷalâgi â-śâsanavanu vappisikoṇḍu ava tegada sâlada bagye nîvu koṭṭa nânûra-varahanû aramanege tegadukoṇḍu â-svâstheyanu kraya-dânavâgi nimage S'ivârpitavâgi koṭṭev âgi â-bhûmiya rèkhê vivara (*rates specified*) nâlvattu-varahanû mûru-haṇa-hâgada svâsteyanu S'ivârpitavâgi koṭevâgi yî-bhumige neṭṭa liṅgamudre-kaḷinoḷagaḷa nidhi-nikshêpa-jala-pâshâṇa--akshiṇi-âgâmi-sidha-sâdyaṅgaḷ embâ aṣhṭa-bhôga-tèjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante sahi âgumâḍikoṇḍu nimma sisu-pâramparyav âgi â-chandrârka-śthâyigaḷ âgi sukhadiṃ anubhavis bâhad endu koṭa kraya-dâna-dharma-śâsana (*usual final verses*).

yatra yôgîśvaraḥ kuryât S'iva-liṅgârchanaṃ sakṛit ।
vasanti tatra tirthâni sarvâṇi satataṃ Guha ‖
Harasya priṇanârthaṃ tu S'iva-bhaktâya dîyatê ।
dânaṃ tad vimalaṃ prôktaṃ kêvalaṃ môksha-sâdhanaṃ ‖

58

A 19th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1553 neya Pramôda-saṃvatsarada Bhâdrapada-śu 15 lu śrîmat-sajjana-śudha-Sivâchâra-saṃpanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Sivagaṅgê mêlaṇa gaviya bageya Sidda-Vîraṇṇa-voḍêra śiśyaru Bhattadapêṭheya Basavaliṅga-dêvarige Yaḍava-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakaru koṭṭa bhû-dâna-dharmada tâmra-śâsanada kramav ent endare Mantasâle-sîmevaḷagaṇa Brâhmaṇavâḍada Hoṭlasaruhina-grâma 1 ke (*rates specified*) ayivattu-(*back*) vaṇdu-varahanu-eṇṭu-haṇav-aḍḍada grâmagaḷige saluva sarva-svâmyavanu prâku-mariyâdêli âgumâḍikoṇḍu nimma śiśya-paramparey âgi â-chandrârka-sthâyigaḷâgi maṭha-dharmake naḍasikoṇḍu sukhadim anubhavisi bahiriy endu koṭṭa dharma-śâsana (*usual final verses*). śrî-Veṅkaṭâdri

59

A 20th copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varuśa 1635 neya Nandana-saṃvatsarada Chayitra-śu 15 lu śrîmat-sajjana-śudha-Sivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinavoḷagâda Âragadalu Kaḍaḷi Vîra-Seṭṭiyu kaṭṭista Mahattina-maṭhake Yeḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Siddappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara putraru Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yî-maṭhada dharmake biṭṭa svâsthege śâsana barasikoḍabêk endu Mariyappanavaru hêḷidarinda barasikoṭṭadu Maḍuvaṅka-nâḍa-sîme paṭṭaṇada suttaṇa paṭṭaḍiyinda Âragada kerê keḷagaṇa (*rates specified*) tombhata-ayidu-varahanu ombhattu-haṇavina svâsteyanu yî-Mahattina-maṭha-dharmake S'ivârpitavâgi koṭṭevâgi yî-bhûmige neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu Mahattu-pâramparyavâgi â-chandrârka-sthâyiga (*II b*) ḷâgi maṭha-dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

60

A 21st copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-saka-varuśa 1630 neya Sarvajitu-saṃvatsarada Mâgha-śudha 15 lu śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Siddappa-Nâyakara prapautraru Sivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara putraru Basavappa-Nâyakaru bokkasada Sida-Basavaiyanu Hampeya jâtreyalli naḍasuva dharmada bage barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yî-dharmada bagye Mahattinavara vaśakke haṇava koṭṭiddenu svâste yilla pâlisikkoḷḷabêk endu Sidda-Basavaiyanu hêḷikoḷalâgi Mahattinavarinda aramanege banda patra-sâlada bageyali ga 120 nûra-yippattu-varahannu uttâramâḍikoṇḍu biṭṭa svâstige śâsanava barasikoḍalila śâsanava barasikoḍabêk endu Mariyappanavaru hêḷiddarinda barasikoṭṭadu Yeḍatoreya-sîmeyali ittalâgi sâgâda Kambadahâḷa-grâmadinda (*rates specified*) hanneraḍu-varahana svâsthenu Hampeya jâtreyallu Mahattinavarige naḍasuva dharmada bage S'ivârpitavâgi koṭṭev âgi yî-bhûmige naṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-

pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu Mahattu-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadiṁ dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

61

A 22nd copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1611 neya Vibhava-saṁvatsarada Vaiśâkha-śu 3 lu śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṁśôdbhavarâḷa Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavarû Âragada bâvi Kayidâsana gadeyalu Vaśikrutamaṭhava kaṭṭisi..... Kupasta Kantheharîśvara Sidda-Mallikârjjuna-dêvara śishyaru Guruliṅga-dêvarige koṭṭa kraya-dâna-dharma-śâsanada kramav ent endare nimma kaiya aramanege kraya ga 81½ yembhattondu-vare-varahana tegadukoṇḍu Âragada dêvasthânada sîme Nâraṇa-bhaṭṭana paṭṭadivaḷagaṇa bâvi Kaiyi-dâsana gaddeyinda (*rates specified.*) yeṇṭu-varahanu chaulada bhûmiyanu Dâsana gaddeyalii maṭhava ka ṭṭikoṇḍu alli dharmava naḍasikoṇḍihya bage S'ivârpitavâgi koṭṭevâgi yî-bhûmiya chatur gaḍige neṭṭa liṅgamudre-kallinoḷagulḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu nimma siśya-pâramparyavâgi â-chandrârka-sthâyigaḷ âgi sukhadalli anubhavisi bâhad endu koṭṭa bhûmi-kraya-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

62

A 23rd copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1558 neya Yuva-saṁvatsarada Jêshṭha-śudha 10 lu śrîmadd-Eḍava-Murâri K[illegible]-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîra-bhadra-Nâyakarû | sajjana-śudha-S'ivâchâra-saṁpanna dyâvâ-prithvî-mahâ-mahattinoḷagâda | Aṇḍigêlû namma mâvâji Rêvaṇṇa-vaḍêru kaṭisida Mahattina-maṭha-dharmake koṭa kraya-dâna-tâmra-śâsanada kramav ent endare Rêvaṇṇa-vaḍêra kayya aramanege ga 600 Ârnûra-varahana tegadukoṇḍu Aṇḍige-sîmê Hire-Âvaḷi-grâmada vaḷagaṇa kâluvaḷi Dêvatekôṭavanu kraya..... âgi â-sthaḷakke (*as specified*) (*back*) antu ga 73 epatu-mûru-varahana bhûmiyanu maṭha-dharmake biṭevâgi yidake saluva gṛihârâma-kshêtra-sahavâda chatus-sîmevoḷage âgâmi mâḍikoṇḍu maṭha-dharmake naḍisi ashṭa-bhôga-têjas-svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu ash ṭadaśa-jâtigû niḍi-mâḍikoṇḍu Mahatu-parampareyâgi â-chandrârka-sthâyigaḷâgi sukhadiṁ anubhavisi bahiri | yî-maṭhada kartṛitvake namagû Mahattigû sammatavâgi râga-dvêśa-rahitar âgi atithigaḷ âgi mahat-paravâgi śisya-varga horatâgi naḍiyabêk endu koṭa kraya-dâna-tâmra-śâsana (*usual final verses*). śrî-Veṅkaṭâdri

63

A 24th copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1563 neya Vikrama-saṁvatsarada Puśya-ba 1 lu śrîmat-sajjana-śudha-S'ivâchâra-saṁpanna dyâvâ-prithvî-mahâ-mahatinoḷagâda Sômêśvaradalû Si-

dammâjiyavara hesaralu kaṭisida Mahaṭina-maṭhada dharmake Yeḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇrâda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakarû S'îvârpitavâgi biṭṭa tâmbra-śâsanada kramav ent endare Tombhattina-sîme-vaḷagaṇa Siraṅgûru-grâmavanu maṭha-dharmak e biṭṭevâgi â-grâmake saluva (*rates specified*) ayivattu-nûru-varahanu âru-haṇa-hâgû-bêḷeya bhûmiyanu maṭa-dharmake biṭṭevâgi yî-bhûmige saluva sarva-svâmyavanû prâku-mariyâdeyalli âgumâḍikoṇḍu â-chandrârka-stâyigaḷ âgi maṭa-dharmava naḍasikoṇḍu bâhadu yendu koṭṭa tâmbra-śâsana yidakke dêva-sâkshigaḷu (*usual final verse*) stânamânya pûrva-mariyâde shaḍ-darsanakû niḍabêku

śrî-Veṅkaṭâdri

64

A 25th copper plate of the same math.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1602 neya Siddhârthi-saṃvatsarada Aśvîja-śu 10 lu śrîmat-sajjana-śudha-S'îlâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Dânivâsada sîme Koṇanâḍa-pâḷa vaḷagaṇa Hosahaḷiya Mahattina-maṭhada dharmake śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'îvappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavaru barasikoṭṭa śâsanada kramav ent endare yî-maṭhaû hedâriyali ade svâste yilla pâlisikoḷabêk endu Keñchava hêḷikoṇḍa sammandha biṭṭadu Dânivâsada sîmeya Dânivâsada-pâḷa Golikoppada-grâmadindalu (*rates specified*) ubhayaṃ yi (*back.*) ppatayêḷa-varahana bhûmiyanu S'îvârppitavâgi biṭṭevâgi yi-bhûmige neṭṭa liṅgamudre-kallina-vaḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-tôjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu shaḍ-darśanakû niḍi-mâḍikoṇḍu Mahattu-pâramparyavâgi maṭhada dharmava naḍasikoṇḍu bâhadu yendu koṭṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

65

A 26th copper inscription of the same math.

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1590 neya Plavaṅga-saṃvatsarada Mârgaśira-śu 15 lu śrîmat-Kesanûra-sîmeya Uḷuve-grâmadalu Liṅgammâjiyavara hesarallû kaṭṭisida Liṅgêśvara-dêvara kaṭṭaḷe-Kandâchâra-satra-muntâda-dharmake śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'îvappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Kesanûra-sîmevaḷagaṇa Kaisûdi-grâmadinda (*long details*) ayinûru-nâlku-varahanu ayidu-haṇa-hâgada bhûmiya grâmagaḷanu namma tâyigaḷâda Liṅgammâjiyavara hesaralû dêvastânava kaṭisi pratishṭheya mâ(*II a*)ḍisida Liṅgêśvara-dêvara kaṭaḷe-Kandâchâra-satra-muntâda dharmake yi-śu 15 Saumyavâsara-sômôparâgada puṇya-kâladallu namma tâyigaḷige śâśvata-S'iva-lôka-nivâsav âgabêk endu S'îvârpitavâgi biṭṭevâgi yî-grâmagaḷige saluva chaturgaḍi-vaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-śidha-sâdhyaṅgaḷ emb ashṭa-bhôga-tôjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu â-chandrârkavâgi dêvatâ-sêve satra-dharma saha naḍadubarabêk endu koṭa dharma-śâsana yidakke dêva-sâkshi (*usual final verses*). śrî-Sadâśiva

66

A 27th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1547 neya Raktâkshi-saṃvatsarada Mârgaśira-śu 5lu śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakaru Sidaliṅgaṇage koṭa kraya-śâsanada kramav ent endare ninna kayya aramanege ga 1,000 vondu-sâvira-varahanu tegadukoṇḍu ninu Saṅgamêśvarada keṛê samîpadalli kaṭṭista Mahattina-maṭhada dharmake Sorabaḍa simevoḷagaṇa Puṇujeya-grâmavanu koṭṭevâgi (*rates specified*) nûṛa-hadimûṛu-varahanu âṛa-haṇavina grâmake saluva sarva-svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu Mahattina-maṭha-dharmake naḍasibahudu yandu koṭṭa kaṛya-śâsana

śrî-Veṅkaṭâdri

67

A 28th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1596 neya Pramâdi-saṃvatsarada Vayiśâkha-śu 3 lû śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru S'idappa-Nâyakara pautraru Sivapa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavaru Rêvaṇa-Sidêśvara-dêvara sampradâyada Arasinagêri Mahant-ârâdhyara pautraru Râchapa-Ârâdhyara putrarâda Śidda-Basavaṇârâdhyarige barasikoṭṭa kraya-dâna-śâsana-kramav ent endare Hombuchchada-simê Nâgarahaḷi Tippaṇana paṭṭaḍi Handigana-grâmake saluva kraya ga 403 ' 2½ ke grâma nashṭav âda sammanda biṭṭadu ga 103 ' 2½ suda ga 300 munnûru-varahana krayavanu nimma kayya tegadukoṇḍu biṭa svâsthe (*rates specified*) nâlvattu-mûruhaṇa-hâgada grâmavanu kraya-dânavâgi Sivârpitavâgi biṭidhêve yî-grâmake neṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshiḷi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâyigaḷ âgi sukhadim anubhavisikoṇḍu bâhadu yendu koṭa dharma-śâsana (*usual final verses*).

śrî-Sadâśiva

68

A 29th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1596 neya Pramâdi-saṃvatsarada nija-Bhâdrapada-ba 5 lu śrîmat-sajjana-śudha-S'ivâchâra-saṃpanna dyâvâ-pṛithvî-mahâ-mahattina oḷagâda Bidarûr-inda Kumbasige hôha mârgada Jeniya Mahattina-maṭhada dharmake (*titles and forefathers' names are the same as in the above*) Chennammâjiyavaru mêḷada Puṭṭitâyi Jambukhaṇḍi Chenniyu Jeni-grâma-dallû kaṭṭisida Mahattina-maṭha-dharmake barasikoṭa ettina mânyada śâsanada kramav ent endare maṭha-dharmake ayid-ettina mânyava (*back*) nu S'ivârpitav âgi biṭṭidhêve ‖ aḍake-menasu-jhalli-paṭe-khobari-kavâḍa-muntâda gaḍisina-saraku horatâgi aki-bhatta-râgi-eṇṇe-tuppa-kâyi-bella-viḍuḷa-muntâgi ‖ Yikkêridurgada hôbaḷi Ghaṭṭada keḷagaṇa suṅkada ṭhâṇegaḷalli etugaḷa varna-vayasa barasi hêrikoṇḍu maṭa-dharma naḍasikoṇḍu bâhadu yendu koṭa dharma-śâsana

śrî-Sadâśiva

69

A 30th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1595 neya Paridhâvi-saṃvatsarada Âśvîja-ba 5 lu śrîmat-sajjana-śuddha-S'îvâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda Âranâḍa-sîmê Kandaḍiganamânilu mêḷada S'ivaliṅgiyu kaṭṭisida Mahattina-maṭhada dharmakke (*titles and names of forefathers are the same as above*) Chennammâjiyavaru koṭa ettina mânyada dharma-śâsanada kramav ent endare maṭha-dharmake ayidu-ettina mânyavanu S'ivârpitavâgi (*back*) biṭṭidhêve ‖ (*details are the same as above*) shaḍ-darushanakkû niḍi-mâḍikoṇḍu Mahantu-paramparevâgi maṭha-dharmava naḍasikoṇḍu bâhadu yandu koṭṭa dharma-śâsana śrî-Sadâśiva

70

A 31st copper plate of the same maṭh.

śubham astu

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1597 neya Ânanda-saṃvatsarada Vaiśâkha-śu 5 llû śrîmatu sajjana-śudha-S'îvâchâra-sampannar âda dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda mahâ-mahattiṅge śrîman-mahâ-prabhu Biḷigi Ghaṇṭe-Vaḍêra pautrar âda S'ivappa-Nâyakara putrarâda Yimmaḍi-S'îvappa-Nâyakarû S'ivârpitav âgi koṭṭa dharma-sâdanada kramav ent endare ‖ Nîruguḍi-grâmavanû prâku Huluganahaḷḷi Charanti herêru Guruśânta-dêvara śiśu Kôḷûra-dêvaru kuḷa-krayada bage ga 900 vambhaynûru-varahanû koṭṭu î-grâmake kuḷa-kraya-dharma-sâdhanava mâḍikoṇḍu âḷi anubhavisi baruttidalli î-grâmavanu tâû tamma S'iva-sôdarar âda Guruśânta-dêvaru sahavâgi Mahattige namaskâra mâḍidêve avarige yî-grâmaû naḍadubâha rittige darma-sâdanava barasikoḍabêk endu hêḷikoṇḍa sammanda yî-bage Mahattina kayya ga 70 eppattu-varahanu tegadukoṇḍu yî-Nîruguḍi-grâmavanu avara herêru saha namaskâra mâḍida rittige S'ivârpitav âgi biṭṭu koṭṭevâgi yî-grâmake saluva prâku-rêkhe ga 100 (*rates specified*) bhûmi-manegaḷige saluva pûrva-chatus-sîme-gaḍige stâpita-mâḍida liṅgamudre-kallinda vaḷagâda gade-bedalu-mare-hakalu-beḷuttiṭṭi-kônu-kâḍârambha-mane-manedâṇa-liṅgôḍu-aṅgaphala-nîru-dâri-nidhi-nikshêpa-jala-pâśâṇa-akshiṇi-âgâmi-sidha-sâdhya-nava-kruta-kirukuḷa-suvarnâdâya-muntâda ashṭa-bhôga-têjôpârjane üḷa bhûmi-manegaḷige tathâtithi ..... tirupa mâḍikoṇḍu grâmadavaḷage maṭhava kaṭṭisikoṇḍu dharmavanu sâṅgav âgi Mahat-paramparev âgi â-chandrârka-sthâyigaḷâgi sarvamânyavâgi sukhadiṃ dharmavanu naḍasi bahiriy endu koṭṭa dharma-sâsana yidakke lôka-sâkshigaḷu (*usual final verses*)

śrî-Sadâśiva

71

A 32nd copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varsha 1594 neya Virôdhikṛitu-saṃvatsarada nija-Vayiśâkha-śu 2 lu śrîmat-sajjana-śudha-S'îvâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bidirûrinda Kumbasige hôha mârgada Jeni Mahattina-maṭha-dharmake (*titles and names of forefathers are the same as in the No. 65 of this taluq.*) Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsa[na]da kramav ent endare ‖ hujûru-mêḷada Puṭṭatâyi Jambukhaṇḍî Chenniyû Jeni-grâmadalu kaṭṭisida Mahattina-maṭha-dharmake svâstheya biḍabêk endu aramanege kâṇike ga 300 munnûru-varahana koṭṭu hêḷikoṇḍa sammandha biṭṭa svâste Jeni-sîmeyoḷagaṇa Chikka-Jeni-grâmadinda (*rates specified*) nâlvat-tombhattu-varahanu ent-haṇa-hâgada grâmavanû S'ivârpitav âgi biṭṭev âgi yî-grâmake saluva chatur-gaḍige stâpita-mâḍida liṅgamudre-kallinoḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâdeyalli âgumâḍikoṇḍu prâku

mara beḷada nashṭake kaḷada bhûmiya marana kaḍiyade mêlâda bhûmiya utpatyavanû maṭha-dharmake naḍasikoṇḍu â-chandrârka-sthâyigaḷâgi shaḍ-daruśanakû niḍi-mâḍikoṇḍu Mahat-paramparey âgi sukhadiṃ anubhavisi bâhad endu koṭṭa dharma-śâsana | sthâna-mânya-pûrva-miriyâde (*usual final verses*) sâṅgavâgi yî-dharmavanu naḍasikkoḷḷuttâ bâhar âgi śrî-Sadâśiva

72

A 33rd copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1634 neya Khara-saṃvatsarada Chayitra-śu 7 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Munninâḍa-sîmê Mûḍugoppada grâmadallû Mariyappanavara maga S'ântavîrappanu kaṭṭista Mahattina-maṭhake Yeḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Siddappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara putraru Basavappa-Nâyakaru barasikoṭṭa yettina mânyada śâsanada kramav ent endare yî-maṭhada dharmake biṭṭa yettina mânyake śâsanava barasikoḍabêk endu Mariyappanavara S'ântavîrappanu bêḷiddarinda barasikoṭṭadu yî-maṭhada dharmakke biṭṭa yettina mânyada naḍe 25 ippatta-âyidu yettina mânyavanu S'ivârpitav âgi biṭṭev âgi yî-yettinamêle aḍike-menasu-jhalli-paṭṭe-kavâḍa-muntâda ghaḍisina-saraku horatâgi hêrikomba jinisu akki-bhatta-râgi-uppu-huḷi-vidaḷa-bûsa-yeṇṇe-tuppa-bêḷê-bella-kâyi-kattakâchu-khobari-javaḷi-khabbuna -uttatte-kharjûra--hogesoppu--yiṅgu--jirige-sâsive-menteya-nîruḷḷi-beḷḷuḷḷi-arisina-śuṇṭhi-muntâda jinisanu Durga-Yikêrî-Ghaṭṭada-keḷagaṇa-hôbaḷi suṅkadalli saha yettugaḷa varna-vayassanu barasi yî-pramâṇu jinisa hêrikoṇ(*back*)ḍu shaḍu-daruśanakû niḍi-mâḍikoṇḍu Mahattu-pâramparyav âgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ maṭhada dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa yettina mânyada dharma-śâsana (*usual final verses*). śri-Sadâśiva

73

A 34th copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1597 neya Ânanda-saṃvatsarada Chaitra-śu 7 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattige śrîmadd-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda | Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavaru barasikoṭṭa śâsanada kramav ent endare | Kumbasiyallû nâû kaṭista Chennâpurada Mahattinamaṭhada dharmake śaraṇamâḍi biṭa svâste Kumbasi-sîmê Bâḷekoppada-grâmadindalu (*rates specified*) yinnûrâ-mûvattêḷu-varahana grâmagaḷanu S'ivârpitav âgi biṭṭev âgi yî-grâmake neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu | maṭa-dharmake biṭṭa ettina mânya hadinaidu (*loads specified as in No. 72 above*) prâku kaḷada nashṭadavaḷage hostâgi giḍuva kaḍiyade gaimege bâhanthâ bhûmiyanu sâgu-mâḍikoṇḍu â-haṇavininda sahâ | shaḍ-darushanakû niḍi-mâḍikoṇḍu maṭa-dharma naḍasikoṇḍu bâhadu yandu koṭa dharma-śâsana (*usual final verses*) śrî-Sadâśiva

74

A 35th copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1591 neya Kîlaka-saṃvatsarada Mâgha-ba 30 lû | śrîmat-sajjana-suddha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda | Paṭṭaguppê hedâri-

yalû Hoḷeyammanu kerê-baḷiya kaṭṭisida Mahattina-maṭhada dharmake | śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Sidappa-Nâyakara pautraru S'ivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakarû koṭṭa śâsanada kramav ent endare Paṭṭaguppe-simeyavaḷagaṇa Jeniya-grâmadindalu (*rates specified*) nûra-yippataidu-varaha(*back*)nû ârû-haṇav-aḍada grâmavanu S'ivârpitav âgi biṭṭev âgi yî-grâmada chatur-gaḍige neṭṭa liṅgamudre-kallina vaḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yî-grâmada nashṭada bhûmivaḷage giḍuva beḷusuvanthâ sthaḷadalli giḍuva kaḍisade | geyimige bâhanthâ bhûmiya geyisikoṇḍu Mahattu-paramparey âgi â-chandrârka-sthâyigaḷâgi shaḍu-darśanaku niḍi-mâḍikoṇḍu maṭhada dharmmavanu naḍasikoṇḍu sukhadim anubhavisi bâhad endu koṭṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

75

A 36th copper plate of the same math.

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1592 neya Saumya-saṃvatsarada Chaitra-śu 5 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda | Paṭṭaguppê heddâriyalu Asaganakoppada holê baḷiya Mare-Bôvanu kaṭṭisida Mahattina-maṭhada dharmake śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru koṭṭa dharmma-śâsanada kramav ent endare | Âruṇâḍa-hôbaḷi Kummaṭada-simevoḷagaṇa Asaganakoppa Kummarikana-gràma saha S'ivârppitav âgi biṭṭev âgi (*rates specified*) Mahattina-maṭhada dharmake ga 60½ Mare-Bôvanu kaṭṭista-dêvastâna-Sômaśêkhara-dêvara amṛita-paḍi-nandâ-dîpti-muntâda dêvatâ-vechchake ga 18 ubhayaṃ ga 78½ yeppat-eṇṭu-varahanu aḍada grâmavanu S'ivârpitavâgi biṭṭev âgi yî-grâmake saluva chatur-gaḍivaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu dêvatâ-vechake saluva haṇavanû viṅgaḍisikoṭṭu â-chandrârka-sthâyigaḷâgi shaḍ-daruśanakkû niḍi-mâḍikoṇḍu maṭha-dharmavanu naḍasikoṇḍu bâhad endu koṭṭa dharmma-śâsana (*usual final verses*).

śrî-Sadâśiva

76

A 37th copper plate of the same math.

namas tuṅga &c.-|

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1585 neya S'ubhakṛit-saṃvatsarada S'râvaṇa-śu 2 lû | śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Herûra-gavi-Kari-Basavarâja-dêvarige śrîmad-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-praśtishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Bhadrappa-Nâyakaru koṭṭa dharmma-śâsanada kramav ent endare Jeni-Hosahaḷi-sîmevaḷagaṇa Jeni-sîmê Kakkinakâḷa-grâmadinda (*rates specified*) yippattaayidu-varahanu eṇṭu-haṇa-muppâgada bhûmiyanu Jeni-sîmê Kakkinakâḷa-grâmada mârga-sthaḷada maṭhadallu naḍasuva dharmake prâku Plava-saṃvatsarada Mâgha-śu 6 lu Tîrtharâjapuradalu hiraṇyagarbha-dâna-kâladallu S'ivârpitav âgi biṭṭev âgi yî-bhûmige saḷu(*back*)va chatur-gaḍivaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâdeyalli âgumâḍikoṇḍu shaḍ-daruśanakkû niḍi-mâḍikoṇḍu nimma sishya-paramparey-âgi â-chandrârka-sthâyigaḷâgi maṭhada dharmmava naḍasikoṇḍu sukhadim anubhavisi bahiriy endu koṭṭa dharmma-śâsana | yidake dêva-sâkshi (*usual final verses*). śrî-Sadâśiva

77

A 38th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1599 neya Naḷa-saṃvatsarada Mâgha-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda Gâjunûra-sîmê Yeḍehaḷḷi-grâmadallu Sîmogê Phâṇadâra-Puṭaṇanu kaṭisida Mahattina-maṭhada dharmake śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Sidappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavaru barasikoṭṭa kraya-dâna-śâsanada kramav ent endare Sîmogê Phâṇadâra-Puṭaṇana kayya aramanege kraya ga 1500 sâvirada-ayinûru-varahana tegadukoṇḍu biṭṭa svâste (*rates specified*) nûra-ayivatteraḍu-varahana grâmavanu S'ivârpitav âgi biṭṭevâgi yî-grâmagaḷige neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭabhôga-têjas-svâmyavanû pûrva-mariyâdeyalli âgumâḍikkoṇḍu śaḍ-darušanakkû niḍi-mâḍikkoṇḍu Mahattu-pâramparyavâgi maṭa-dharma naḍasikoṇḍu bâhadu yendu koṭṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

78

A 39th copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1590 neya Plavaṅga-saṃvatsarada Bhâdrapada-śu 15 lû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Durgadalli Timmaṇṇa-Nâyakanû maṭhava kaṭṭisi Mahattige śaraṇu-mâḍida maṭha-dharmake (*titles & names of forefathers are the same as in the previous No.*) Sômaśêkhara-Nâyakarû koṭṭa kraya-dâna-dharma-śâsanada kramav ent endare Kempunañji-dêvaru hêḷikoḷalâgi Mahattina-maṭhadavara kayya aramanege krayada bage ga 2105 yeraḍu-sâvirada-nûrayidu-varahannu tegadukoṇḍu biṭṭa svâste Mosarûra-sîmeya Kallûru-hôbaḷi Kaḷale-grâmadinda (*rates specified*) yinnûra-hattu-varahanu nâlkuhaṇavû-bêḷê bhûmiyanu S'ivârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍige liṅgamudrâ-śilâ-sthâpitava mâḍisida bhûmivaḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâdeyalli âgumâḍikoṇḍu śhaḍ-darušanakû niḍi-mâḍikoṇḍu yî-grâmadavaḷage prâku uttâravâgiha dêvatâ-uttâra-pura-varga-uttâravanu naḍasi maṭhada dharmavanu naḍasikoṇḍu Mahat-pârampareyâgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ anubhavisi bâhad endu koṭṭa dharma-(*II b*) śâsana ‖ dêva-sâkshigaḷu (*usual final verses*). śrî-Sadâśiva

79

A 40th copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1625 neya Chitrabhânu-saṃvatsarada Mârgaśira-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bhuvanagiridurgadallu Durgada Timmaṇṇanu kaṭṭisida Mahattina-maṭhada dharmake Yeḍava-Murâri Kôṭe-kôḷâhaḷa visudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru--bhakti--parâyaṇarâda Keḷadi-Sadâsiva-Râya-Nâyakara vaṃśôdbhavarâda Sidappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara putraru Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Mahattinavara kaiyalli kraya ga 901½ śâsanava barisi koḍuva bage ga 195½ ubhayaṃ ga 1097 sâvirada-tombhattêḷu-varahannu aramanege tegadukoṇḍu biṭṭa svâsthe Yeḍaûru-mâgaṇi Hedaṇada-sîmê Marugasûra-grâma 1 ke

PILLARS

AGHÔRESVARA TEMPLE, IKKERI

VÎRABHADRA TEMPLE, KELADI

(*rates specified*) tombhattâru-varahannu yêḷu-haṇa-hâgada svâstheyannu yî-Mahattina-maṭhada dharmake S'ivârpitav âgi biṭṭev âgi yî-bhûmige neṭṭa-liṅgamudre-kallinoḷagu]]a nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têgas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saba âgumâḍikoṇḍu Mahatu-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ maṭhada dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhûdâna-dharma-śâsana (*usual final verses*).

śrî-Sadâśiva ||

80

A 41st copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1587 neya Krôdhi-saṃvatsarada Vaiśâkha-ba 12 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattina-vaḷagâda Nâgammâjîyavaru â-S'ivapa-Nâyakara hesarallu Kûḍavaḷiyalû kaṭista Mahattina-maṭhada dharmake (*titles and forefathers' names are the same as in the No.* 78 *of this taluq.*) Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Vasudhâre-hôbaḷi Haḷe-Jevaṇige-sîmevaḷagaṇa Kabinahaḷi-grâmadinda (*rates specified*) ayivattu-varahana bhûmiyanû S'ivârpitavâgi biṭṭevâgi yî-bhûmige neṭa-liṅgamudre-kalinavaḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalu âgumâḍikoṇḍu yî-bhûmiyavaḷage sasibâḷe-muntâgi hâkikoṇḍu yênâda huṭṭuvaḷi haṇa saha anubhavisikoṇḍu bahiri (*here follow details of remission of toll on 5 bullocks for the maṭha, laden as in the No.* 68 *above*) nimma maṭhada dharmake naḍasikoṇḍu Mahatu-parampareyâgi â-chandrârka sthâyigaḷâgi śaḍu-darśanaku niḍi-mâḍikoṇḍu sukhadiṃ anubhavisikoṇḍu bâhadu yendu koṭa dharma-śâsana (*usual final verses*).

śrî-Sadâśiva

81

A 42nd copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1581 neya Vikâri-saṃvatsarada Jyêshṭha-śu 15 lu | śrîmadd-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-gurubhakti-parâyaṇarâda Keḷadi-Saṅkaṇṇa-Nâyakara pautraru Sidappa-Nâyakara putrarâda S'ivappa-Nâyakarû | sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Hosaṅgaḍiyalu Pasarada Chennaṇṇanu kaṭisida Mahatina-maṭhada dharmake S'ivârpitavâgi koṭa śâsanada kramav ent endare Aḍimare-sîmeyoḷagaṇa Naḍughaṭa-Bâgimâni-grâmadinda (*rates specified*) ayivata-âruvarahânnu mûru-haṇa-hâgavu-bêḷeya bhûmiyanu S'ivârpitavâgi biṭṭevâgi yî-bhûmige saluva sarvasvâmyavanu âgumâḍikoṇḍu Mahattu-parampareyâgi â-chandrârka-sthâyigaḷâgi anubhavisikoṇḍu shaḍ-daruśanakû niḍi-mâḍikoṇḍu maṭha-dharmavanu sâṅgavâgi naḍasikoṇḍu bâhad endu S'ivârpitavâgi biṭa dharma-tâmra-śâsana (*usual final verses*) yî-maṭhada kartṛitvake namagû Mahattigu sammatavâgi râga-dvêsha-rahitarâgi atithigaḷâgi Mahattu-paravâgi sisya-varga horatâgi naḍiyabêk endu koṭa dharma-śâsana

śrî-Sadâśiva ||

82

A 43rd copper inscription of the same maṭh.

(*I b*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1546 neya Rudhirôdgâri-saṃvatsarada Mâgha-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Paṭṭaṇageriya Gura-Nañjaya-dêvara śiśyarâda Gura-Mallikârjuna-dêvariga Eḍava-Murâri Kôṭe-kôḷâhaḷa

viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakaru koṭṭa bhû-dâna-dharma-śâsanada kramav ent endare namma mommaga Sadâśiva-Râya-Nâyakaru nimage kaṭṭisikoṭṭa maṭha-dharmake Sirivanta-sîmê S'ûdravâḍadoḷagaṇa Huṇasûru-grâmavanu biṭṭevâgi â-grâmake saluva (*rates specified*) nûṟa-yippatta-nâlku-varahanu êḷu-haṇav-aḍḍada bhûmige saluva sarva-svâmyavanû prâku-mariyâdeyalli âgumâḍikoṇḍu maṭha-dharmake naḍasikoṇḍu bahiri nimage bê (*III a*) ḍav emba-vêḷege yî-svâsteyanu â-maṭhavanu Mahattige śaraṇu-mâḍuviriy endu koṭṭa bhû-dâna-dharma-śâsana (*usual final verses*).

śrî-Veṅkaṭâdri

83

A 44th copper inscription of the same maṭh.

(*I b*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1546 neya Rudhirôdgâri-saṃvatsarada Jyêshṭha-śu 10 lu śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Veṅkaṭappa-Nâyakaru sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bârakûra Mahattina-maṭhada dharmake S'ivârpitav âgi koṭṭa bhûdâna-śâsanada kramav ent endare Bârakûra-sîmeyavaḷagaṇa Masige-grâma 1 ke (*rates specified*) aruvatteṇṭu-varahana bhûmige saluva (*after details of boundaries*) yî-chatus-śîmevaḷaguḷḷa gṛihârâma-kshêtra-sahavâda bhûmige saluva nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu âgumâḍikoṇḍu naḍasuva dharma nityadali naḍasuva yêḷu-dêvarigû naimityakavâgi salisihôha dêvarugaḷige sahâ niḍi-mâḍikoṇḍu nimma Mahattu-paramparey âgi sukhadiṃ anubhavisi bahiri (*here comes stipulation as to the head of the maṭha as in the No.* 81 *above*) yidakke sâkshigaḷu (*usual final verse*) nimma maṭa-dharmake Ghaṭada mêle Ghaṭada keḷagaṇa suṅkaḍa ṭhâṇegaḷalli ayidu-yettina mânyavanu biṭṭevâgi aḍake-meṇasu-khobari-kavâḍa hortâgi nîvu hêrikomba jinisu vidaḷa-bûsa-yeṇṇe-tuppa-bella-akki-bhatta-râgi-uppu sahâ yishṭu-jinisigu suṅkav illade kâlam-pratiyalli hêrisikkoṇḍu bahiri yendu koṭṭa dharma-śâsana ‖ śrî-Veṅkaṭâdri

84

A 45th copper inscription of the same maṭh.

(*I b*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1558 neya Yuva-saṃvatsarada Kârttika-śuda 15 lû śrîmad-Eḍava-Murâri Kôṭe-kôḷâhaḷa visuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka Hara-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakarû sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Kesanûra-sîmeya Kerekoppadalli nammadâgi Banadammanavaru kaṭṭisida Mahattina-maṭhake koṭa bhû-dâna-śâsanada kramav ent endare Kesanûra-sîmevaḷagaṇa Mâgaḍido(*II a*)ḍḍêri-grâma Râmagoṇḍanakoppada grâma saha S'ivârpitavâgi biṭṭevâgi (*rates specified*) yinnûru-hadinâru-varahanu eṇṭu-haṇa-hâgada grâmagaḷanu maṭha-dharmake biṭevâgi â-grâmagaḷige saluva gruhârâma-kshêtra-sahavâda chatus-śîmevoḷagaṇa bhûmiyanu âgumâḍikoṇḍu maṭha-dharmake naḍasi ashṭa-bhôga-têjas-svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu ashṭâdaśa-jâtigû niḍi-mâḍikoṇḍu ‖ nimma Mahattu-paramparey-âgi â-chandrârka-sthâyigaḷâgi sukhadiṃ anubhavisi bahirî (*after stipulation as to the head of the maṭha*) yidake sâkshigaḷu (*usual final verse*) yî-maṭha-dharmake bita yettina mânya aḍike-meṇasu-khobari-kavâḍa horatâgi aki-bhatta-râghi-uppu-vidaḷa-bûsa-kâyi-yeṇṇe-tuppa-bella saha nâû âḷuva râjyadalli suṅkav illade yettu 10 hattu-yettu hêrikoṇḍu maṭha-dharmake naḍasi bahiri yendu koṭa yettina mânya

śrî-Veṅkaṭâdri

85

A 46th copper plate of the same maṭh.

śrî namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1585 neya S'ubhakṛit-saṃvatsarada Jyêshṭha-śu 15 lû śrîmat-sajjana-śuddha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Ârunâḍa-sîmeya Kandaḍiganamâni Mahattina-maṭhakke Yaḍava-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Bhadrappa-Nâyakaru koṭṭa kraya-dâna tâmra-śâsanada kramav ent endare mêḷada Sivaliṅgiyu yi-maṭhada dharmakke kraya-dânavâgi svâstheya pâlisikoḷabêk endu hêḷikoṇḍalli â-S'ivaliṅgi-kayya aramanege kraya ga 320 munnûra-yippattu-varahana tegadukoṇḍu S'ivârpitavâgi koṭṭa svâstheya vivara | Ârunâḍa-hôbaḷiya Kummaṭada-sîmey-indallu Kuḍagere-grâmadinda (*rates specified*) mûvatta-mûru-varahanu yippaṇa-hâgada bhûmiyanû prâku Plava-saṃvatsarada Mârgasira-ba 8 lû biṭṭevâgi yî-bhûmige saluva chatur-gaḍivaḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-â (*back*) gâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâdeyali âgumâḍikoṇḍu â-chandrârka-sthâyigaḷâgi Mahattu-pârampareyâgi shaḍ-darśana-kkû niḍi-mâḍikoṇḍu sarvamânyavâgi sukhadiṃ anubhavisi bahiri yendu koṭṭa kraya-dâna-tâmra-śâsana yidakke dêva-sâkshigaḷu (*usual final verses*) yî-maṭhada dharmakke prâku Khara-saṃvatsarada Phâlguṇa-śuda 15 lu S'ivappa-Nâyaka-ayyanavaru S'ivârpitavâgi biṭṭadu Ballugada-sîmeya Kandaḍiganamâniya-grâmadinda (*rates specified*) âru-varahanu mûru-haṇa-muppâgada bhûmi sahâ anubhavisi-koṇḍu maṭhada dharmava naḍasikoṇḍu bahadu endu koṭṭa dharma-śâsana śrî-Sadâśiva

86

A 47th copper plate of the same maṭh.

namas tuṅga-&c. |

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1587 neya Krôdhi-saṃvatsarada S'râvaṇa-śudha 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Âragada Mahattina-maṭhada dharmake | (*titles and forefathers' names are the same as in the No.* 78 *above.*) Sômaśêkhara-Nâyakarû koṭṭa dharma-śâsanada kramav ent endare prâku Plava-saṃvatsarada Mâgha-śu 6 lu namma agrajarâda Bhadrappa-Nâyaka-ayyanavaru mâḍida hiraṇyagarbha-dâna-kâladallu vaṭṭinalu dhâreyan eṛada bageyalu bhûmi-parichchhêdava mâḍikoṭṭadu Madhuvaṅka nâḍa-sîmevaḷagaṇa Jambepaṭṭaḍiya Maragaḷale-grâmadinda (*rates specified*) mûvatta-âru-varahana bhûmiyanu S'ivârpitavâgi maṭhada dharmake biṭṭev âgi â-bhûmige (*back*) saluva chatur-gaḍige neṭa liṅgamudre-kallinavaḷaguḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalu âgumâḍikoṇḍu yî-bhûmiyavaḷage sasi-bâḷe-teṅgu-muntâgi hostâgi âgâmi-mâḍikoṇḍu | shaḍ-daruśanakû niḍi-mâḍikoṇḍu Mahatu-parampareyâgi â-chandrârka-stâyigaḷâgi sukhadiṃ anubhavisi bahiri yendu koṭṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

87

A 48th copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1645 neya S'ubhakṛittu-saṃvatsarada Mâgha-śu 15 llu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattina-vaḷagâda .. . Basavaliṅga-dêvaru Hombuchada-śîme Kâragallalu kaṭṭista Mahattina-maṭhake Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇar âda

Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Sivappa-Nâyakara prapautraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara pautraru Basavappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yî-maṭhada dharmake biṭṭa svâstege śâsanava barisikoḍabêk endu Nirvâṇaiyya-mâvanavaru hêḷiddarinda barisikoṭṭadu yî-maṭhada dharmake uttâra-koṭṭa svâste Hombuchada-simê Uḍikere-grâma 1 ke (*here follow details of rates &c.*) svâstinu yî-Mahattina-maṭhada dharmake S'ivârpitav âgi koṭṭev âgi yi-bhûmige neṭṭalinga-mudre-kallinoḷagaḍa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-śâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu Mahatu-pâramparyav âgi â-chandrârka-sthâyigaḷ âgi sukhadim maṭhada dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

88

A 49th copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1564 neya Viśu-saṃvatsarada Vaiśâkha-śu 10 llu śrîmat-sajjana-śudha-S'îvâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinaṃ gâda Basurûra Mahattina-maṭha-dharmake Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Veṅkaṭappa-Nâyakara pautrar âda Bhadrappa-Nâyakara putrar âda Vîrabhadra-Nâyakarû S'ivârpitav âgi biṭa tâmra-śâsanada kramav ent endare Basurûralu Kuppagaḷaleya Basavaṇṇanu kaṭṭisida Mahattina-maṭha-dharmake Aḍimale-sime-vaḷagaṇa Bêchahaḷḷi-grâmavanu biṭevâgi â-grâmake saluva prâku rêkhe (*rates specified*) yeppata-nâlku-varahanu haṇa-muppâgû-bêḷeya bhûmiyanû S'ivârpita (*II a*) vâgi biṭevâgi â-bhûmige saluva sarva-svâmyavanû pûrva-mariyâdeyalli âgumâḍikoṇḍu prâku-kaḷada sasi-maraṇa utpatti saha maṭha-dharmakû śaḍu-daruśa-nakû niḍi-mâḍikoṇḍu â-chandrârka-sthâyigaḷâgi anubhavisikoṇḍu bâhadu yendu koṭa tâmra-śâsana yidake dêva-sâkshigaḷu (*usual final verses*) yî-biṭa-(*II b*) svâstivaḷage yi-Bêchahaḷada grâmada hoḷê S'aṅkara-Nârâyaṇa-dêvara dêvatâ-vechake prâku-sistu-pramâṇu ga 6½ âru-vare varahananu kâḷaṃ-pratilu naḍasi mêlâda aruvatta-yêḷu-varahanu âru-haṇa-muppâgû-bêḷeyanu maṭha-dharmake naḍasikoṇḍu bahadu yendu koṭa tâmra-śâsana śri-Veṅkaṭâdri

89

A 50th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1601 neya Durmati-saṃvatsarada Kârttika-śu 15 lu śrîmat-sajjana-śûdha-S'îvâchâra-sampanna dyâvâ-prithvî-mahattinoḷagâda Âgumbeyalû nanma tâyi Pârvatti-ammanavaru kaṭṭista Mahattina-maṭhada dharmake Yaḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavarû barasikoṭṭa dharma-śâsanada kramav ent endare Âgumbeya-sîmeya Hosaûra-pâla Kundada-grâmadinda (*rates specified*) aruvattu-vambhattu-varahanu y êḷu-haṇa-hâgû-bêḷeya bhûmiyanû S'ivârpitavâgi biṭṭidhêve yî-bhûmige neṭṭa-liṅgamudre-kallinavaḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu maṭhada dharmake biṭṭa yettina mânyada naḍe 7 yêḷu-yettina mêle Durgada hôba-(*back*)li Yikkêri hôbaḷi Ghaṭa-keḷagaṇa suṅkada ṭhâṇegaḷalli aḍake-menasu-jhalli-paṭṭe-kavâḍa-muntâda ghaḍisina-saraku hortâgi aki-bhata-râgi-uppu-huḷi-vidaḷa-bûsa-yenne-tuppa-bella-kâyi-katta-

khobari-kâchu-muntâda jinisanu yettugaḷa varna-vayasa barisi hêrikoṇḍu shaḍu-daruśanakû niḍi-mâḍikoṇḍu Mahattu-pâramparyav âgi anubhavisikoṇḍu maṭhada dharmava naḍasi bâhad endu barasikoṭṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

90

A 51st copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1613 neya Pramôda-saṃvatsarada Mârgaśira-śu 11 llû śrîmattu Manôharada Jaṭâśaṅkara-dêvara śishyaru Manôharada Mahattu Mallikârjuna-dêvara śiśyaru Kempina Manôhara-dêvarige (*titles & names of forefathers are the same as in the No* 73 *of this taluq.*) Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare nimma kaiya aramanege kraya ga 403 ‘ 2½ nânûra-mûru-varahannu dharaṇavannu tegadukoṇḍu Hombuchada-sîme Nâgarahaḷḷi Tippana paṭṭaḍi Handigana-grâmadinda (*rates specified*) nâlvattu-varahannu mûraṇa-hâgada svâsteyanu yi-divasa namma kartaraiyanavara tithi-puṇya-kâladalli S'îvârpitav âgi koṭṭev âgi yî-bhûmige neṭṭa liṅgamudre-kallinoḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yi-bhûmiyalli sasyârâma-(*back*) muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu nimma śishya-pâramparyav âgi â-chandrârka-sthâyigaḷâgi sukhadim anubhavisi bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

91

A 52nd copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1632 neya Virôdhi-saṃvatsarada nija-Vaiśâkha-śu 4 llû śrîmat-sajjana-śudha-S'îvâchâra-sampanna dyâvâ-pṛithivî-mahâ-mahattinavaḷagâda Tîrtha-râjapuradallû Virammâjiyavaru kaṭṭista Mahattina-maṭhada dharmake (*titles & names of forefathers are the same as in the No* 72 *of this taluq.*) Basavappa-Nâyakaru barasikoṭṭa śâsanada kramav ent endare yi-maṭhada dharmake biṭṭa svâsthege śâsanav illa śâsana barasi koḍabêk endu Mariyappa-navaru hêḷiddarinda uttâra-koṭṭa svâsthege barasikoṭṭadu biṭṭa svâsthe Madhuvaṅka-nâḍa-sîme Jambe-paṭṭaḍi-vaḷagaṇa Hisaṇada-grâma 1 ke (*rates specified*) yêḷunûra-mûvatta-nâlku-varahannu eṇṭu-haṇa-hâgada svâsthe Gâjanûru-Yeḍatore-sîmeyalli uttâravâda grâmagaḷa vakalugaḷu horage koṇḍu-târade tammalli yiddadaroḷage mâruva yettu-emme-dana-kôṇana suṅka saha S'îvârpitav âgi koṭṭev âgi yi-grâmagaḷige neṭṭa liṅgamudre-kallinoḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yi-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu Mahattu-pâramparyav âgi â-chandrârka-sthâyigaḷ âgi sukhadim dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

92

At 53rd copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1587 neya Krôdhi-saṃvatsarada Chayitra-śu 15 lu śrîmat-sajjana-śudha-S'îvâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda Kôṭîśvaradalû Paramêśvari-ammâjiyavaru kaṭṭisida Mahattina-maṭhada dharmake (*titles & names of forefathers are the same as in the No.* 78 *of this taluq*) Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Bâtakûra-hôbali Nâlvattu-nâḍa-sîmevaḷagaṇa Asôḍa-grâmadindallu (*rates specified*) nûru-varahannû-aḍada bhûmiyanu S'îvârpitavâgi biṭevâgi yidake neṭa liṅgamudre-kallinavaḷagâda bhû-migo saluva nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-

svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yî-grâmagaḷalli nashṭake kaḷada bhûmiyalli teṅginasasi-muntâgi hâkikoṇḍu yênâda huṭuvaḷi hana sahâ anubhavisikoṇḍu bahiri yî-maṭha-dharmake biṭa yetina mânya Ghaṭada mêle Ghaṭa keḷage-saha yettu 10 hattu-yettinalli aḍake-meṇasu-jhalli-pa- (II *b*) ṭṭe-khobari-kavâḍa-muntâda ghaḍasina-saraku horatâgi mêlâda aki-bhata-râgi-uppu-vidaḷabûsa-yeṇṇe-tuppa-bella-muntâda jinisanu hêrisikoṇḍu kâla 1 ke aḍakê hêru 1 vandu meṇasu ma 6 âru-maṇuvu saha tandukoṇḍu maṭha-dharmake naḍasi shaḍ-daruśanakû niḍi-mâḍikoṇḍu Mahatuparampareyâgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ anubhavisi bahiri yendu koṭṭa dharma-śâsana (*usual final verses*)

śrî-Sadâśiva.

93

A 54th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1630 neya Sarvajittu-saṃvatsarada Mârgaśira-śu 10 lû śrîmat-sajjana-śudha-S'îvâchâra-sampanna dyâvâ-pṛithivî-mahâ-mahattinavaḷagâda chara-mûrti-Mahêśvararu Kaḷilê guru Mallikârjuna-dêvarige (*titles & names of forefathers are the same as in the No.* 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsa[na]da kramav ent endare ivarige uttâra-koṭṭa svâsthege śâsanav illa śâsana barasikoḍabêk endu Mariyappanavaru hêḷiddarinda prâku uttârava koṭṭa svâsthege barasikoṭṭadu yî-Mallikârjuna-dêvara kaiya kâṇike ga 6 âru-varahannu aramanege tegadukoṇḍu biṭṭa svâsthe Sadâśivapurada-agrahârake uttâravâda Madhuvaṅka-nâḍa-śîmê Dappadamâgi-grâma 1 ke (*rates specified*) ayiduvare-varahana svâstiyanu S'îvârpitavâgi koṭṭevâgi yî-bhûmige neṭṭa liṅgamudre-kallinoḷagu]]a nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yi-bhûmiyali sasyârâmamuntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu nimma śiśya-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ anubhavisikoṇḍu bâhad endu barasi koṭṭa bhû-dâna-dharma-śâsana *usual final verses*).

śrî-Sadâśiva.

94

A 55th copper plate of the same maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1554 neya Prajôtpatya-saṃvatsarada Phâlguṇa-śu 10 lû śrîmad-anêka-brahmâṇḍa-bhâṇḍa-garbha-garbhikṛita-Vidhi-Madhusûdana-Tridaśâdhîśvarâdy-anêka-dêvatâ-makuṭa-maṇi-guṇa-kiraṇa-dîpty-âdîpta-pâda-payôja-para-S'iva-lilâ-svîkṛita-kalêvararum appa śrî-Nandinâtha-Bhṛiṅginâtha-śrî-Vîrabhadra-dêvaru-mukhyarâda sajjana-śudha-S'îvâchâra-sampannarâda dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda Eraḍu-daṇḍada Sidaliṅga-dêvara śiśyaru Yikkêriya Hosapêṭhê-maṭhada Mahanta-dêvarige (*titles & names of forefathers are the same as in the No* 88 *of this taluq*) Vîrabhadra-Nâyakaru koṭṭa bhû-dâna-tâmra-śâsanada kramav ent endare Hosagundada-śimeya S'ûdravâḍadavaḷagaṇa Maḷareya-grâmavanu nimma maṭha-dharmake S'îvârpitav âgi koṭevâgi â-grâmake saluva prâku rêkhe (*rates specified*) yinnûru-varahana grâmavanu nimma maṭha-dharmake S'îvârpitavâgi biṭevâgi â-grâmake saluva sarva-svâmyavanu prâku-mariyâdeyali âgumâḍikoṇḍu nimma sisya-parampareyâgi â-chandrârka-sthayigaḷ âgi sarvamânyav âgi anubhavisikoṇḍu maṭha-dharmake naḍasibahiriy endu koṭṭa bhû-dâna-tâmra-śâsana (*usual final verses*).

śrî-Veṅkaṭâdri.

95

A 56th copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1632 neya Virôdhî-saṃvatsarada Chaitra-śu 5 lû śrîmat-sajjana-śudha-S'îvâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Maṇḍalî Mu]]a-

sûji-svâmiyavara mahâ-mahattina siṃhâsanada dharmake (*titles and names of forefathers are the same as in the No.* 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yî-maṭhada dharmake prâku biṭṭa svâstige śâsanava barasikoḍalilla śâsanava barasikoḍabêk endu Mariyappanavaru hêḷiddarinda yîga barasikoṭṭadu Gâjanûra-sîmeyinda Miraṇaghaṭṭada-grama 1 ke (*naming other villages, rates specified*) sâvirada-munnûra-mûvatta-yeṇṭu-varahanu yippaṇa-muppâgû-bêḷeya svâsthi (*certain taxes not included in the former rating, specified*) liṅgamudre-kallinoḷagaṇa huḷḷu beṇada sthaḷa saha yî-Mahattina-maṭhada dharmake S'ivârpitavâgi koṭṭevâgi yi-bhûmige neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshiṇi-âgâmi-sidhasâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yi-bhûmiyalli sasyârâma-muntâgi yênu adhikaphalav âhante saha âgumâḍikoṇḍu śaḍu-daruśanakkû niḍi-mâḍikkoṇḍu Mahattu-pâramparyavâgi â-chandrârka-stâyigaḷâgi sukhadiṃ maṭhada dharmava naḍasibâhad endu barasikoṭṭa-bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva.

96

A 57th copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1587 neya Krôdhi-saṃvatsarada Jêshṭa-śu 15 lû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bidurûra haḷê-Mahattina-maṭha-dharmake (*titles and names of forefathers are the same as in the No.* 78 *of this taluq*) Sômaśêkhara-Nâyakarû koṭṭa dharma-śâsanada kramav ent endare S'ivappa-Nâyaka-ayyanavarige śâśvata-S'iva-lôka-nivâsav âgabêk endu avara anujarâda Veṅkaṭappa-Nâyakarû prâku biṭṭa svâsti Hombuchada-sîmeyindalu prâku S'uṇṇadabastiya S'iddhâpurada maṭhake uttâravâgi yidda svâstiyu âmaṭha nakhalâgi aramanê sistige kûḍibarutiddalli yî-maṭha-dharmake biṭṭadu Kambaḷitârigaṇagrâmadinda prâku rêkhe (*rates specified*) yeppattaidu-varahannu yêḷu-haṇavina bhûmiyanu S'ivârpitavâgi biṭṭevâgi ‖ yi-bhûmige neṭṭa liṅgamudre-kallinoḷagâda bhûmige saluva nidhi-nikshêpajala-pâśâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalû âgumâḍikoṇḍu yi-bhûmiyavaḷage sasi-bâḷe-muntâgi hâkikoṇḍu yênâda huṭṭuvaḷi haṇa saha anubhavisikoṇḍu bahiri

yî-maṭhada dharmake namma agrajarâda Bhadrappa-Nâyaka-ayyanavara dvâdaśâha-puṇyakâladallu biṭṭa yettina mânya yettu 5 ayidu-yettinalli aḍake-meṇasu-jhalli-paṭṭ-khobari-kavâḍamuntâda ghaḍusina-saraku horatâgi akki-bhatta-râgi-uppu-vidaḷa-bûsa-yeṇṇe-tuppa-teṅginakâyibella-(*II a*) muntâda jinisanu Ghaṭṭada mêle Ghaṭa-keḷage saha maṭha-dharmake tandukoṇḍu horage mârikoḷḷade shaḍ-daruśanakû niḍi-mâḍikoṇḍu Mahattu-parampareyâgi â-chandrârka-stâyigaḷâgi sukhadiṃ anubhavisibahariy endu koṭa dharma-śâsana(*usual final verses*)

śrî-S'adâśiva.

97

A 58th copper inscription of the same maṭh.

(*I b*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1538 neya Râkshasa-saṃvatsarada Bhâdrapada-śu 10 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvi-mahâ-mahattinoḷagâda S'ivagaṅgê mêlaṇa-gavî bageya Sidda-Vîraṇṇa-Voḍêra-dêvara śiśyaru Basavaliṅga-dêvarige (*usual titles*) Keḷadi-Veṅkaṭappa-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare namma dharma-patniyarâda Virupaṇṇa-Nâyakara kumâratiyu Yikêriya Bhattada-pêṭheyalli kaṭṭisida maṭha-dharmake Viśvêśvarârpitavâgi Mantasâleya-sîme-voḷagaṇa Kallakoppada-grâmavanu biṭṭevâgi â-grâmake saluva (*rates specified*) nâlvatta-vombattu-varahanu haṇav-aḍḍada bhûmige saluva sarva-svâmyavanu âgumâḍikoṇ(*II a*)ḍu nimma śiśya-parampareyâgi â-chandrârka-sthâyigaḷâgi maṭha-dharmake naḍasikoṇḍu sukhadiṃ anubhavisi bahiri yendu koṭṭa dharma-śâsana (*usual final verses*). śrî-Veṅkaṭâdri.

98

A 59th copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1591 neya Kîlaka-saṃvatsarada Vaiśâkha-śu 15 lû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Paṭṭagupeya hedâriyalu Hoḷeyammanu kaṭṭisida kerê-baḷiya Mahattina-maṭhada dharmake (*titles and names of forefathers are the same as in the No.* 78 *of this taluq*) Sômaśêkhara-Nâyakarû koṭṭa śâsanada kramav ent endare Paṭṭaguppê-sîmeya vaḷagaṇa Jambavaḷi-grâmavanu S'ivârpitavâgi koṭṭevâgi â-grâmakke saluva (*rates specified*) yeppatta-vondu-varahannu yêḷu-haṇa-mupâgada grâmavanu ayidu yettina mânya saha S'ivârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍige sthâpitava mâḍida liṅgamudre-kallinoḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yî-grâmada nashṭada bhûmiyoḷage giḍu beḷasuvanthâ sthaḷadalli giḍuva kaḍisade geyimege bâha bhûmiyanu geyisikoṇḍu âda huṭṭuvaḷi saha anubhavisikoṇḍu suṅkada yettina mânyake Durga Bidirûru Yikêri-hôbaḷi Ghaṭṭada teḷage saha ayidu (*II a*) ..... grâmagaḷa koṭṭuyiddalli avaru Turukarige pagudi teruthâre yembadarinda tât-kâlake avaralli munnûru-varahada grâmava nirisi uḷida yinnûru-varahakke tegadukkoṇḍu..... vaḷi Manamane-yemba grâmadoḷage Guṇḍikeya-grâma 1 ke (*details of rates &c.*) nâlvatta-vondu-varahana bhûmi-maneyanu nâû nimage S'ivârpitavâgi koṭṭeû â-bhûmige saluva chatuḥ-sîmeyalli yikkida liṅgamudre-kallinda vaḷagâda gadde-beddalu-makki-hakkalu-beṭṭu-tiṭṭe-kânu-kâḍârambha-aṅgôḍu-aṅgaphala-nîra-dâri--nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha--sâdhya-nava-kruta-kirukuḷa-suvarnâdâya-sarvâṅgôḍu-sahavâda bhûmi-maneyannu gaisi rûpa-mâḍikkoṇḍu nim-maṭhadalu âha Jaṅgamârchanege nimage sahavâgi S'ivârpaṇavâgi koṭṭeû shaḍu-daruśanakkû niḍi-mâḍikkoṇḍu Mahattu-parampareyâgi â-chandrârka-stâyigaḷâgi sukhadinda anubhavisi bâhiri yendu koṭṭa dharma-śâsanâ‖ idake dêva-sâkshi‖ (*usual final verses and phrases*) yî-dharmava mahâ-mahattu sukhadinda anubhavisi bâhudu Ghaṇṭeyammana su-hastada baraha śrî-Sadâśiva

99

A 60th copper inscription of the same maṭh.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1590 neya Plavaṅga-saṃvatsarada Mârgaśira-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Kesanûra-sîme-vaḷagaṇa Uḷuve-grâmadalu Liṅgammâjiyavara hesaralû kaṭṭisida Mahattina-maṭha-dharmake (*titles and names of forefathers are the same as in the No.* 78 *of this taluq*) Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Kesanûra-sîmeyoḷagaṇa Uḷuve-grâmadinda (*rates specified*) ayinûru-hadinâlku-varahanû-aḍḍada bhûmiya grâmagaḷanu yî-śu 15 Saumyavâra-sômôparâga-puṇya-kâladalli namma tâyigaḷâda Liṅgammâjiyavarige śâśvata-S'iva-lôka-nivâsav âgabêk endu maṭhavanu kaṭṭisi Mahattige śaraṇumâḍi S'ivârpitavâgi biṭṭevâgi yî-grâmagaḷige saluva chatur-gaḍige neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu shaḍ-daruśanakû niḍi-mâḍikoṇḍu grâmagaḷa vaḷagaṇa dêvatâ-uttâravanu naḍasi â-chandrârka-sthâyigaḷ âgi Mahatu-parampariy âgi maṭhada dharmavanu naḍasikoṇḍu sukhadim anubhavisi hôhad endu koṭa dharma-śâsana‖ (*usual final verses*).

śrî-Sadâśiva

100

At Maḷali (same hobli), a copper plate in possession of Nâgârjuna-svâmi.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1595 neya Paridhâvi-saṃvatsarada Mârgaśira-śu 8 llu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvi-mahâ-mahattinavaḷagâda Maḷali-

Nâgârjuna-dêvarige (*titles and names of forefathers are the same as in the No. 73 of this taluq*) Chennammâjiyavaru barasikoṭṭa kraya-dâna-dharma-śâsanada kramav ent endare Maḷali-Nâgârjuna-dêvara maṭada dharmake śarâbudâra Vîrayana kaya aramanege ayinûru-varahana krayava tegadukkoṇḍu biṭṭa svâsthe Hombuchada-sîmê Biḍi-Timmaṇṇana-paṭṭadi dhîvara-Maḷali-grâmadindallu prâku rêkhe (*rates specified*) aruvatta-nâlku-varahanu yêḷu-haṇav-aḍada grâmavanu S'îvârpitavâgi biṭṭidhêve yi-grâmake neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu maṭa-dharma naḍasikoṇḍu bâhad endu koṭṭa śâsana (*usual final verses*).

śrî-Sadâśiva.

101

A 2nd copper plate of the same math.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1564 neya Vishu-saṃvatsarada Jêshṭha-śu 10 lu śrîmat-sajjana-śudha-S'îvâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Maḷali-maṭhada Nâgârjuna-dêvarige (*usual titles*) Keḷadi-Veṅkaṭappa-Nâyakara pautrar âda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakaru koṭṭa kraya-dâna-tâmra-śâsanada kramav ent endare nimma kaiya aramanege ga 680 âru-nûr-embhattu-varahana tegadukkoṇḍu Mosarûra-sîmeyolagaṇa Pâyiśeṭṭikoppada pratinâma-Bhadrâpurada-grâmavanu maṭha-dharmake S'îvârpitavâgi biṭṭevâgi â-grâmake saluva rêkhe (*rates specified*) nûra-eraḍu-varahana bhûmiyanu S'îvârpitavâgi biṭṭevâgi â-bhûmige saluva gadde hakkalu makki nashṭake kaḷada bhûmiyoḷage âda utpattî saha ênuṇṭâda sarva-svâmyavanu prâku mariyâdeyalli âgumâḍikoṇḍu nimma śisya-pârampareyâgi â-chandrârka-sthâyigaḷâgi shaḍ-daruśankkû niḍi-mâḷikkoṇḍu maṭha-dharmava naḍasikoṇḍu bâhad endu koṭṭa tâmra-śâsana (*usual final verse*).

śrî-Veṅkaṭâdri.

102

At Araḷasuraḷi (same hobli), on a stone in Timmaṇṇa-bhaṭṭa's garden.

(10 *lines gone*) Oḍeyaru Oḍebiḷ endu kuḷava .. .. honna-kuḷada Oḍebiḷina bhûmi Baḷagôḍu ..... ṇasinakoḍage Gôḷigôḍu ..... bhûmiyanu ..... sarva-namas(-S'ivâ)yavâgi dhârâ-pûrvakavâgi koṭṭeû â-bhûmiya ..... ge saluva gadde-beddalu-tôṭa-tuḍike-nidhi-nikshêpa-jala-pâshâṇa-siddha-sâdhya-akshaya-âgâmi-muntâgi dânavâgi â-chandrârka-sthâyiyâgi..... ...Mûvatâru-haḷḷiya samasta-gauḍu-prajegaḷu tamma sva-ruchiyinda oḍambaṭṭu koṭṭa śâsana (*usual final phrases and verses*) maṅgaḷa mahâ śrî

103

At Baḷagôḍu (same hobli), on a stone in S'êshagiriyappa's byâna.

śrî-Gaṇâdhipatayê namaḥ nir-vighnam astu

namas tuṅga-&c. ‖

avyâd avyâhataiśvarya-kâraṇô Vâraṇânanaḥ ।
vara-das tivra-timira-mihirô Hara-nandanaḥ ‖
*śrîmân âdi-Varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha sâvirada 1482 sanda vartamâna-Raudri-saṃvatsarada Mârgaśira-śuddha 5 S'ukravâra śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa

* *From here, Nâgarî characters.*

śrî-Sadâśiva-Râyaru Vidyânagariyali sukha-saṅkathâ-vinôdadim râjyavanu pratipâlisuva kâladalli â-râyara nirûpadinda avara bhuja-bala-pratâpa .... Râma-Râjaru râjyavanu ..... Sadâśiva-Râya-Nâyakaru Âragada râjyavanu su-dharmadalli âḷuva kâladalli â-nâyakara nirûpadinda â-Sêsappa-navaru Âragada râjyavanu su-dharmadalli pratipâlisuvâga Âragada râjyake saluva Aivattu-nâḍ-oḷage Nârasiṃhapuravâda Beḷḷagôḍa-agrahâradoḷage Kâsyapa-gôtrada Ruku-śâkheya hosa ..... rava-bhaṭara makaḷu Kṛishṇa-dêvagaḷu śrî-Lakshmî-Nârâyaṇa-dêvara pratishṭeya mâḍi â-dêvara abhishêka-amrutapaḍi-nandâdîpa-S'anivâra-kaṭṭale ..... biṭṭa kshêtrada vivara abhishêkake Beḷa-gôḍa mahâjanaṅgaḷu biṭṭadu Basavappana pâlane ..... agrahâradavaru dhârên erradu ..... agrahârada ..... koṭṭadu ..... yali ..... namma svâsteyoḷage ..... yalli biṭṭadu || ..... dhâreyan eradu koṭṭadu Nâga .... Timmayyagaḷa makkaḷu santâna-pârampareyâgi ..... abhishêkava mâḍi..... .... viniyôga-naivêdya-nandâdîpti ..... dali mûvaru-Brâhmaru .... muntâda .... naḍasikoṇḍu dêvâlyavanu kaṭsi ..... mâḍikoṇḍu ..... santâna-pârampareyâgi naḍasikoṇḍu baharu Ârava ..... mahâjanaṅgaḷu ..... viniyôga ..... ṇava naḍasi bahavaru ..... dêvarige chhatrakke biṭṭa sâvirada-nânûru ..... Beḷagôda mahâjanaṅgaḷu grâma ..... yanû sarva ..... gi naḍasikoṇ ..... (*usual final phrases and verse*). ..... agrahârada mahâjanaṅgaḷa vapita śrî-Vilyâsaṅkara (*usual final verses with broken sentences in the middle*).

104

At Virupâpura (same hobli), on a stone in Gunḍugadde-kân.

(*Nâgari characters*).

(25 *lines gone*) Yâjusha-śâkhe ..... 12 Guru .... śrîmatu Viṭṭhaṇa ..... halaru kraya-dâna..... (*here follow details of gift*) ..... kampaṇa-nâḍavara kaiyalu prati-bhûmiyanu koḍisi â-hosa-gaddeya ..... mûru ..... â-kampaṇada-nâḍavara kaiyalu mûnûra-aivattu-honnige krayavanu koṭṭa ..... kampaṇada-nâḍavaru mûru-paṭṭaṇada halaru namage koṭṭa kraya-dâna-patrada ..... koṭṭu â-mû ..... pâraru vṛittiyanu mâḍi Virupâksha-dêvarige vṛitti eraḍu Brâhmarugaḷa jana 30 ikke vṛitti 30 ubhaya-vṛitti 32 ke â-mûru-grâmagaḷa nirêri-kalu-haḷḷa-gadde-vaḷagâgi naṭṭa Vâmana ... . bhûmiyavaḷagaṇa gadde-beddalu-makki-hakkalu-tôṭa-tuḍike-kummari-kôhu-halasu-meṇasu-mâvu-bella-aḍake-modalâda ..... kâḍârambha-tṛiṇa-jala-muntâgi yênuḷḷa sarva-svâmyada bhûmi â-bhûmiyavoḷag uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyav emba ashṭa-bhôga-tôjas-svamya-sahita Virupâmbikâpurada agrahârada mûvattu-vṛittimantaru Brâhmarugaḷige sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eradu koṭṭevâgi â-Brâhmaragaḷa santâna .... v endu sva-ruchiyinda voḍambaṭṭu koṭṭa mudrâ .. śilâ-śâsana (*after some details as to* 2 *other vṛittis*) yint-appudakke Viṭṭhaṇa-Voḍeyara sva-hastada voppa .....* Viṭṭhaṇṇagaḷa baraha (*usual final verses*).

śrîmat-Santapa-Râyapânvaya-payôrâśîndunâ dhîmatâ
dattô Viṭṭhala-mantri-mauḷi-maṇinâ tat-kîrtti-dharmâkṛitiḥ |
grâmô'yaṃ Virupâmbikâpuram iti khyâtas sa dêva-dvijaiḥ
tad-vaṃśyair anubhûyatâm apa-bhayaṃ yâvan mahî tishṭhati ||

..... m as u

105

At the same place.

(40 *lines gone and then come details of gift and boundaries*) bhûmiya oḷagaṇa gadde-beddalu-makki-hakkalu tôṭa-tuḍike-kummari-kôhu-halasu-meṇasu-mandu..... bappa kâḍârambha-tṛiṇa-jala-muntâgi

*In Kannaḍa characters.

yênuḷḷa sarva-svâmyada bhûmi â-bhûmiya oḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akhsiṇi-âgâmi-siddha-sâdhyav emba ashṭa-bhôga-tôjas-svâmya-sahitavâgi â-grâmaṅgaḷu teruva honnanu ..... kampaṇada-nâḍavaru mûru-paṭṭaṇada halaru nâvu taruva sûsi ..... yikkikoṇḍa â-grâmaṅgaḷa mûlavanu biḍisi â-nâḍavaru grâmaṅgaḷa mûligaru sahita tamma strî-putra-jñâti-sâmanta-dâyâdyar- . iyasantâna-muntâgi Viraṇa-Oḍeyarige Hadineṇṭu-kampaṇada-nâḍavaru mûru-paṭṭaṇada halaru â-grâmaṅgaḷa mûligaru sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eradu koṭṭevâgi nîû agrahârada Mâdhava-Virupâmbikâpurada mahâjanaṅgaḷa santâna-pârampareyâgi pâlisi bahev endu sva-ruchiyinda oḍambaṭṭu koṭṭa kraya-dâna-patra yint appudakke paṭṭaṇa-svâmi nâḍa seṭṭi ... sênabôva-Liṅgaṇṇana baraha Âragada Hadineṇṭu-kampaṇada-nâḍu mûru-paṭṭaṇada halara oppa Âragada Mûlasthâna śrî-Kalinâtha (*usual final verse*) śubham astu

106

At the same village, a copper inscription in possession of Kollâ-bhaṭṭa.

(*1b*) namas tuṅga-&c. ‖

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍaḥ sa pâtu vaḥ ।
Hêmâdri-śikharâ yatra dhâtrî chhatra-śrîyaṃ dadhau ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 yu Guruvâradallû śrîmattu Aruvattu-agrahâradinda viṅgaḍisi hostâgi mâḍida Bhadrarâjapurada-agrahârada oḷagaṇa Virupâpurada aśêsha-vidvan-mahâjanaṅgaḷige (*titles and names of forefathers are the same as in the No.* 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Aruvattu agrahâradavaḷagaṇa Virupâpurada-grâma 1 ke (*here follow long details of rates*) âruṇûra-yippattêḷu-varahânnu vandu-haṇavina svâstheyanu prâku S'ôbhakrutu-saṃvatsarada S'râvaṇa-śu 15 yu Sthiravâra-Sômôparâga-puṇya-kâladalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭa bageyalû sarvamânyavâgi S'ivârpitav âgi biṭevâgi yi-grâmada chatur-gaḍivaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-tôjas-svâmyaṅgaḷu yi-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante sahu âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadim anubhavisikoṇḍu dânâdhi-kraya-parivartanege salisikoṇḍu bahiriy endu koṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

107

At Bhaṇḍikoppa attached to Triyambakapura (*same hobli*), *on a stone in Keregadde-end.*

namas tuṅga-&c. ‖

.....vartamâna-Vikâri-saṃvatsarada Bhâdrapada ..... râjâdhirâja .....
.....geya .....ya nirûpadinda ..... haḷḷi Âragada vêṇ .....
voḷagaṇa Bala... nâḍa hora ..... sahaḷḷiya Bomma-Dêva-heggaḍe..... ma-Nâyaka-arasa ..... nage tritiya-sûtagada Balâḍi-gauṇḍa ..... ya Saṅka-gauṇḍaya .....
..... Puṇijeya Vîra-gauṇḍa-voḷagâḍa ..... mûnûra-mûvattu .....
samêtam antêvâsi Kâśyapa-gôtra la Ṛik-śâkheya Mallinâtha-bhaṭṭara makkaḷu Sôma .....
sanada kramav ent endare namma nâḍavaḷagaṇa ..... Hampa-Nâyakanu (*here follow details of boundaries*) antu naṭṭa Vâmana mudreya-kallu-sîmege saluva gadde-beddalu-mane-vakkalu-kummari-voḷakoṭṭu-halasu-nandu-mâvu-nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-têjas-svâmya-ashṭa-bhôga-sarvva .... syavâgi namma yeraḍu-Maṇḍu-nâḍa mûnûra-

mûvattu ... . sarvva-namasyavâgi puṇya-kâladalu Âragada Mûlasthâna Kalinâtha-dêvara sannidhiyalu namma heṇṇu-gaṇḍu-aḷiyandiru-makkaḷu-mukhya mâli-Varadappana kaiyyali Nâla-nâḍa â-Mâyi-Nâyakana...hanneraḍu-haṇavanu kuḷada bhûmiyanu..... â-hanneraḍu-paṇavina..... kka banda sûsi ..... . nâḍa teruva kuḷada Mallinâtha-bhaṭṭaranû ..... ṇagaḷige saluva.. sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eradu koṭṭev âgi ..... -santâna-pârampareyâgi pâlisi barôvu â-bhûmiyanu nâû .. sarvva .. . pâlisi bahav em ..... yâgi namma sva-ruchiyinda voḍambaṭṭu satyâparichchhêdamâgi koṭṭa ..... -nâḍa sênabôva-Sôvaṇṇana baraha â-nâḍa samasta (*the names of Gods, repeated and follow usual final verses and phrases*) ..... archaka-Honnagauṇḍaṃ sênabôva-Dêvarasana .. raha nâḷa vappa ..... sâsanakke maṅgaḷa mahâ śrî śrî

108

At Kôṇandûru (same hobli), on a stone near the Bhûtanakaṭṭe.

namas tuṅga-&c. ‖

svasti śrî .. yâbhyudaya-S'aka-varsha 1300 Kâḷâyukta-saṃvatsarada Mârgaśi.. śu 1 ... da .. Virupâkshapurada Tîrthahaḷiya 45 mahâjanaṅgaḷu tammo .. sarvêkamatyavâgi vichâravâda ..... krama . ... Virupâkshapurada mahâjana..... Vishṇukramitarum ..... Narahari-bhaṭṭaru (*some others named*) antu î-mûvattu-vṛittiya mahâjanaṅgaḷu â-Tîrthadahaḷḷige ..... g uḷa sarvasvâmyavanu biṭṭu Virupâkshapuravâda Kôḷandûriṅge .... nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-samasta-bali-sahitavâgi yî-mûvattu-vṛittiya mahâjanaṅgaḷu bhôgisuvaru Vêdagiriya Virupâkshapurada mahâjanaṅgaḷige Tîrthadahaḷiya hadinaidu-vṛittiya mahâjanaṅga..... sammandhav ...î-arthake Tîrthadahaḷḷiya mahâjanaṅgaḷu sva-ruchiyinda oḍambaṭṭu yî-Virupâkshapuravâda Kôṇandûra mûvattu-vrittiya mahâjanaṅgaḷige koṭṭa śâsana int appudakke â-Tîrthadahaḷḷiya mahâjanaṅgaḷa su-hastada oppa śrî-Râma nâtha-dêvaru int-appudakke sâkshigaḷu Hombucha-nâḍu Muduvaṅka-nâḍu sâkshigaḷa voppa Billêśvara-dêvaru (*usual final verse*) maṅgaḷa mahâ śrî

110

A copper inscription at Kôṇandûru.

(*I b*) namas tuṅga-&c. ‖

Harêr lilâ-varâhasya daṃshṭrâ-daṇḍaḥ sa pâtu vaḥ ।
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 yu Guruvâradalu śrîmattu Aravaṭṭu-agrahâradimda viṅgaḍisi hostâgi mâḍida Bhadrarâjapurada-agrahâradoḷagaṇa Kôṇandûra aśêsha-vidvan-mahâjanaṅgaḷige (*titles & names of forefathers are the same as in the* No. 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Aruvattu-agrahâradavaḷagaṇa Kôṇandûra-grâma l ke (*here follow long details of gift &c*) ayinûra-yeppatteṇṭu-varahannu haṇa-hâgada svâstheyanu prâku S'ôbhakṛitu-saṃvatsarada S'râvaṇa-śu 15 yu Sthiravâra-sômôparâga-puṇya-kâladallu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭa bagêlu sarvamânyavigi Sthirârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍivaḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḷikoṇḍu nimma santâna-pârampareyavâgi â-chandrârka-sthâyigaḷâgi sukhadim anubhavisikoṇḍu dânâdhi-kraya-parivartanege salisikoṇḍu bâhiri yendu koṭa bhû-dâna-dharmma-śâsana (*usual final verses*).

śrî-Sadâśive.

114

At Niṭṭûru (same hobli), on a stone near the Kallêśvara temple.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-śrîman-mahâ-maṇḍaḷêsvara ari-râya-vibhâḍa bâsege tappuva râyara gaṇḍa pûrvva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-Bukka-Râyana kumâra śrî-vîra-Vudageriya-Virupaṇṇa-Voḍeyara râjyâbhyudaya-kâladandina S'aka-varuśa 1301 neya Siddhârti-saṃvatsarada Kârttika-su 1 Bu-lu śrîmatu Hombuchcha-nâḍu eraḍu-Mandu-nâḍu-Mûvattaroḷagaḷa gauḍu-prajegaḷu Muniûra Mêchageḍe (*others named*) Hombucha-nâḍa Niṭṭûra-grâmakke saluva mûligaru Beṇṇeyana Bommaṇṇa (*others named*) yi-ayivaru tamma stri-putra-jñâti-sâmanta-dâyyânumatadiṃ svaruchiyinda voḍambaṭṭu (*some persons named*) (*back*) bokkasada Mallappagaḷige koṭṭa śilâ-śâsanada kramav ent endaḍe Niṭṭûra-grâmada prâku kuḷa (*rates specified*) aramanege teṛuva prâku-sidhâya-hodake-heṇṇuḷi-kâṇike-aḷiv-anyâya-biṭṭi-koṭṭaṇa-muntâgi ênu bandadanû nâḍinda banda vaḷa-brayavanu â-aivaru-mûligaru tâvu aramanege tettu â-Mallappagaḷige Niṭṭûra-grâmakke saluva chatus-simevaḷagaṇa jala-pâshâṇa-nidhi-nikshêpa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôgakke svâmya-muntâda ênuḷa bhôgavanu koṇḍu mûla-svâmigaḷâgi prativaruśadalu nirâkshêpavâgi mukkan. dâyadalu teṛuva varaha ga 14 akshâradalu hadinâlku-honnanu tettu sukham bâḷvaru â-Mallappagaḷa heṇṇ ṅge dâna gaṇḍiṅge mûlavâgi â-ayivaru-mûligaḷu sva-ruchiyiṃ voḍambaṭṭaru (*here follow imprecations, usual final verse and names of witnesses*). â-nâḍa sênabôva-Dêvappana baraha ‖ koṭṭavarigeû koṇḍavarige maṅgaḷa mahâ śrî

115

At Kôṭêgaḍḍe attached to Tyârandûru (same hobli), on a stone beside the road.

(*The first portion is gone*) Âragada ..... Mahantu-râya ..... Basavi-Dêva .. .. Bommi-Dêva mahâ .. .. voḷagâda Mahantu-..... Mandu-nâḍu-Mûvattu-oḷagâda samasta-nâḍa.. ru barasida śâsanada kramav ent endaḍe Kâsyapa-gôtrada Kâva... ..... nâ Halasinahaḷḷiya chatus-sîme jala-pâshâṇa-nidhi-nikshêpa-muntâgi dhârâ-pûrbbakavâgi koṭṭu bhôgisubarutidali Kolahaḷḷiya tammaḍi Nâgayyanu sêra .. yiruḷu kaṇḍu kalu naṭṭidake Mahantu nâḍû vichârava mâḍi anyâdali naṭṭa liṅgamudreya-kallu sallad endu â-dharmavanu pâlsi koṭṭeû (*usual imprecatory phrases*).

116

At Araḷâpura (same hobli), on a stone in the Survey-kân.

namas tuṅga-&c. ‖

Saka-varusha sâsirada mûnûṛu-mûraneya Ravudri-saṃvatsarada Bhâdrapada-śudha-saptami-Sômavâra Virupaṇṇa-Voḍeyara kâladali .. ḷuva ..... Samse Hebâruva Dêvaṇṇa Hebâratiya ..... noḷagâda samasta-mahâjanaṅgaḷu ..... yaṇana tamma Kâmaṇṇa koṭṭa-..... Saṅkaṇṇa Sômapa .... haḷḷiya voḷagaḍe horakaḍe .... seṭi S'ṅgaya-Nâ (*rest illegible*)

117

A copper inscription at Akkalâpura (same hobli).

(*Ib*) namas tuṅga-&c. ‖

Harêr lilâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 yu Guruvâradallu śrîmattu Aravattu-agrahâradinda viṅgaḍisi hostâgi mâḍida Bhadrarâjapurada-agrahâradoḷagaṇa Akalâpurada aśêsha-vidvan-mahâjanaṅgaḷige (*titles & names of forefathers are the*

same as in the No. 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Aruvattu-agrahârada vaḷagaṇa Akalâpurada grâma 1 ke (*rates specified*) nânûra-yambhatta-yeṇṭu-varahannu honnû-muppâgada svâsthinu prâku S'ôbhâkṛittu-saṃvatsarada S'râvaṇa-śu 15 yu Stiravâra-sômôparâga-puṇya-kâladallu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭa bageyallû sarvamânyavâgi S'ivârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍivaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhâmiyali sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâ (*VI a*) yigaḷâgi sukhadim anubhavisikoṇḍu dânâdhi-kraya-parivartanege salisikoṇḍu bahiriy endu koṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

118

At L'tvaramaḷali (*same hobli*), *on a rock in the kân No.* 26.

śrî Keḷadî-Chennammâjiyavaru pâlista bhûmi Paridhâvi-saṃvatsarada Bhâdrapada-śu 5 lu Maḷali-Nâgârjuna-svâmi-maṭha-dharmake śarâbudâra-Vîrayyanu aramanege kraya ga 500 nû koṭṭu yî-Divaramaḷali-grâmavanu koṇḍu S'ivârpitavâgi koṭhenu (*imprecatory phrases*).

119

At Gudniga (*same hobli*), *on a stone near the wet land.*

svasti śrîmatu Saka-varuśa sâsirada-yinnûra-tombhatta-nâlkaneya Virôdhikṛitu-saṃvatsarada Chayitra-śuddha-pâḍya-Maṅgaḷavâradandu śrî-vira-Bukkaṇṇa-Voḍeya prithuvî-râjyaṃ geyyuttiha kâladalu śrîmatu Muduvaṅka-nâḍu-nâlku-Maṇḍu-nâḍu-Mûvattuvoḷagâda samasta-nâḍavarû Maṅguḷada-grâmavoḷage Guddaligana bhûmiyavoḷagiha dêvaru haṇavina kuḷake bandanthâ gade-bedalu-maki-hakalu-kummari-koḍage-voḷagâda chatus-sîmâṅkitavâda jala-pâshâṇa-nidhi-nikshêpa-muntâdanu uḷḷanthâdanû Bhâradvâja-gôtrada Sûrya-bhaṭṭara makkaḷu Mallarasarige śri-Lakumî-Nârasiṃha-prîtyarthavâgi yi-kshêtravanu dhârâ-pûrvakavâgi koṭeû â-Mallarasaru tamage dharma-artha-kâma-môksha-chatur-vidha-puruśârtha-sidhyarthavâgi Eṇigeyiṅguḷiya Vasishṭha-gôtrada Guddala-Saṅkaṇṇaṅgaḷa makkaḷu Puṭṭaṅgaḷige Baḍagaseyakereya-voḷagaṇa kshêtravanû Koḷagakere pariyantara śrî-Umâ-Mahêśvara-prîtyarthavâgi chandra-arka-târa .. ra uḷḷannabara dhârâ-pûrvaka .. koṭeû ‖

120

At Halavanahaḷḷi (*same hobli*), *on a stone near the kânukere.*

svasti śrîmatu Saka-varuśa sâsirada-yinnûra-tombhattaneya Plavaṅga-saṃvatsarada Bhâdrapada-ba 6 Maṅgaḷavâradandu śrîmatu Hombucha-nâḍu eraḍu-Maṇḍu-nâḍu-Muvattuvaḷagâda samasta-gauḍu-pra[je]gaḷu Halanahaḷḷivoḷage 5 ayidu-honna kuḷada bhûmiya chatus-sîme-oḷage jala-pâshâṇa-nidhi-nikshêpa-oḷagâgi Eṇigeyiṅguḷiya Vasishṭa-gôtrada.. lu S'aṅkaṇṇaṅgaḷa .... maga Dêvappaṅge ga 5 bhûmiyanu Kapila . yali dhârâ-pûrvakavâgi koṭṭeû ‖ î-dharma . nû .. ... dhârâ-pûrvvakavâgi koṭṭeû maṅgaḷa mahâ śrî

121

At Hâdikallu (*same hobli*), *on a tomb stone near the ratê hakkal.*

śrimat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

.. .. śrîmatu Hêvaḷambi-saṃvatsarada Ashâḍa-su 1 Bṛihaspativâradandu śrî-Guṇasêna-siddhânti-dêvara guḍḍa..... Hâdigaḷaguḍiy-Ayappa-gauḍana heṇḍati Kâḷi-gâvuṇḍi samâdhi-vidhiyiṃ muḍipi sura-lôka-prâptey âḍaḷu maṅgaḷa mahâ

122

At Hosakoppa attached to the same village, on a stone in the kan.

śrî-Gaṇâdhipatayê namaḥ avighnam astu

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'aka-varusha 1329 sanda varttamâna-Sarvvajit-saṃvatsarada S'râvaṇa-ba 1 Gu śrîmad-râjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrîmatu Harihara-Râyara kumâra Pratâpa-Dêva-hâyaru Vijayânagariya paṭṭaṇadalu śrî-Virûpâksha-dêvara sannidhiyalu varnâśramada dharmaṅgaḷanû pratipâlisutâ sukha-saṅkathâ-vinôdadiṃ sâmbrâjyaṃ gaiûtihali avara nirûpadiṃ Brahma-Kshatriyar appa hêmâdriy-âdi-sakaḷa-dâna-dîkshâ-guru Saṅkappa-Râyappânvaya-kamaḷinî-mârttâṇḍa Brahma-Râja-vara-kumâra Viṭhaṇṇ-Oḍeyaru Âragada râjyavanu sukha-dharmmadiṃ pâlisuttihalli Âragada Hadineṇṭu-kampaṇada oḷagaṇa Hombuchchanâḍa oḷagaṇa yeraḍu Mandu-nâḍu-Mûvattara samasta-na .. ḍeya Bommôjana maga Hadigala Kâmôjaṅge koṭṭa śâsanada kramav ent endare namma Halavanahaḷiya bhûmiya chatus-sîme *(here follow details of boundaries)* yint î-chatus-sîmâ-mudrâ-mudritavaha â-bhûmiya chatus-simevoḷagâda gade-bedalu-makki-hakkalu-kummari-koḍagi-halasu-meṇasu-kedala-biḷilu-voḷagâgi nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-muntâgi biṭṭi-koṭṭaṇa-sollage sarvamânyavâgi pañcha-garku sarva-bâdhe parihâravâgi Biḍeya Bommôjana maga Hadigala Kâmôjana Gôtra-seṭṭiya baḷi â-Kâmôjaṅge koḍagi dhâreyan eraḍu â chandrârkka-sthâyi âtana santâna-parampareyâgi sukhadiṃ bhôgisuvey endu â-Hombuchcha-nâḍa eraḍu-Mandu-nâḍu-Mûvattaroḷagâda samasta-nâḍ ôkamatyavâgi â-koḍagiya bhûmiya dhâreyâgi â-Kâmôjaṅge chatus-sîmege kala naḍisi dhâreyan eraḍu koṭṭu tamma sva-ruchiyinda voḍambaṭṭu koṭṭa śîlâ-tâmbra-śâsana int appudakke sênabôva-Bommarasana baraha â-nâḍa voppa śrî-Billêśvara-dêvaru î-dharmmake sâkshigaḷu *(usual final verses and phrases)* î-dharmmakke subham astu .. ..

124

At Muniyûru (same hobli), on a stone near the Îśvara temple.

svasti śrî Jagêsiy-arasi .. .. Muniyûra salage ippattu-gadyâṇa kaṭṭake . yendu ûra .. ra Nitavûralu dêvâlyam appa .. ûrasale i .....gela .....yapakeydu .. ida salaliy ahagu endava *(usual final phrases)*.

125

At Huttavaḷḷi (same hobli), on a stone in hasanakallu-hakkal.

(Nâgarî characters)

namas tuṅga-&c. ‖

.....svasti śrî jayâbhyudaya-S'aka-varusha 1298 neya Naḷa-saṃvatsarada Mâgha-ba 30 Sômavâra-sûrya-grahaṇa .....puṇya-kâḷaḍoḷi svasti śrîmatu râjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa pûrva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-Bukka-Râyana kumâra Udagiriya Virupaṇṇa-Oḍeyaru Âragada râjyavanu sukha-saṅkathâ-vinôdadiṃ paripâlisûvalli â-Virupaṇṇa-Oḍeyara maneya pradhâna Râmarasarige â-Âragada ..... gauḍu-prajegaḷu tammoḷu sarvêkamatyavâgi Îśvara-prîtiyâgi tamma nâḍoḷagaṇa Huttadahaḷḷiyiṃ .... dukoṇḍu â-Râmarasarige â-Huttadahaḷḷiya chatus-sîmeyoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmya-sahitavâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi â-chandrârka-sthâyiyâgi sarva-bâdhârahitavâgi sarvamânyavâgi koṭṭa â-grâmavanu â-Râmarasaru â-sûrya-grahaṇa-puṇya-kâḷadalli tamma ishṭa-dêvatâ-prîtiyâgi Hariharapurav emba nâmadinda agrahârava mâḍi dvâ-viṃśati-vṛitti-kalpaneyâgi mâḍi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi sarvamânyavâgi koṭṭevu â-vṛittimanta-

Brâhmaṇara gôtra-nâmagaḷa vivara *(here follow names &c. of vṛittidars and details of gift)* int î-chatus-sîmâ-samanvitavaha..... .. . koṭṭa sarvamânya-agrahâra *(usual final phrases and verses)* .. .. nâḍa vappa *śrî-Kalinâtha-dêvaru

126

At Kesare (same hobli), on a stone in the hakkal.

(Nâgarî characters).

śrî namas tuṅga-&c. ‖

..... bimba-trailôkya-vyâpaka ..... Dviradânanô ..... svasti śrî jayâbhyudaya-S'aka-varusha 1328 Pârthiva-samvatsarada Bhâdrapada-ba .... śrîman-mahârâjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śri-vira-pratâpa-Bukkaṇṇa-mahârâyaru Vijayânagariya paṭṭaṇadalu Virûpâksha-dêvara sannidhiyalu varṇâśrama-dharmaṅgaḷaṃ pâlisuttâ sûkha-saṅ[ka]thâ-vinôdadiṃ sâmbrâjyava geyuttihalli â-râyara nirûpadiṃ Brahma-Kshatriyarappa Hêmâdri-prôkta-sakala-dâna-dikshâ-guru Saṅkappa-Râyappânvaya-kamaḷinî-mârtâṇḍa Brahma-Râja-vara-kumâra Viṭhaṇṇa-Voḍeyaru Âragada râjyava sad-dharmadiṃ pâlisuttihalli svasti śrîmat-parama-hamsa-parivrâjakâchârya śrîmanu Narasiṃha-Bhârati-tîrtha-śrîpâdaṅgaḷu S'riṅgêriya Tuṅgabhadrâ-tîra ..... dêvara sannidhiyalli ..... râjyava geyvalli Âragada vêṇṭheyada 18 kampaṇada voḷagaṇa Hombuchcha-nâḍu 2 Maṇḍu-nâḍu ..... Muniyûra Mañcha-gavuḍu *(others named)* mukhyarâda samasta-gavuḍu-prajegaḷu tammoḷu sarvaikamatyavâgi sarvânumatadiṃ yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-shaṭ-karma-niratarappa Dhanañjaya-Viśvâmitra-gôtrôtpannarappa Sâma-śâkhâdhyâyigaḷum appa S'riṅgêriya .... Koṅgaṇa-upâdhyara makkaḷu Malli-bhaṭṭarige koṭṭa bhû-dâna-kraya-śâsanada kramav ent endare .. ... Kesareya-grâma 1 ke kuḷa 22.. .. .. nâḍa mêlu-vadikeyâgi hiḍadukoṇḍu â-Kesareya-grâmada bhûmiya Mallappagaḷige krayavâgi koṭṭu koṇḍa varaha ga 160 .. nâḍu Iḍagereya..... varaha ga 15 ubhayaṃ 175 varahana Sâkappage...pâlisikoṇḍu ashṭa-bhôga-têjas-svâmya sarva-bâdhe parihâravâgi .. ...bahevu..... Mallappagaḷu śrî-Narasiṃhabhâratipuravâgi agrahârava mâḍikoṭṭa vṛittimantara vivara *(here follow names of vṛittidars, details of gift and boundaries)* int î-chatuḥ-sîmâ-mudrâ-mudritavaha śrîmanu Narasiṃhabhâratîpuravâda Kesareya bhûmiyanu tat-kâlôchita-kraya-dravyava koṇḍu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi.....gaḷige â-Hombucha-nâḍu yaraḍu-Maṇḍunâḍa-Mûvattu-voḷagâda samasta-gauḍu-prajegaḷu tammoḷu .....jñâti-dâyâdânumatavâgi dhanika..... mavâgi.....sahita.....yagaḷu-mukhyarâda mahâjanagaḷige dhâreyan erradu koṭṭevu.....Kesareya-grâmada chatus-sîmeya vaḷagula gadde...beddalu...makki-hakkalu-kummari-kôhu-sarahu-mânimandu-mane .....bittilu ... halasu-menasu .....nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-muntâda-suvarnâdâya..... sarva-bâdhe-parihâravâgi â-Kesareya-grâmakke saluva..... aiyagaḷu-mukhyavâda mahâjanaṅgaḷige sa-hiraṇyôdaka-sahita-kraya...vâgi â-chandrârka-sthâyiyâgi..... . . Mallappa.....gaḷa santâna-pâramparyavâgi pâlisi bahav endu ..... sva-ruchiyind oḍambaṭṭu koṭṭa-kraya ... śilâ-śâsana ‖ *(usual final verses)*.

gaṇyantê pâmsavô bhûmêr gaṇyantê vṛishṭi-bindavaḥ ।
na gaṇyatê Vidhâtrâpi Brahma-samsthâpanâ-phalaṃ ‖

(usual final verses and phrases ; rest illegible).

127

At the same village, on a stone near the Kôri-Seṭṭi's garden.

svasti śrimatu S'aka-varusa sâsirada-munnûra-tombhatta-mûraneya Vikṛiti-samvatsarada Chaitra-śuddha...Âdivâradandu śrî-vira-Bukka-Râya râjyaṃ geyyuva kâladalu śrimatu Hombuchcha-nâḍa ...

*In Kannaḍa characters.

.. mûvatta-vaḷagâda samasta-nâḍavaru Bhâradvâja-gôtrada Kunduguḷḷada S'eṭṭiyappa.. Jâmadagnyâ-vatsa-gôtrada ..... hi .. ppaṅgaḷige..... nâḍa-keṛeya ..... Kesavi-amâneya keṛeya keyi mâvina-keyiḷ hosa-gade.. ya keyi idara chatus-sîmeyal-uḷḷantha makki-hakkalu-mandu-mane-nikshêpa-jala-pâshâṇa-vo,age â-chandrârkka-sthâyiyâgi dhârâ-pûrvakavâgi barasi-koṭṭa śilâ-sâsana (*usual final verses*).

129

At Muktihariharapura (same hobli), on a stone in front of the Hariharês'vara temple.

(*4 lines illegible*)

.....śrî-Kṛiṣṇa-nâmnâ ...
.....nas svayaṃ Harihara-kshôṇîśa .. mân ahô ।
vîra-śrî-jaya-śâli.. Harihara-kshôṇîśa .....
..... kshamâṃ ॥
magnâs tat .. rakshita..... râja ..... ।
.... manas-saha.. -kiraṇa..... lakshmîm api ।
sûtê kîrti-sudhâ-rasaṃ tri-bhuvana-vyâptaṃ .....
..... dayaḥ ॥
Andhrân andhakayan mahâ-purachayân śushkân Turushkân ...
..... ।
śûrân âdhi .... tân vikalayan nishkaṅkaṇân Koṅkaṇân
..... Harihara-kshôṇîśa-chûḍâmaṇiḥ ॥
..... mahôdayô Harihara-kshôṇîpatêr anvahaṃ
trailôkyê vara .... r âkarṇya saṃvarṇitaṃ ।
..... sura-maṇir nô chê .....
..... rad ahô nânyô vadânyô'dhikaḥ ॥
nâtha tvaṃ dharaṇîśvara ..vî-bhâra-kshamatvaṃ sadâ
sarvvajñâśrayatâ cha sarvva ..... ।
.....hitê sumanasâṃ ..... ।
simhêndrâsana-sampadô Harihara-kshôṇîśvara .... ॥
.....
..... kumâra-râja-tanayair âśêvyamânôdayaṃ ।
divya-śrî .. bhûśaṇaṃ Harihara-kshmâ .....
..... sa-lajjayêva ..... ॥
..... mukhyâni mahâ-dânâni bhûriśaḥ ।
tanvatas tasya S'akrô'pi na tulâm adhirôhati ॥
..... ।
.....kim Surêśvara ...prâptârjjuna ..... ।
..... ।
..... vijayatê śrî-Bommaṇayyô ghanaḥ ॥

*tasmâd vismaya..... ..prabhâvantaṃ kaḷâvantaṃ ..... mandaṃ ... kramâgataṃ svâminâṃ janam ..... simha-dêva-svâmi-sêvâ-prasaṅga ..... vîra iti stuvanti vihatâhaṃ Viṭṭhalaṃ mantriṇaṃ sârtthâva ... dharmmârthâv iti ..... la-prabhuḥ.....tâpô Hariharêśvaraḥ ॥
tatra mitrâṇy amitrâṇi môdayan .. vishâdayan ।
kîrttiṃ visphûrttayan âstê dharmmê śrî-Viṭṭhala-prabhuḥ ॥
Ṛik-śâkhaś S'iva-bhakti-pallava-chayaḥ sat-kîrtti-pushpôdgamaḥ
samyag-dâna-phalôdayaḥ paṭutarair âsêvyamânô dvijaiḥ ।
santâpaṃ śamayan sadâ vicharatâm âśâ-pathê chhâyayâ
śrîmân Viṭṭhala-mantri-varyya-vasudhâ ..... ॥

*As greater portion is effaced, these cannot be put into verse.

atha chira-kâlaṃ dharaṇîṃ
..... putra-santânaḥ |
Viṭṭhala-mantrîndrasya
svâmî samrâḍ babhûva vijñânî ||
Târaṇa-varshê varshê
mâsi Nabhasyê tithau daśamyâṃ cha |
vârê Saurê Pitṛibhê
nirvvâṇaṃ prâpa Hariharâdhîśaḥ ||

svasti śrî jayâbhu laya-Śaka-varusha 1326 sandu varttamâna-Târaṇa-saṃvatsarada Asvayija-su 11 Sômavâra landu śrîman mahârâjâdhirâja râja-para mêśvara śrî-vîra-pratâpa-Harihara-mahârâya-prâjya-sâmbrâjya-dharâ-dhurandharar âda sakala-vidvaj-janâgragîkṛita saṅgîta-sâhitya-vidyânavadya-gôshṭhî-pratishṭhitar âda pragalbha-bhâgya-sandarbbha-śrî-Virupâmbikâ-garbbha-ratnâkara-ratnar âda nitya-yukta-sarasa .. mauktika-mâlâlaṅkâra-visphûrtta-kirtti-pavitrar âda śrîmat-śrî-Viṭṭhaṇṇa-Voḍeyaru śrîmad-aśêsha viśêsha-san-mâna-dâna-dhârâ-pûrita-pûruna-suvarnna-pâtrâyamâna-bhâsura-bhûsura-sura-stôma-stuti-yuvati-kara-kamala-vichitrita-chitra-rachanâ-dîpta-dig--bhitti-kîrtti-sphûrttar âda sakaḷa-sâgaramêkhaḷâ-mukharita-dharaṇî-taruṇî-pramada-pramôda-sampâdana-pâlana-guṇa-śakti-yuktar-âda śrî-vîra-Harihara-mahârâyaru muktarâdalli Muktahariharapurav âgi biṭṭa agrahâra â-Viṭṭaṇṇa Voḍeyaru â-Âragaḷa-râjyava pâlisuttiha-kâladalli â-Âraga-vêṇṭheyada Muduvaṅka-nâḍoḷa-gaṇa Beḷûra-bhâge 1 kkaṃ ga 69½ ‘ 4½-kkaṃ chatus-sîmeya vivaru (*here follow details and names &c. of vrittidârs &c.*) chatus-sîmeya bhûmi-sahavâgi ashṭa-bhôga-têjas-svâmya-sahitavâgi â-chandrârka-sthâyiyâgi sukhadiṃ bhôgisuvaru ||

Târaṇa-saṃvatsarada Kârtika-ba 3 Mam śrîmatu-Kâḷikâ-dêvi Kamaṭhêśvara-dêvara dibya-śrî-pâda-padmârâdhakarum appa Bôgâra Heggi-Seṭṭiyaru Muduvaṅka-nâḍa-voḷage Harihara-mahârâyara hesara Muktihariharapurada agrahârake sêruva akkasâle baḍigi kammâra yî-mûru-vakkalige koṭa-mânya...yî-sarvvamânyada agrahârada vakkalâgi yidu mahâjanaṅgaḷa sêveya mâḍikoṇḍiha sammandha nîvu koḍuva kâṇike haḍapa-gâṇike biṭṭi biḍâra sollage nâḍa-saradeya maḷaveya-varttane uḍugore vulupe muntâgi ellavanû sarvvamânyavâgi nimage mâḍidevâgi niû aû dharmmavu ..... â-Hariharapurada vokkalâgi mahâjanaṅgaḷa sêveya mâḍikoṇḍu sukhadalu yihudu ||

khyâtas siddha-sarasvatyâ râja-Vyâsâkhyayâ bhuvi |
smarttavyô râja-Vâlmîki[ḥ] śrîmân-Hariharêśvara[ḥ] ||

(*usual final verse*)

suṅka-kâruka saha sarvvamânya Viraṇṇagaḷa baraha maṅgaḷa mahâ | śrî Yajuś-śâkheya Jamadagnyâvatsa-gôtrada

130

At Hosakoppa (same hobli), on a stone in the field to the south.

śrî-Gaṇâdhipatayê namaḥ śrî-Gurubhyô namaḥ śrî-Sarasvatyai namaḥ nirvighnam astu |
Vâṇîśa-Kamaḷâkânta-Gaurîvara-S'achîvarâḥ |
dêvâḥ prîtâs sad-ârakshâḥ kurvvantu jagatâṃ mudaṃ ||
namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Śaka-varusha 1327 sandu vartamâna-Târaṇa-saṃvatsarada .. . Sukravâra-dalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyaru-Vijayânagariyalli sukha-saṅkathâ-vinôdadiṃ sâmbrâjyaṃ geyyuttirdda kâladalli .....Brahma-Kshatriyar appa Hêmâdri-prôkta-śakala-dâna-dîkshâ-guru .... mârttaṇḍa Brahma-Râja-vara-kumârarum appa Viṭhappa-Voḍeyaru .....pratipâlisuttiha kâladalu Âragada vêṇṭheyada .....
.....gauḍa âtana tamma ..... ṇḍya Tamma-gauḍa (*others named—the inscrip-*

tion is much effaced) sarvânumatadim yajana-yâjana-adhyayana-adhyâpana .....Ruku-śâkhâdhyâyigaḷum appa..... ....gaṇṇagaḷige dânavâgi koṭṭa.....Hombuchanâḍa Śaṅkarahaḷḷiya (*4 lines effaced*) mahâyakanakoppada chatus-sîmeya vivara (*here follow details*) oḷagâda chatus-sîmeya-oḷagaḷa-tôṭa-tuḍike-gaḷde-beddalu-makki-hakkalu-kummari-kôhu-mânisarahu-hittilu-halasu-meṇasu-mâu .. .. hullu-holanu-kâḍârambha-modalâda nidhinikshêpa-jala-pâshâṇa-akshaṇi-âgâmi-siddha-sâdhya yint î-ashṭa-bhôga--têjas-svâmya--sahitavâgi suṅka-kâruka-grâmagaḷyâṇa-pañcha-kâruka-oḷavâru-horavâru-taḷasârike-aḷedere-tôṭadere yêuuḷḷadanû nâḍu haridu mêlu-vadikeyâgi yikkikoṇḍu sapta-graha-yôgavâda sôma-grahaṇa (sô)mahâ-puṇyakâladalu Âragada mûlasthâna vâda śrî-Kallinâtha-dêvara sannidhiyallû sa-hiraṇyôdaka-dâna-dhârâpûrvvakav âgi sarvvamânyavâgi â-chandrârkka-sthâyiyâgi nâû nâḍellarû sarbbêkamatyavâgi Huligila Nâgaṇṇagaḷa makkaḷu Nâgaṇṇagaḷige dhâreyan eradu koṭṭevâgi î-dharmmavanû avara santâna-pâramparеyâgi chandra-sûryar-uḷḷannabara pâlisi bahevendu tamma dharmma-sâkshiyâgi oḍambaṭṭu koṭṭa-dâna-śilâ-tâmbra-sâsana ‖ yî-dharmmakke sâkshigaḷu

âditya-chandrâv &c. ‖

yint appudakke Hombuchcha-nâḍa-sênabôva-Mallappana baraha â-Hombuchcha-nâḍa samasta-gauḍugaḷa oppa śrî-Billêśvara-dêvaru (*usual final verses*) maṅgaḷa mahâ śrî

131

At Alagawaḷḷi belonging to Mallêśara (same hobli), on a stone near the Durgi temple.

(35 *lines gone*) yî-dharmavanu ..... gadu avara santâna-paramparey âgi â-chandrâ .....sama.. ..nâḍu ..... mûru-paṭṭaṇada samasta-ha .....tamma sva-ruchiyim ..... (*usual final verses*; *also benedictory & imprecatory phrases*)

int apudakke Muduvanka-nâḍa-sênabôva Singaṇṇana baraha ; (*signatures.*

śrî-Gaṇâhipatayê namaḥ &c ‖ namas tuṅga-&c. ‖

svasti śrî jayâbhyhdaya-Śaka-varuśa 1330 neya varttamâna-Sarvvajitu-saṃvatsarada Śrâvaṇa-ba 8 Gu śrîmad-râjâdhirâja paramêśvara śrî-vîra-pratâpa-Dêva Râyaru Vijayânagaradalu varṇâśrama-dharmmaṅgaḷanu pâlisutta sukha-saṅkathâ-vinôdadim sâmrâjyam geyi-uttihalli â-râyara nirûpadim Brahma-Kshatriyar appa Râya .....nvaya ... .. Brahma-Râja-vara-kumâra-Viṭhaṇṇa-Voḍeyaru Âragada râjyavanu dharmadim pratipalisuttamiha-kâladalu śrîmatu Paḍanipâḍa Liṅgarasara makkaḷu Virupaṇṇagaḷu Jommâpurada Âlugavaḷiyanu Kauriyabhâgeyanu mahâjanaṅgaḷige koṭṭa bhû-dâna-patrada kramav ent endare namage Âragada Hadinenṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samastahalarû dâna-dhârâ-pûrvakav âgi koṭṭa-Alugavaḷiya-grâmavanu Muduvaṅka-nâḍa-oḷagaṇa haravariyabhâgeya samasta-gauḍa .. namage dâna-dhâra-pûrvakavâgi koṭṭa Kauryabhâgeya Tailappa-heggaḍeya pâlina bhûmi-sahavâgi Jommâpurav-emba aghrahâravanu mâḍidevâgi â-Alugavaḷiya-grâmake â-.....grâmake ...sahâ Jommâpurav emba-agrahâravanû ashṭa-dikku-chatus-śime niruvarigi-kereyakalu naṭṭa-Vâmana-mudre-kallugaḷa-oḷaguḷḷa-bhûmiyanû 18 hadinenṭu vṛittiya mâḍidevâgi agrahârada mahâjanaṅgaḷa praśatti ent endare yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-śaṭ-karmaniyataraha â-mahâjanaṅgaḷa gôtra-śâkhe nâmaṅgaḷa vivara (*here follow details*) yajamâna-vṛitti-sahavâgi hadinenṭu-vṛttiya mâḍisi Alugavaḷiya-grâmadalu pratishṭeya mâḍidake kalaśâsanada bhûmi koyaḷa bhûmige pratishṭeya mâḍida śilâ-śâsanada bhûmi sahavâgi â-Jommâpuravâda agrahârada mahâjanaṅgaḷige sômôparâga-puṇya-kâladalu sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eradu koṭṭevâgi â-chatus-sîmeya vaḷaguḷḷa-tôṭa-tuḍike-gadde-beddalu-makki-hakkaḷu-kummari-koḍagi-kôhu-sarahu-mâṇi-mandu-mane-hittilu-koppa-chappara-halasu-meṇasu-pam .....hola-

kâḍâraṁbha-modalâgi bhûmiya oḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgami-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-samêtavâgi sarvvamânya-agrahâra mâḍidevâgi â-Jommâpurada agrahâra da mahâjanaṅgaḷu yejamâna-vṛitti-sahavâgi avara santâna-pârampareyâgi â-chandrârka-sthâyiy âgi sarvamânyada agrahâravâgi pâlisi bahevu endu â-Liṅgarasara makkaḷu Virupaṇṇagaḷu strî-putra-jñâti-sâvanta-dâyâdyânumata-sahita sarvêkamatyavâgi tamma sva-ruchiyinda oḍambaṭṭu koṭṭa-bhûdâna-patra-śilâ-tâmbra-śâshaṇa .. yint appudakke barada sênabôva-Siṅganṇana baraha ‖ ejamâna-Virupaṇṇagaḷa voppa śrî-Bana-dêvi yî-dharma-sâsanada sâkshi (*usual final verses*)

132

At Kallâla attached to Jâgaṭigâru (same hobli), on a stone in Puṭṭa-Sâmayya's garden.

śrî-Gaṇâdhipatayê namaḥ ‖ svasti śrî Saka-varsha 1291 neya Saumya-saṃvatsarada Kârttika-śu 1 Guruvâradalu | śrîman-mahâmanḍalêśvaraṃ ari-râya-vibhâḍaṃ bhâśege tappuva râyara gaṇḍaṃ śrî-vîra-Mârappa-Voḍeyara kumâra Sôvaṇṇa-Voḍeyaru Muduvaṅka-nâḍa-voḷagaṇa Jêgaṭigârige saluvanthâ gade-bedalu-hakkalu-chatus-sîme-voḷagâda samasta-bhûmiyannû Harita-gôtrada Nâraṇa-bhaṭṭara makkaḷu Dêvaṇṇa-bhaṭṭarige sarvvamânyavâgi dhârâ-pûrvvakavâgi koṭevu (*usual final phrases and verses*)

133

At Kaudavaḷḷi (same hobli), on a stone near the Basavana-kallu.

śrî-Gaṇâdhipatayê namaḥ ‖ śrî-Sarasvatyai namaḥ | śrî-Gurubhyô namaḥ nirvvighnam astu

Vânîśâna-Ramâkânta-Gaurîdhava-purassarâḥ |
surâḥ prîtâḥ sad-ârakshâḥ kurvantu jagatâṃ mudaṃ |
namas tuṅga-&c. ‖
pântu vô jalada-śyâmâḥ śârṅga-jyâ-ghâta-karkkaśâḥ |
trailôkya-maṇṭapa-stambhâḥ chatvârô Hari-bâhavaḥ ‖

svasti śrî jayâbhyudaya-Saka-varusha 1325 sandu varttamâna-Svabhânu-saṃvatsarada Phâlguṇa-ba 5 Âdivâradalu śrîman-mahârâjâdhirâja râja-parameśvara ari-râya-vibhâḍa bhâśege tappuva râyara gaṇḍa śrî-vîra-pratâpa-Harihara-mahârâyaru Vijayânagariyali śrî-Virûpâkṣha-dêvara sannidhiyalû varnnâśrama-dharmaṅgaḷanû pâlisutta sukha-saṅkathâ-vinôdadiṃ sâṃbrâjyaṃ geyiuttihalli â-râyara nirûpadiṃ Brahma-Kshatriyarappa Hêmâdri-prôkta-sakala-dâna-dîkshâ-guru Saṅkappa-Râyappânvaya-kamaḷini-mârttâṇḍa Brahma-Râja-vara-kumâra sakala-vidyâ-viśârada vidvaj-janâmbhôjanî-râjahaṃsa kavi-jana-chakôra-chandra mâtṛi-kula-mâlatî-mâdhava sva-kula-sudhârṇṇava-sudhâkara guṇa-gaṇâbharaṇa anavarata-śhaṭ-karmma-pariṇatântaḥkaraṇa para-nârî-nirâkaraṇa bandhu-janârṇṇava-sudhâkiraṇa sêvaka-jana-dâridrya-niruharaṇa śrîmat-Kriyâśakti-guru-muniśvara-charaṇa-kamaḷa-marâḷa Triyambaka-pûjâ-dhurandhara Virupâmbikâ-vara-tanûjarum appa Viṭṭhappa-Oḍeyarû Âragada râjyavanû dharmadiṃ pratipâlisuttiha-kâladalû Âragada-vêṇṭeyada Hadineṇṭu-kampaṇada samasta-nâḍû mûru-paṭṭaṇada halarû kûḍi tammoḷu sarvvaikamatyavâgi sarvvânumatadiṃ yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-shaṭ-karmma-niyataraha Ruku-śâkhâdhyâyigaḷum appa S'rivatsa-gôtrada Râghava-dêvagaḷa Achappagala makkaḷu Viṭṭhappagaḷige dânavâgi koṭṭa-bhû-dâna-śâsanada kramav ent endare namma Âragada-vêṇṭeyada Beḷuveya-nâḍavoḷagaṇa-Virupâmbikâpuravâda Kaudavaḷḷiya grâma-ondakkaṃ umbaḷi uttârava kaḷadu hombaḷiya-nashṭi-suṅka-kâruka-grâma-gadyâṇa saha varaha ga 95 akshâradalu tombbatta-aidu-honnanu namma Hadineṇṭu-kampaṇada nâḍû mûru-paṭṭaṇada halaru namma nâḍugaḷa mêleyû paṭṭanada mêleyû â-honnanû haḍidu mêlu-vadikeyâgi ikkikoṇḍu

â-Kaudavaḷḷiya-grâmada chatus-sîmeya vivara (*here follow details*) yintî-chatus-simâ-mudrâ-mudritavâda ashṭa-dikkinalu naṭṭa Vâmana-mudreya-kallugaḷa saritada madhyagaḷalli naṭṭa Vâmana-mudreya-kallugaḷû sahavâda nîṟera-kalu-nîruvari-oḷagâda chatus-sîme-vaḷaguḷḷa tôṭa-tuḍike-gaddebeddalu-makki-hakkalu--kummari-kôhu-mâni-saralu-hittilu-mane--halasu-menasu-mâvu-nêrilu-hulluholanu-kâḍârambha-modalâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya yintî-ashṭabhôga-têjas-svâmya-sahitavâgi śuṅka-kâruka-grâma-gadyâṇa-pañcha-gâruka-oḷavâru-horavâru-taḷaśârige-âledere-tôṭadere-hodikedere-modalâda yênuḷḷa suṅka-kârukavanû namma Hadineṇṭu-kampaṇada nâḍavarû namma nâḍugaḷa mêle mêluvadikeyâgi yikkikoṇḍu sapta-graha-yôgavâda mahâ-puṇyakâladalu Âragada mûlastânavâda śrî-Kallinâtha-dêvara sannidhiyallu sahiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi sarvvamânyavâgi â-chandrârka-sthâyiyâgi Hadineṇṭu-kampaṇada-nâḍû mûru-paṭṭaṇada halarû sarvvaikamatyavâgi Âchappagaḷa makkaḷu Viṭhappagaḷige dhâreyan eṟadu koṭṭevâgi yidharmmavanû avara santâna-pârampareyâgi chandra-sûryar uḷḷannabara pâlisi bahevendu tamma dharmma-sâkshiy âgi oḍambaṭṭu koṭṭa dâna śilâ-tâmbra-śâsana | yî-dharmmakke sâkshigaḷu ||

âditya-chandrâv &c ||

int appudakke Muduvaṅka-nâḍa sênabôva-Siṅgaṇṇana baraha (*signatures and usual final phrases*). maṅgaḷa mahâ śrî

134

On the back of the same stone.

śrî-Gaṇâdhipatayê namaḥ ||

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varusha 1326 neya Târaṇa-saṃvatsarada Kârtika-śu 1 Âśrîmatu Bêlûra Narasiva-dêvagaḷa makkaḷu Saṅgaṇṇaṅgaḷige Achapagaḷa makkaḷu Viṭhapagaḷu koṭṭa bhûdâna-kraya-śâsanada kramav ent endaḍe yanage Âragada vêṇṭheyada Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halaru kûḍi tammoḷu sarvêkamatyavâgi sarvamânyavâgi dânavâgi dhâreyan eṟadu koṭṭa Beḷave-nâḍa-voḷagaṇa Kaudavaḷḷiya-grâmavanu namage Muduvaṅka-nâḍavarû dânavâgi dhâreyan eṟadu koṭṭa Koḍahaḷiy-oḷagaṇa Kañchagârana-vôṇiya saruhanu kûḍi nâu namma prastha-nimittavâgi nimage krayavâgi koṭṭu tat-kâlôchita-madhyastha-parikalpitavâda kraya-dravya varahanaṃ ga.... 300 akshâradalû mûnûru-honnanu sâkalyavâgi salisikoṇḍu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭa Kaudavaḷḷiya-grâma-Kañchagârana-vôṇiya saruha-voḷagâda chatus-sîmeya vivara (*here follow details*) yint î-chatus-simâ-mudrâ-mudritavaha chatus-sîme-vaḷaguḷḷa tôṭa-tuḍike-gade-bedalu-makki-hakkalu-mâni-saruhu-halasu-menasu-mâû-kâḍârambha-mandumane-hitilu-koppa-hullu-holan-oḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhya-ashṭabhôga-têjas-svâmya Kañchugârana-vôṇiya saruhu-voḷagaṇa Kaudavaḷḷiya-grâmadalû Hadineṇṭukampaṇada samasta-nâḍû mûru-paṭṭaṇada halarû namage sarvamânyavâgi koṭa Virupâmbikâpurav endu baradida na.. ṭa yeraḍu śilâ-śâsana-sahitavâgi koṭeû (*here follow details of gift*) â-śâsanaṅgaḷa pratiya uḷanthâvanu sarvamânyavâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvaka namma strî-putra-jñâtisâvanta-dâyâdarugaḷu dhanikaru yelaru sammatavâgi â-Kaṉḍavaḷiya-grâmavanu Kañchugâra-vôṇiya saruhanû kûḍi â-chandrârka-stâyiyâgi Viṭhapaṅgaḷu Narasiva-dêvaṅgaḷa makkaḷu Bêlûra Saṅgaṇṇaṅgaḷige avara santâna-pârampareyâgi bhôgisal endu tamma sva-ruchiyinda oḍambaṭu koṭa kraya-śilâśâsana Saṅgaṇṇagaḷu Lakshmi-Narasimhapuravanu mâḍidaru yintappudake sâkshigaḷu (*here follow names of witnesses*) yint ivar-ubhayânumatadim Muduvaṅka-nâḍa sênabôva-Siṅgarsana baraha â-karttarugaḷa su-hastada voppa || Viṭhappana baraha Siṅgaṇṇana baraha Nâgarasana baraha sâkshigaḷa voppa | śrî-Kêśavanâtha Virupâmbikâ-dêvi | śrî-Râma śrî-Vîtarâga śri-Vîrabhadra śrî-Mailâra śrî-Mallikârjuna-dêvaru | śrî-Kshêtrapâla | śrî-Bhairava-dêvaru srî ... dêva śri-Nârasimha-dêvaru śrî-Râma-dêvaru śrî

136

At Humchadakaṭṭe (same hobli), on copper plates in possession of Subba-Râya.

(*Ib*) namas tuṅga-&c. ‖

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍaḥ sa pâtu vaḥ ।
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 yu Guruvâradallu śrîmatu Aravattu-agrahâradinda viṅgaḍisi hostêgi mâḍida Bhadrarâjapurada-agrahârada-vaḷagaṇa Kammuchchi-aśêsha-vidvan-mahâjanaṅgaḷige (*with titles and names of forefathers as in No.* 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Aruvattu-agrahârada-vaḷagaṇa Kammuchchi-grâma 1ke prâku rêkhe (*rates specified*) nûru-nâlavattêḷu-varahanu yipaṇa-mupâgû-vîsada svâstheyanu prâku S'ôbhakrutu-saṃvatsarada S'râvaṇa-śu 15 yu Sthiravâra-sômôparâga-puṇya-kâladallû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭabagêlu sarvamânyavâgi S'ivârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍi-vaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷa yî-b îmiyalli sa-syârâma-muntâgi ênu adhika-phalav âhante saha âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ (*Va*) anubhavisikoṇḍu âdhi-kraya-dâna-parivartanege salisik-koṇḍu bahiri yendu bhû-dâna-dharma-śâsana (*usual final verses*)

śrî-Sadâśiva

137

At Dêmalâpura (same hobli), a copy of copper inscription.

namas tuṅga-&c. ‖

Harêr lîlâ-varâhasya daṃshṭrâ-daṃḍas sa pâtu vaḥ ।
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 Guruvâradallû śrîmatu Aruvattu-agrahâradinda viṅgaḍisi hostâgi mâḍida Bhadrarâjapura-agrahâra-doḷagaṇa Dêmalâpurada aśêsha-vidvan-mahâjanaṅgaḷige (*with titles and names of forefathers as in No.* 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Aruvattu-agrahârada-vaḷagaṇa Dêmalâpurada-grâma 1ke prâku rêkhe (*rates specified*) nânûra-ayivattu-nâlku-varahânu aidu-haṇa-hâgû bêḷê svâsteyannu prâku Sôbhakrutu-saṃvatsarada S'râvaṇa-śu 15 Sthiravâra-sômôparâga-puṇya-kâladallû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭabageyallû sarvamânyavâgi biṭṭevâgi yî-grâmada chatur-gaḍivaḷaguḷa nidhi-nikshêpa-jaḷa-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavannû yî-bhûmiyallû sasyâ-râma-muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ anubhavisikoṇḍu dânâdhi-kraya-parivartanegaḷige salisikoṇḍu bahiri yendu koṭṭa bhû-dâna-dharma-śâsana (*usual final verses*)

śrî-Sadâśiva

139

At Horanebail attached to Kyasalûr (same hobli), on a stone near the wet land.

śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ śrî-gurubhyô namaḥ ‖

namas tuṅga-&c. ‖

jayaty anâdi-nidhanaḥ śrîmân svachchhanda-Sûkaraḥ ।
yasya daṃshṭrâ-mṛiṇâḷêna dadhrê bhûtaḷa-paṅkajaṃ ‖

svasti śrî jayâbhyudaya-S'aka-varusha 1224 neya varttamâna-S'ôbhakṛitu-saṃvatsarada S'râvaṇa-śû 1 lu Âragada-vêṇṭheyada Sântaḷigeya-nâḍa-vaḷagaṇa Kyasalûra śrîmad-aśêsha-mahâjanaṅgaḷu Ruku-śâkheya Viśvâmitra-gôtrada Siriyaṇṇagaḷa makkaḷu Yiśvara-dêvappagaḷu (*others named*) Ruk-śâkheya Kapila-gôtrada Liṅgappagaḷa makkaḷu Chaḷappagaḷige koṭṭa bhû-dâna-dharma-śâsanada kramav ent endare (*here follows description of gift with usual rights &c ; witnesses, signatures and usual final verses*)

142

At Karaḍikôḍu attached to Honnetâḷu (same hobli), on a stone near Kumârayya's garden.

śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ | śrî ..... namaḥ | nirvighnam astu ||

namas tuṅga-&c. ||

namô Brahmaṇya-dêvâya gô-Brâhmaṇa-hitâya cha |
jagadd-hitâya Kṛishṇâya (śrî)-Gôvindâyêti śâsanam ||

svasti śrî jayâbhyudaya-S'aka-varusha 1334 neyalû sanda ..... saṃvatsarada Vayiśâkha-śuddha 15 Â-lu śrîman-mahârâjâdhirâja râja-paramêśvara .. ... Harihara-mahârâyara kumâra Pratâpa-Dêva-Râya-mahârâyarû Vijayânagariyalli Virû ..... ra sannidhiyalli sakala-varṇâśrama-dharmaṅgaḷanû pratipâlisuttaṃ sukha-śâmrâjyavan âḷuttiha kâladalu â-râyara nirûpadiṃ Brahma-Kshatriyarappa Râya . ... gâḷa Liṅgaṇṇa-Oḍeyaru Âragada-râjyavanu pratipâlisuttiha kâḷa .. â-Âragada Sâtaḷige ..... bhûmi ..... Basavarsa-heggaḍiti .. Bommaṇṇa-heggaḍe (*others named*) int-î-samastarû tammoḷ êkamatyavâgi Ruku-śâkhâdhyâyigaḷu Viśvâmitra-gôtrada Dêvarasara makkaḷu Gôvaṇṇagaḷige ... śâsanada kramav ent endare namma prasta-nimittavâgi.. ... .. dâna (*lands specified*) ubhayaṃ ga 34 akshâradalu mûvatta-nâlku-honnanû nimma kayyalu nâû sâkalyavâgi (*here follow details of grant, with usual rights, witnesses, signatures & usual final phrases*)

143

At Nâbaḷa attached to Naṇṭûru (same hobli), a on virakal near the hill.

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varushada 1389 neya sanda vartamâna-Sarvajitu-saṃvatsarada Phâlguṇa-ba 1 Bu-lu śrîman-mahârâjâdhirâja râja-paramêśvara vîra-pratâpa-Virûpâkshamahârâjaru ..... samudra-mêre pratipâlisuttâ Vidyânagaradalu sukha-saṅkathâ-vinôdadalli ..... nirûpadiṃ śrîman-mahâ-pradhânaṃ Dêvappa-daṇṇâyaka-Oḍeyaru Âragada-râjyavaṃ pratipâlisutta ihalli Sântaḷigeya-oḷagaṇa paḍuva.....nâḍa.....gaḍitiya.....vayiri-mânthani śûḷa ... . ṭṭa.....biradanuḷa Kôṭiyappa-heggaḍeyaru Bommarasa-heggaḍe..... ..ya mane..... rasarû Ghaṭṭava hatti bandu yelleya sâḷiyalû kâdi â-Koṭeyappa-heggaḍeya ..... râya .....dara Bommarasa-heggaḍeyarû î-vṛittântakke î-biragalla .. ḍisi Nâbaḷadalû â-chandrârka-sthâyiyûgi ... . vanû supratishṭeya mâḍi .... Bommarasa-heggaḍeyarû Yimmaḍi-Kôṭiyappa-heggaḍeyarâgi Nâbaḷada â .. yalû dushṭa-nigraha-śishṭa-pratipâlaneyoḷi samastaranû pratipâlisuttiddarû

yaśava S'akâbdadoḷ nidhi-gajâgni-niśâkaran-âge Sarvajit- |
prasarada Phâlguṇâsitada pâḍyada sad-Budhavâra Hastadiṃ |
bisaruha-nétre-Jannarasi-sambhava Kôṭi-nṛipâla dêvatâ- |
pasarara bhôgamaṃ bayisi tâṃ sura-lôkake dhâḷiyikkidaṃ ||

yi-kallige koṭṭaṃ

144

At Tîrthamuṭṭûru (same hoḷḷi), on a stone in the front yard of the maṭh.

(*Nâgarî characters*)

svasti śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ‖

jayaty anâdi-nidhanaḥ śrîmân sva-chchhanda-Sûkaraḥ |
yasya daṃshṭrâ-mṛiṇâḷêna dadhrê bhûtaḷa-paṅkajaṃ ‖
Kṛishṇâya Vâsudêvâya Dêvakî-nandanâya cha |
Nandagôpa-kumârâya (śrî) Gôvindâyêti śâsanaṃ ‖

svasti śrî jayâbhyudaya-S'aka-varsha 1343 sandu vartamâna-Plava-saṃvatsarada S'râvaṇa-śuddha 5 puṇyakâladalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru Vijayanagariyallu sarva-varṇâśrama-dharmaṅgaḷanu pratipalistiha kâladalu â-râyara nirûpadiṃ Brahma-Kshatriyarum appa Râyappa-Voḍeyara Bommaṇṇaṅgaḷa kumâra S'rîgirinâtha-Dêvagaḷu Âragada râjyavanu pâlistiha kâladalu Âragada vêṇṭheyada Sântaḷigeya Keḷabhâgiya voḷagiha śrîmat-paramahaṃsa-parivrâjakâchâryarum appa Tîrthamuṭṭûra śrî-S'aṅkara-Bhârati-śrîpâdaṅgaḷige Sântaḷigeya-nâḍa-voḷagaṇa Hiriya-Hoḷalûra Nâgappa-hebbâruvaru makkaḷu Nâgaṇṇa-hebbâruva (*others named*) oḷagâda samasta-mahâjanaṅgaḷu koṭṭa kraya-mûḷa-dâna-patrada kramav ent endare namma Hiriya-Hoḷalûrige saluva Haṅgarabayal-oḷagaṇa bhûmi (*specified*) ubhayaṃ nâlvatteṇṭu-honnanu koṇḍu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan erradu koṭṭeü (*further details and boundaries of land*) aḍake-bâḷe-mâvu-mâni-kummari-kôhu-voḷagâda kâḍârambha-nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjaḥ-svâmyavanu nâvu mahâjanaṅgaḷu namma strî-putra-jñâti-sâmanta-dâyâdyaru dâni-mûli-salike-avadhigaḷu sahitavâgi dhâreyan erradu koṭṭevâgi â-Haṅgarabaya-la 20½ sa bhûmiyanu â-S'aṅkara-Bhârati-śrîpâdaṅgaḷu tamma yati-santâna-paramparey âgi â-chandrârka-sthâyiyâgi sarvamânyavâgi sukhadiṃ bhôgisuvantâgi dhâreyan erradu koṭṭev endu namma sva-ruchiyinda voḍambaṭṭu koṭṭa śilâ-śâsana yî-dharmakke sâkshigaḷu

âditya-chandrâv &c. ‖

(*signatures and usual final verses*) maṅgaḷa mahâ śrî

145

At Tîrthamuṭṭûru, on a copper plate in the maṭh.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1585 neya S'ubhakṛuttu-saṃvatsarada S'râvaṇa-sudha 2 lu śrîmat-paramahaṃsa-parivrâjakâchâryarâda Tîrthamuṭṭûra maṭhada Jñânêndra-Bhârati-svâmigaḷavarige (*with titles and names of forefathers as in No. 85 of this taluq*) Bhadrappa-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare (*lands specified*) bhûmiyannu Tirthamuṭṭûra maṭhada Narasiṃha-dêvara amṛutapaḍi-nandâdîptige Jñânêndra-Bhârati-svâmigaḷa yati-bhikshege Pâ .. . saṃvatsarada Mâgha-śu 6 ḷu Tîrtharâjapuradalu hiraṇyagarbha-dâna-kâladalu S'ivârpitavâgi biṭṭevâgi yî-bhûmige saluva chatur-gaḍi-voḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba têjas-svâmyavannu pûrva-mariyâdeyalli âgumâḍikoṇḍu maṭhadalli dharmavannu naḍasikoṇḍu nimma śishya-pârampareyâgi â-chandrârka-sthâyigaḷ âgi sukhadi anubhavisi bahiri yendu barasikoṭṭa dharma-śâsana yidakke dêva-sâkshi (*usual final verses*)

śrî-Sadâśiva

146

At Âlageri (same hobli), on a stone at Holemaddalu.

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga-&c. ||

jayaty anâdi-nidhanaḥ śrîmân svachchhanda-Śûkaraḥ |
yasya daṃshṭrâ-mṛiṇâḷêna dadhrê bhûtaḷa-paṅkajaṃ ||

śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa Harihara-mahârâyara vijaya-sâmrâjyâbhyudayadalu Sâtaṇṇa-Voḍeyaru Âragada-râjyavanu pâlisutihandina śrî-Saka-varuśake varusha 1319 neya Îśvara-saṃvatsarada Kârtika-suda 1 Sômavâradalu Sarvajñapuri-śrîpâdaṅgaḷige Âragada Hadineṇṭu-kampaṇada nâḍavarû mûru-paṭṭaṇada halarû sadu-vinaya-bhaya-bhaktiyiṃ sâshṭâṅgav eragi poḍavaṭṭu koṭṭa dâna-patrada kramav ent endare Sâtaḷigeya nâḍa-oḷagaṇa Abhinava-Gôpinâthapuravâda Âlageriya-grâma 1 kaṃ teṟuva .... svâmya-uḍugoṟe-vaṭṭa-kaṭṭige-sahavâgi varaha ga 45 aksharadalu nâlvattâ-ayidu-honnanû tamma Hadineṇṭu-kampaṇada nâḍavaru mûru-paṭṭaṇada halaru namma nâḍugaḷa vo .. aṅgaḍige stala haḍadukoṇḍu Îśvara-saṃvatsarada Mâgha-bahuḷa-chaturdasî-Sivarâtre-mahâ-tithi-puṇya-kâladalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi dhâreyan eradu koṭṭevâgi â-Âlageriya-grâmada chatus-sîmê (*details of boundaries*) yint-î-chatus-sîmege saluva gadde-beddalu-tôṭa-tuḍike-kummari-kodulu-kâḍârambha-saruhu-mane-hole yint-î-chatus-sîmê-voḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôgatêjas-svâmyav oḷagâda Abhinava-Gôpinâthapuravâda Âlageriya-grâmavanu sa-hiraṇyôdaka-dâna-dhâra-pûrvvakavâgi â-chandrârka-sthâyiyâgi sarvvamânyavâgi Sarvvajñapuri-śrîpâdaṅgaḷige namma sva-ruchiyinda voḍambaṭṭu koṭṭa dâna-patra (*usual final phrases and verses*) Hadineṇṭu-kampaṇada nâḍavara mûru-paṭṭaṇada halara oppa śrî-Kalinâtha-dêvaru ||

147

At Bhôgârakoppa (same hobli), on a stone at Maṅgarasakoḍige-kân.

namas tuṅga-&c. ||

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrî-vîra-Bukka-Râyana kumâra pûrva-paśchima-uttara-dakshiṇa-chatus-samudrâdhipati śrî-vîra-Harihara-Râyanu râjyâbhyudaya-sukha-saṅgatâ-vinôdadali sukha-râjyaṃ gaiûtirddalli Śakha-varusha 1307 ya Raktâkshi-saṃvatsarada Śrâvaṇa-ba 30 Sô sûryya-grahaṇa-puṇya-kâladalli â-Harihara-Râyana maneya mahâ-pradhâna Mâdhava-mantri Male-râjyadalli Âragada Hadineṇṭu-kampaṇada oḷagaṇa Sâtaḷige-nâḍa Keḷabhâgeya Koḍala-agrarakkeû Hukkavaḷigeû saluva Ambaligoḍigeya bhûmiyanû â-Koḍala aśêsha-mahâjanaṅgaḷu â-Hukkavaḷiya Tailappa-heggaḍeû Vijayâpurada Âtrêya-gôtrada Karaṇikada Sômarasara makkaḷu Dâsimarasarige ayidu-bhûmi ombhatt-aghrarakke mukhyarappa Koḍala Kôjayyagaḷu (*others named*) oḷagâda tamma tamma stri-putra-jñâti-sâmanta-dâyâdânumata samasta Koḍala mahâjanaṅgaḷige mukhyarappa Viśvâmitra-gôtrada Kôṭiyappagaḷu Bhâradvâjada Nâgappa Vasishṭa-gôtrada Sandigiri-dêvanoḷagâda mahâjanaṅgaḷu sûrya-grahaṇa-puṇya-kâladali â-Dâsimarasarige â-Koḍala mahâjanaṅgaḷu â-Ambaligoḍigeya chatus-sîmege saluvadu (*here follow details of gift &c.; usual final verses and phrases*) maṅgaḷa mahâ śrî

148

At Mêgaravaḷḷi (same hobli), on a stone in Lakkibâḷalu.

(1st fourteen lines in Nâgarî characters).

śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ||

pântu vô jalada-śyâmâḥ Śârṅga-jyâ-ghâta-karkaśâḥ |
trailôkya-maṇṭapa-stambhâś chatvârô Hari-bâhavaḥ ||

svasti śrî jayâbhyudaya-S'aka-varusha 1339 neya vartamâna-Hêmaḷambi-saṃvatsarada S'râvaṇa-ba 10 Â-dalu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa Dêva-Râya-mahârâyaru Vidyânagariyali Virûpâksha-dêva-sannidhiyali varṇâśrama-dharmagaḷanu pratipâlisutta sukha-saṅkathâ-vinôdadim sâmrâjyaṃ geyvutta iruva kâladalu â-râyara nirûpadindam Brahma-Kshatriyarum appa sakala-dâna-dikshâ-guru Râyappa-Saṅkappânvayaraha Brahma-Dêva-Oḍeyara kumâra Viṭhaṇṇa-Oḍeyaru Âragada Âragada râjyavanu pratipâlistiha kâladali Âragada-vêṇṭheyada Sâtaḷigeya-nâḍa-vaḷagaṇa Madavaḷige-nâḍa-vaḷagaṇa Mêguravaḷḷiya-grâmada-oḷage â-Mêguravaḷḷiya Nâgaṇṇa-heggaḍe (*other heggades named*) êkastharâgi tamma aḷiyandiru makkaḷu gôtra-bandhugaḷa anumatadinda Mumbaḷe Lôkuvaḷḷiyali uḷḷa bhûmiyanu yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-shaṭ-karma-niratarâha śrîmad-râya-râja-guru Sâma-śâkhâdhyâyaraha Âtrê[ya]-gôtrada Upêndrâchârya-kulôdbhava śrî-Vi[śvê]śvara-dêvara samârâdhakaraha Nâggappaiyanavara makkaḷu Dêvappayyanavarige (*here follow names of other donees & details of gift with usual rights*) Lokkuvaḷi Mumbeḷeya bhûmige tat-kâlôchita-kraya ubhaya-vâdi-sampratipanna-madyasta-parikalpitavaha kraya-varaha saḷige nâlvatteraḍuvare-honnu akshâradallu nâvatteraḍu-honnu âyidu-haṇavana koṇḍu yî-bhûmiyanû namma stri-putra-jñâti-sâmanta-dâyâdyanumatadinda namma sôdara-aḷiyandiru yî-bhûmige saluvavaru oppuvaru saha sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi â-chandrârka-sthâyigaḷâgi sarvamânyavâgi dhâreyan eredu koṭṭevâgi yî-mahâjanaṅgaḷu tamma santâna-pâramparey âgi sukhadim bhôgisuvaru endu â-Nâgaṇṇa-heggaḍe Tamma-veggaḍe Bayichaṇṇa-heggaḍegaḷu tamma sva-ruchiyind oḍambaṭṭu koṭṭa kraya-dâna-śilâ-śâsana-patra int appudakke sâkshigalu (*here follow names of witnesses*) int ivar-ubhayânumatadim baradâta sênabôva-Bammarasana baraha â-kartara vappa (*signatures and final verses; and further details of gift and boundaries*) śrî-S'aṅkara-dêvaru śrî-Mailâra-dêvaru maṅgaḷa mahâ śrî

153

At Chakkôḍubailu (same hobli), on a stone near the Krishṇappa's house.

(6 *lines gone*) aśêsha-vidvan-mahâjanaṅgaḷ..... hiriya..... hebbâruva..... ..... Nâraṇa-dêva-Mâdavagaḷo] agâda mahâjana.... naû ..... gaḷu Rikku-śâkheya Kapila-gôtrada Liṅgappagaḷa makkaḷu ..... ṭṭa bhû-dâna-patrada kramav ent endre namage Dêva-Râya-mahârâyarim suvarṇôdaka-dâna-dhârâ-pûrvakavâgi sarvamânyavâgi śrî-Narasimha-Bhâratî-Voḍeyara divya-nâmadalli mudrê-chiṭu-tâmbra-śâsana ..... hadinayidu-arddha-vṛittiya-vupâdiyali nâû hadinayidu-mandi-mahâjanaṅgaḷu mûligaḷû nimage ondu-vṛittiya gṛiha-kshêtravanu S'iṅgêriyali śrî-Vidyâśaṅkara-dêvara sannidhiyali śrî-Puruśôttama-Bhâratî-Voḍeyara samakshadali śrî-Narasimhêśvara-dêvara śrî-charaṇaṅgaḷa munde sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eradu koṭṭevâgi namma hadinayidûv-ardha-vṛittiya-vupâdiyali nimma vondu-vṛittige mûligaḷu teruva sidyâya-varaha ga 10 hattu-honnu (*here follow further details with usual rights &c., and usual final verses*).

154

At Chaṭṇakoḍagi (same hobli), on a stone in the marshy land.

śrî-Narasiṃha raksha namas tuṅga-&c. ||

svasti śrîmatu S'aka-varusha 1269 neya Vyaya-saṃvatsarada Mârgasira-śu 2 S'u svasti śrîmatu Pâṇḍya-chakravartti ari-râya-pêsaḷaṃ ..... râya-ga.. kuśa śrî-vîra.. kâya ..... yigaḷu śrîman-mahâ-maṇḍalêśvara pûrvva-paśchima-dakshiṇa-samudrâdhipati ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrî-vîra-Hariyappa-Voḍeyara vijaya-râjyôdayadandu Sataḷige ondu-sâvira .... y ombattu-agrahâra-muntâgi ..... ḍu-muntâgi â. Malavaniya modala kuḷa ga 7 nû â-S'iripatiya śrî-Narasimha-dêvarige aṅga-raṅga-bhôgakke selavâgi abhaṅga-Garuḍa-Nârâyaṇa vêda-mârga-pratishṭâchâryarâda Narahari-dêvana kayyali dhârâ-pûrvvakavâgi koṭṭa dharmma maṅgaḷa mahâ śrî śrî (*usual final phrases and verses*).

155

At Hokkuḷabayilu (same hobli), on a stone in the wasteweir of the tank.

śrî-Gaṇâdhipatayê namaḥ namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-Mallikârjuna-mahârâyaru Vijayanagariyalu dushṭa-nigraha-śishṭa-pratipâlaneya ..... samasta-varṇa-dharma-vanu pratipâlisuttaṃ sukha-sâmrâjya geyuttiralu â-mahârâyara nirûpadiṃ S'rîgirinâtha-Voḍeyaru Âragada râjyavanu pratipâlisuttaṃ yida andina kâladalu Âragada râjyakke saluva Sâtaḷigeya-nâḍo-ḷagaṇa Kâcharavaḷi Âlageri-vaḷagaṇa Horakôḍamâniya sarvvamânya dharmma .....

156

At Muḷabâgilu (same hobli), on copper plates in possession of Hôlanakaṭṭe Aśvatthâchârya.

(*I a*) śrî-Gaṇapatayê namaḥ śubham astu

namas tuṅga-&c. ‖

âlambê jagad-âlambaṃ Lambôdara-padâmbujaṃ ।
śushyanti yad-rajas-sparśât sadyaḥ pratyûha-vârdhayaḥ ‖
Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ‖
asti śrî-Keḷaditi-nâma-nagarî vîrâsanâdhyâsitâ
tatrâsîn mahitas Sadâśiva-nṛipaḥ kshmâ-maṇḍalâkhaṇḍalaḥ ।
yêna śrî-naranâtha-dakshiṇa-bhujâ-daṇḍêna sêyaṃ mahî
dêvârâma-taṭâka-bhûsura-yutâ prâptâ pratâpârjitâ ‖
Keḷadi-Sadâśiva-bhûpê
kara-dhṛita-châpê kaṭâksha-kṛita-kôpê ।
ahita-balaṃ rahita-balaṃ
jahad-abalaṃ bahuḷam atti tṛiṇa-kabaḷaṃ ‖
Yeḍavôpapadôpêta-Murârir iti vairiṇâṃ ।
Kôṭe-kôlâhala iti vilasad-birudâṅkitaḥ ‖
viśuddha-Vaidikâdvaita-siddhânta-sthâpanê rataḥ ‖
S'ivê gurau bhakti-yuktaḥ Sadâśiva-mahîpatiḥ ‖
tasyâsît tanayaḥ pratâpa-mahitaḥ śrî-Chikka-Saṅkâhvayaḥ
kshôṇîśaḥ pratipaksha-pârthiva-gaja-prôddaṇḍa-kaṇṭhîravaḥ ।
tat-putraḥ S'iva-bhakti-saṅgata-matir vîrâdhivîraś śuchiḥ
Siddhêndrô bhuvi râjatê guṇa-nidhiḥ sat-saṅga-santôshitaḥ ‖
tasyâsît tanayô mahîvara-varaḥ kalyâṇa-vêshôjvalaḥ
pratyarthi-kshitipâla-kairava-raviḥ saṅgrâma-Dharmânujaḥ ।
ânamrâvanipâla-mauḷi-maṇibhir nirâjitâṅghri-dvayô
dâniya-draviṇaugha-tôshita-mahîdêvaḥ S'iva-kshmâpatiḥ ‖
putras tasya vinidra-padma-(*I b*) vadanaḥ sândrêndirânanditô
Bhadrêndraḥ kshiti-bhûshaṇaḥ sujanatâ-santôsha-sampâdakaḥ ।
dânîyôdaka-pûra-pûrita-saridbhartâ dvijêndrâśrayô
dêva-Brâhmaṇa-dharma-rakshaṇachaṇaḥ kshôṇîbhṛid âsît prabhuḥ ‖
têna śrî-S'iva-Vêṅkaṭêndra-rachitânêkârhaṇêshu kshitau
śrîmat-paramahamsya-maskari-varêshv Advaita-siddhântishu ।
Vishṇusvâmi-kṛitâmalânagha-mahâ-san-mârga-sandarśakêshv
ashṭâṅga-pravaṇêshu vaidika-mahâ-san-mârga-sandarśishu ‖

Ghanâdri-haripîṭhasya sthâpanê dṛiḍha-vṛittishu ‖
sarva-tantra-svatantrêshu Mulabâgila-nâmani ।
siṃhâsanâdhipatishu vidyâ-vinaya-śâlishu ‖
Kshîrasvâmi-praśishyêshu mahâ-mahima-chârushu ।
Sachchidânanda-śishyêshu Kṛishṇânandâkhya-yôgishu ‖
vidyâ-vivêka-vinayârjava-vâk-paṭutva-
viśrâṇanâdi-guru-châru-guṇâdhikêshu ।
dattâ hi bhûmir achalâ(ḥ) sva-paramparâttâ
Bhadrêndra-bhûvara-varêṇa Śivasya tushṭyai ‖
Madhuvaṅka-nâḍa-râjyê
Muttûrv-âkhyê cha Sîtûrau ।
â-chandrârka-khyâtyai
śâsanam api dattam êtêshu ‖
tasya Bhadrêndra-bhûpasya dharma-kîrty-abhivṛiddhayê ।
Kṛishṇânandô'karôd Bhadrasamudra-iti viśrutaṃ ‖
Tuṅgabhadrâ-nadî-tîrê sô'grahâra-śirômaṇiṃ ‖
nânâ-gôtra-bhavêbhyô
nânâ-vidha-sûtra-śâkhêbhyaḥ ।
adadâd Bhadrasamudra-
grâmaṃ vidvad-dvijêndrêbhyaḥ ‖
śishyam âjñâpayâmâsa Sachchidânanda-yôginaṃ ।
grâmasya śâsanaṃ datvâ dharmô nirvâhyatâm iti ‖
niyôjitaḥ śishya-varô vidvad-varga-śirômaṇiḥ ।
Bhadra-bhûpânujasyâtha Sômaśêkhara-bhûpatêḥ ‖
sammatyâ Sachchidânandô vilêkhayati śâsanaṃ ।
tatra vṛittimatâṃ gôtra-śâkhâ-nâmâdi-nirṇayaḥ ।
têshâṃ bhûmi-vibhâgaś cha likhyatê dêśa-bhâshayâ ‖

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varsha 1588 neya Viśvâvasu-saṃvatsarada Phâlguṇa-śu 15lu śrîmat-paramahaṃsa-parivrâjakâchârya-varya pada-vâ(*II a*)kya-pramâṇa-pârâvâra-pâriṇa yama-niyamâdy-aṣhṭâṅga-yôga-niruta anâdy-avichchhinna-guru-paramparâ-prâpta śrîmad-vaidika-mârga-pradarśaka Vishṇu-svâmi-sampradâya-pravartaka śrîmaṇ-mahâ-râjadhânî-Ghanagiri-siṃhâsana-pratishṭhâpanâchârya sarva-tantra-svatantrarâda Muḷavâgila Sachchidânanda-svâmigaḷa praśishyar-âda Kṛishṇânanda-svâmigaḷa śishyarâda Tuṅgabhadrâ-tîra-stha-Munîbṛindapura-varâdhîśvararâda Sachchidânanda-svâmigaḷû Sômaśêkhara-Nâyakarige śrêyô'bhivṛiddhiy âgabêkendu Bhadrasamudrada-agrahârada mahâjanaṅgaḷige koṭṭa-bhû-dâna-tâmra-śâsana-kramav ent endare । śrîmad-Yaḍava-Murâri Koṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka Śiva-guru-bhakti-parâyaṇarâda Keḷadî-Sadâśiva-Râya-Nâyakara-vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddhappa-Nâyakara pautraru Śivappa-Nâyakara putrarâda Bhadrappa-Nâyakarû namma maṭha-dharmakke Śivârpitavâgi koṭṭa-śâsana-sthavâda sîmê-vaḷage prâku Plava-saṃvatsarada Mâgha-śu 7 yû Âdivâradallu Tîrtharâjapurada Tuṅgabhadrâ-tîradalli Bhadrappa-Nâyakarû hiraṇyagarbha-mahâ-dâna mâḍuva puṇya-kâladalli namma guruguḷu Kṛishṇânanda-svâmigaḷu Bhadrappa-Nâyakarige â-chandrârkavâda dharma-kîrti barabêkendu Bhadrappa-Nâyakara hesarallu mâḍida Bhadrasamudrada-agrahârakke Gôpâla-Kṛishṇa-prityarthavâgi sarvamânyavâgi koṭṭa bhû-svâsthe (*here follow details of gift with usual rights &c.*) nimma nimma vṛittigaḷige viṅgaḍasi-koṭṭa bhûmigaḷa vaḷage âgâmi-mâḍikoṇḍu aḍakê-tôṭa-muntâgi hâkikoṇḍu viśêsha-phala utpatti bandarû âgâmi-mâḍikoṇḍu vṛittivantarê anubhavisi-koṇḍu dânâdhi-kraya-parivartanegaḷige salisikoṇḍu nivu nimma santâna-pârampareyâgi â-chandrâr-ka-sthâyigaḷâgi sukhadiṃ bhôgisi bahiri endu Muḷavâgila Sachchidânanda-svâmigaḷa praśishyaru Kṛishṇânanda-svâmigaḷa śishyarâda Sachchidânanda-svâmigaḷû Bhadrasamudrada-agrahârada nânâ-

gôtrada nâna-sûtrada nânâ-śâkheya nânâ-nâmadhêyarâda mahâjanaṅgaḷige dêvasthâna-upâdhige saha namma gurugaḷu Kṛishṇânanda-svâmigaḷû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi Gôpâla-Kṛishṇârpitavâgi sarvamânyav âgi biṭṭa svâsthige barasikoṭṭa dharma-śâsana | idakke dêva-sâkshigaḷu (*usual final verses*).

Sômaśêkhara-bhûpâla-śrêyasâm abhivṛiddhayê |
Sachchidânanda-munibhiḥ likhitaṃ tâmra-śâsanaṃ ||

śrî-Kṛishṇa (*In Nâgarî characters*).

157

At Bhîmanakaṭṭe (same hobli), on copper plates of the Bhîmanakaṭṭe maṭh.

(Dêvanâgarî characters).

(*I b*) śrî-Gaṇâdhipatayê namaḥ

pântu vô jalâda-śyâmâḥ śârṅga-jyâ-ghâta-karkaśâḥ |
trailôkya-maṇṭapa-stambhâś chatvârô Hari-bâhavaḥ ||

svasti śrî jayâbhyudayê Yudhishṭhira-śakê Plavaṅgâkhyê êkôna-navati-vatsarê Sahasya-mâsia amâvâsyâyâṃ Saumyavâsarê śriman-mahârâjâdhirâja-râja-paramêśvarô vîra-pratâpa-śâlî Kuru-kulôdbhavô Vaiyagrapîpâda-gôtrajaḥ śrî-Janamêjaya-bhûpaḥ Kishkindhâ-nagaryâṃ siṃhâsanasthaḥ sakala-varṇâśrama-dharma-pratipâlakaḥ paśchima-dêśa-stha-S'îtâpura-Vṛikôdara-kshêtrê tatratya-Munivṛinda-maṭhasya Garuḍavâhana-(*II a*) tîrtha-śrîpâda-śishya-Kaivalyanâthair ârâdhita-Sîtâ-Râmasya pûjârthaṃ kṛita-bhû-dâna-sâdhanaṃ asmat-prapitâmaha-Yudhishṭhirâdiṣṭhita-Munivṛinda-kshêtrasya chatus-sîmâ-parimiti-kramaḥ pûrva-bhâgê uttaravâhinyâḥ Tuṅgabhadrâyâḥ paśchimê dakshiṇa-bhâgê Agastyâśrama-saṅgamâd uttarê paśchimê Pâshâṇa-nadyâḥ pûrvê uttara-bhâgê *Bhinna-nadyâ dakshiṇê êtan-madhya-sthita-Munivṛinda-kshêtraṃ bhavach-chhishya-paramparayâ â-chandrârkapar(i)yantaṃ nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-(*II b*) têjas-svâmya-sahitaṃ svabudhyânukûlyêna asman-mâtâpitṛiṇâṃ Vishṇu-lôka-prâptyarthaṃ Hahrihara-sannidhau uparâga-samayê sa-hiraṇyêna Tuṅgabhadrâ-jala-dhârâ-pûrvakaṃ kshêtraṃ yati-hastê dattô'smi ahaṃ | êtad-dharma-sâdhanasya sâkshiṇaḥ |

âdîtya-chandrâv &c. ||

† śrî-Vâraha (*usual final verses*).

158

At Bukkaldpura (Muttûru hobli), on a stone in Subbayya's field.

namas tuṅga-&c. ||

(*greater part is effaced*) Viśvanâthapura .. .... Bukkarâyapura .... Brahmaṇa-bhôjanakke .... krayava ..... la vivara (*here follow details of gift &c.*) â-Mârga-śira-śuddha-paurṇavamî-sômôparâga-puṇya-kâladalli â-Kṛishṇa-dikshitaru mâḍida ..... dharmada-śilâ-śâsana (*usual final verses and further details of gift*).

159

At the same village, on a stone near Guruva's house.

(*First part is gone*) â-Bukkarâjapurada prathama-staḷada sîmâ-vivara (*details of boundaries*) â-Bukkarâjapura-Halasinahaḷḷigaḷ-oḷaguḷḷa bhûmiya nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-samasta-baḷi-sahitavaha-ashṭa-bhôga-têjas-svâmya huṭṭu . .. . 8 gadyâṇa-sahita-sarvamânyav âgi â-Virapa-Râyaru â-mahâjanaṅgaḷige â-chandrârka-stâyiy âgi sukhadiṃ bhôgisuvantâgi barasikoṭṭa silâ-śâsana (*usual final phrases and verses*) Manumatha-saṃvatsarada Bhâdrapada-śu 1 Â svasti samasta-sahitaṃ Bukkarâyapurada śrîmad-asâêsha-mahâjanaṅgḷu dhârâ-pûrvakavâgi koṭṭa .. ttiya mahâjanangaḷa śâkhe-gôtra-nâmada vivara (*here follow names &c. of shareholders*).

*Perhaps a mistake for *Bhîma-nadyâḥ* †*In Kannada characters.*

160

At Vaidyarakoppa attached to Inglâdi (same hobli), on a stone in Dêvaṅgi-gauda's wet land.

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ ।

namas tuṅga-&c. ॥

svasti .....bhâshege tappuva râyara gaṇḍa pûrva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-pratâpa-Harihara-mahârâyaru sâmbrâjyavan âḷuva kâladalu ..... Âragada .... Voḍeyaru pratipâlisuva ... dina Saka-varusha 1319 neya Îśvara-saṃvatsarada Bhâdrapada-bahuḷa-tadige-Guruvâradalu .....rige ..... Kallakoḍagiya ..... Hollavâniya Hiriya-Baichappa-heggaḍe (*other* heggaḍes *named*) tamma strî-putra-jñâti-sâvanta-dâyâdânumatadinda voḍambaṭṭu koṭṭa bhûmiya kraya-dâna-śâsanada kramav ent endare namma mûlavâgidda Hollavâniya harivina voḷagaṇa kaḍi Kallakoḍagiya (*details of land & boundaries and usua final verses*).

161

At Kûḍugoḷi attached to Kâsaravaḷḷi (same hobli), on a stone in front of the Channakêśava temple.

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varusha 1608 neya Prabhava-saṃvatsarada Vaiśâkha-śu 12 ḷḷu śrîmat-Keḷadi-S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara hesaraḷḷu Honnahuggi Peṇḍekâḷuve Udaya-nagarina S'rivatsa-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Kṛishṇa-dêvara santânada Kônappayyana patni Nâgammana maga bokkasada S'rînivâsayyana dharma-patni Vijayanagarada Tavakadâniya Haritsa-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Hayagrîvayyana patni Bhâgammana magaḷu Mahalakshmî-avvana putranâda karaṇîka bokkasada Veṅkappayyanu Channakêśava-dêvaru Sômêśvara-dêvaru Hanumanta-dêvara pâdakke samarpisi mâḍida agrahâra ॥

162

At Basavâni (same hobli), on a stone in Brahmanavana in Bândara Sôma's yard.

śrî-Gaṇâdhipatayê namaḥ namas tuṅga-&c. ॥

..... svasti śrî jayâbhyudaya-S'aka 1329-1330 nê Sarvajitu ..... Sômavâradalu śrîman-mahârâjâdhirâja paramêśvara pûrva-dakshiṇa-paśchimôttarâdhipati śrî-vîra-pratâpa ..... Râya-Oḍeyaru ..... dalli sukha-saṅkathâ-vinôdadalli sâmbrâjyaṃ geyyuttirddalli â-râyara niṛupadinda Râyapp-Oḍeyara Viṭhaṇṇagaḷu Âragada râjyavanu ..... rada yama-niyamâsana-prâṇâyâma-pratyâhâra-dhyâna-dhâraṇa-maunânushṭhâna-japa-hôma-samâdhi ..... châturî-dhuriṇa ..... dhêyâṅka parama-naishṭhika śrîma ..... Dakshiṇâmûrtti-dêva ..... sta-nâḍu mûru-paṭṭaṇada samasta-halaru tammoḷu sarvvaikamatyavâgi koṭṭa kraya-dâna-patrada kramav ent endare (*here follow details of gift and boundaries &c.*) nûru-honna-bhûmiyanu â-Dakshiṇâmûrtti-dêvarugaḷige sa-hiraṇyôdaka ..... dâna-dhâra-pûrvaka ..... avara santâna-parampareyâg pâlisibahev endu tamma sva-ruchiyinda oḍambaṭṭu koṭṭa śilâ-śâsana । int apudake ..... da samasta-nâḍu mûru-paṭṭaṇada samasta-halara voppa Âragada mûlasthânada śrî-Kalinâtha-dêvaru (*usual final verse and phrases*) maṅgaḷa śrî ..... neya vartamâna-Sarvadhâri-saṃvatsarada Âśvija-bahuḷa-amâvâseya S'ukravâradalu svasti ..... tyâhâra-dhyâna-dhâraṇa-maunânushṭhâna-japa-hôma-samâdhi-S'îvârâdhana-sampanna nânâvidha-nigama.. châyya .. râya-guru-nâmadhêyâṅka parama-naishṭika śrîmad-Vairâgya-S'îvâchâryya-dêvarugaḷu mahâjanaṅgaḷige koṭṭa agrârada .... Âragada-nâḍa Hadinenṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halaru tammoḷage

sarvaikamatyavâgi kraya-dâna..... grâmavanu nâvu Dakshiṇâmûrtti-S'ivâchâryya-purav endu aghrâravanu mâḍi Tuṅgabhadrâ-tîradalli śrî-Virûpâkshêśvara-dêvara sanni ... lu hiraṇyôdaka-dâna dhârâ-pûrvakavâgi ippattu-nâlku-vṛittiyanu mâḍikoṭṭevu ‖ (*here follow names &c. of vṛittidars & details of gift*).

163

At Hulakôḍu attached to Hosa-Agrahâra (same hobli), on a stone near Veṅkaṭaramaṇa-bhaṭṭa's house.

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'aka-varsha 1346 sandu varttamâna-Krôdhi-saṃvatsarada Mâgha-śuddha 6 lu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vira-pratâpa-Dêva-Râya-mahârâyaru sukha-saṅkathâ-vinôdadiṃ sâmrâjyavanu ..... dharmadinda pâlisuva-kâladalli ..... Hulukôḍ emba grâmavanu..... .... mikkâdanu Hêmâmbikâpurav endu agrahâravanû mâḍi sarvamânyavâgi ..... Brâhmarugaḷa saṅkhyâ-vivara (*here follow the list of Brahmans who received shares*) antu 12 vṛittiyannu tathâ-tithiyalu namma ayyagaḷige śâśvata-S'iva-lôka-prâptiyahantâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭevâgi nivu â-grâmada vaḷaguḷa ashṭa-bhôga-têjas-svâmyavanu nivu nimma santâna-pârampareyâgi â-chandrârka-sthâyiyâgi sukhadiṃ bhôgisi bahiri yendu â-Viṭhappa-daṇṇâyakaru tamma sva-ruchyâ oḍambaṭṭu koṭṭa dâna-śâsana yint appudake Dêva-Râyana baraha â.....voppa *śrî-Viśvanâtha (*usual final verse*) maṅgaḷa mahâ śrî yi-grâmake Viṭhappa-daṇṇâyakaru koṇḍukoṭṭa ..... baḷi Huḍugadde śrî

165

At Kerekêri (same hobli), on a copper plate in possession of Mañjaṇṇa-gauḍa.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1563 neya Vikrama-saṃvatsarada Pushya-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Dânivâse-sîmeya Hechisidi . .. Mahattina-maṭha-dharmake Yadava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-siddânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakaru S'ivârpitavâgi biṭṭa tâmra-śâsanada kramav ent endare ‖ Dânivâsta-sîmeya Bâḷipâla-Siragundada-grâmavanu biṭevâgi â-grâmakke saluva prâku rêkhe ‖ (*here follow details of rates*) yambhatu-varahanû ipaṇavaḍada bhûmiyanu S'ivârpitavâgi maṭha-dharmake biṭevâgi â-bhûmige saluva sarva-svâmyavanû pûrva-mariyâdeyali âgumâḍikoṇḍu śaḍu-daruśanakû niḍi-mâḍikoṇḍu â-chandrârka-stâyigaḷâgi maṭha-dharmava naḍasikoṇḍu bâhadu yandu koṭṭa tâmbra-śâsana yidake dêva-śâkshigaḷu (*usual final verses*).

âditya-chandrâv &c. ‖ śrî-Veṅkaṭâdri

166

At Mêḷige (same hobli), on a stone in the Âdinâtha basti to the south west of raṅga-maṇṭapa.

śrîmad-Anantanâthâya namaḥ

śrîmat-parama-gambhira-syâd-vâdâmôgha-lâñchhanaṃ ‖
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖
śrîmad-gîrvvâṇa-chakrêṭ-Phaṇipati-makuṭôdbhâsi-mâṇikya-mâlâ-
rôchiḥ-prakshâḷita-śrî-charaṇa-sarasija-dvandva-bâbhâsyamânaḥ ‖
mânastambhâmbujâtâkara-kalita-lasat-khâtikâdy-udgha-śôbhô'
sau svânt santôshayan śrî-samavasṛiti-patir bbhâty Anantô Jinêśaḥ ‖

*In Kannaḍa characters.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1530 neya Saumya-saṃvatsarada Mâgha-śuddha 10 Âdivâradalu ||

vṛi || nidrîbhûta-mahîśa-vârija-tatêḥ kurvvan vikâśa-śriyaṃ
san-mârggâmbara-bhâsamâna-visarat-têjô-nidhis sarvvadâ |
vairi-kshmâpati-bhûri-kairava-kulaṃ saṅkôchayan santataṃ
śrîmad-Vêṅkaṭa-Dêva-Râya-taraṇis tîvraṃ samujjṛimbhatê ||

ity-âdy-anêka-birudâvaḷi-virâjamânarâda śrîmad-râjâdhirâja râja-paramêśvara śri-vîra-pratâpa śrîmad-Vêṅkaṭapati-Dêva-mahârâyaru Penagoṇḍe-siṃhâsanârûḍharâgi pratipâlisuttirdda samastarâjyaṅgaḷoḷ atyatiśayamanuḷ-Avanya-dêśadoḷu ||

ant eśev Avanya-dêśadoḷ |
antâtîta-prakâra-śôbhâ-ruchiyaṃ |
tâṃ taḷed Âragam emba pu- |
raṃ tôrppudu Bhuvanagiriya mûḍaṇa-deseyoḷ ||

â-voḷalam âḷvan anêka-châturî-dhurandharan âda Vêṅkaṭâdri-mahîpâlan âtana guṇa-kathanam ent ene ||

śri-râmâ-ramaṇaṃ vivêka-śaraṇaṃ sâhitya-ratnâkaraṃ |
nârî-chitta-Manôbhavaṃ budha-nutaṃ saṅgîta-Gaṅgâdharaṃ |
vairi-vrâta-madêbha-pañchavadanaṃ ..... |
.... śrî-pati-Vêṅkaṭâdri-mahipaṃ tân oppidaṃ dhâtriyoḷ ||

mattam âtana kirtti-pratâpam ent ene ||

Uragâdhîśa-mahâ-maṇi-prabheyan Indrôtkumbhi-kumbhasthaḷô- |
tkara-sindûraman Îśa-bhâḷa-nayanâgni-jvâleyaṃ Târa-bhû- |
dhara-gairêyaka-śṛiṅgamaṃ Suranadî--raktâmbumaṃ geḷdud u- |
rvvareyoḷ sannuta-Vêṅkaṭêndrana yaśas-têjaḥ-prabhâ-maṇḍalaṃ ||

int anêka-guṇa-sampat-samruddharâda Vêṅkaṭâdri-Nâyakayyanavaru kuḷa-kâḷâñchiyâgi naḍasikoṇḍu baha Bommaṇṇa-heggaḍey âtan entappan ene

kalita-guṇa-nidhi..... |
..... śûran udadhi-sama-gambhîraṃ |
viḷasad-Bommaṇa-heggaḍe |
yiḷeyoḷ Muttûran âḷdan uttaman esedaṃ ||

âtan âḷva sîmeyoḷagaṇa Niḍuvaḷa-nâḍige saluva Kôdûra-pâloḷage Mêḷigey emba ..... ttira ..... râ̤a-śrêshṭhiy âtana guṇa-kathanam ent ene ||

S'achyâ saha Surâdhîśô yathâ bhâti tathânîśaṃ |
Varddhamâna-vaṇig-mukhyô Nêmâmbâ-prâṇa-kântayâ ||
tat-sutô Bommaṇa-srêshṭhî nirmmâpya Jina-mandiraṃ |
tatrânanta-Jinâdhîśaṃ saṃsthâpya khyâtim âptavân ||

mattam â-bhavyôttamana parama-guruvina prabhâvam ent ene ||

śrîmaj-Jaina-matâbdhivarddhana-sudhâsûtir mmahîpâlaka-
vrâta-stutya-padâmbujâta-yugalô bhavyâbja-bhânûpamaḥ |
durvvâra-Smara-garvva-parvvata-pavir nnânâ-kalâ-kôvidô |
Vidyânanda-munîśvarô vijayatê vâdîbha-pañchânanaḥ ||

tachchhishya-paramparâyâta-Balâtkâra-gaṇâgragaṇya śrîmad-râya-râja-guru vasundharâchâryya-varyya mahâ-vâda-vâdîśvara râya-vâdi-pitâmaha sakala-vidyâ..... mâdy-anêkânvarttha-birudâvaḷi-

virâjamâna śrîmad-Dêvêndrakîrtti-bhaṭṭâraka-padâmbhôja-divâkarâyamâna śrîmad-Abhinava-Viśâlakîrtti-bhaṭṭâraka-dêva-pada-payôja-matta-madhukarâyamâna pravîṇa-Bommaṇa-srêshṭhiya tanûjâtan ent irddapan ene ||

tasyâtmajâtô vikhyâtas sukṛitî dhârmmikâgraṇîḥ |
Bommaṇâkhyô vaṇig-mukhyô'pâlayat taj-Jinâlayaṃ ||
Nêmâmbâ nâma tat-patnî vrata-śîla-vibhûshitâ |
tayôr̤ pañcha sutâ jâtâs Smarâkârâ guṇôjvalâḥ ||

â-kumârakar ayvar entidar ene |

śrîmaj-Jina-padâmbhôja-yugala-bhramarôpamaḥ |
bhâti śrî-Bommaṇa-śrêshṭhî satya-śaucha-guṇânvitaḥ ||
yasyânanta-Jinêśvarô nija-kula-śvâmî trilôkî-patir
Vidyânanda-munîśvarô nija-gurur vvâdibha-kaṇṭhîravaḥ |
.... ttaṃ paramaṃ Jinêndra-gaditaṃ yênôru tatvaṃ mahân
sô'yaṃ bhâti mahî-talê Padumaṇa-śrêshṭhî guṇânâṃ nidhiḥ ||
śrîmân kuvalayâhlâdî kalânâm âśrayô mahân |
sadbhiḥ parivṛitô bhâti Chandaṇa-śrêshṭhi-chandramâḥ ||
sarvva-śrêshṭhishu ratnatvâd dâna-pûjâdi-sad-vidhau |
râjatê Mâṇika-śrêshṭhî nâmnânvartthêna puṇya-bhâk ||
śrî-Jinôdita-sad-dharma-kâryâṇâm âdimatvataḥ |
Âdaṇṇâkhyô vaṇig bhâti nâmânvartthaṃ dadhat sudhîḥ ||

int eseva sakala-guṇa-samanvitarâda Mêḷigeya Bommaṇa-seṭṭiyara makkaḷu Bommaṇa-seṭṭiyaru (*others named*) nâû nammoḷ êkastarâgi namma ajja Bommi-seṭṭiyaru kaṭṭisida bastiyanu silâmayavâgi kaṭṭisi ||

śrî-Viśvâvasu-vatsarê śubhatarê Jyêshṭhê cha mâsê sitê
pakshê sad-daśamî-tithau su-ruchirê S'ukrê cha vârê varê |
ṛikshê chôttara-nâmni Kêsari-mahâ-lagnê pratishṭâpitaḥ
Padma-s'rêshṭhi-varêṇa śâstra-vidhinântâkhya-Tîrtthêśvaraḥ ||

â-śrîmad-Anantanâtha(ḥ |) svâmiya nitya-naimittika-pûjege | amṛitapaḍi | nandâdipti | aṅga-raṅga-vaibhava-muntâda samasta-viniyôga-dharmma naḍavadakke biṭṭa bhû-dâna-śâsanada kramav ent endare (*here follow details of gift and usual final verses*).

Mêḷige Bommaṇa-seṭṭara makkaḷu Bommaṇa-seṭṭaru Padumaṇa-seṭṭaru silâmayav âgi kaṭṭisida śrîmad-Anantanâtha-svâmi-chaityâlayadalli naḍava dharmmada viniyôgakke koṭṭa sarvvamânyada svâstege barada śilâ-śâsana Muttûra hegaḍêra voppita Bommaṇṇa-Mallaṇṇa voppa

167

At Huṇasavaḷḷi (same hobli), on a stone near the grâma-dêvatâ temple.

śrî-Gaṇâdhipatayê namaḥ namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varusha 1303 neya..... saṃvatsarada Chaitra-śudha 3 Guruvâradalu śrîman-mahârâjâdhirâja paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa pûrva-paśchima-dakshiṇa-samudrâdhipati śri-vîra-Bukka-Râyana kumâra śrî..... Virûpâksha-Râyaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ.... dharmmadiṃ pratipâlisuttihalli.. ttama Huṇasavaḷḷiy-agrahâra..... kâladalu sakala.. vaha śrî-Virûpâksha-dêvara.. .....yalu a .....agrahârada sarvva-mânyadalli tanna maneya ..... seṭṭiyarige Niḍuvaḷa-nâḍoḷagaṇa Huṇasavaḷḷiya-grâmavanu śrî-Virûpâksha-Râyana kṛipeyinda..... dâna-dhârâ-pûrvvakavâgi koṭṭanu â-Goṭṭi-seṭṭiyaru tamma

tande Nâga-seṭṭiyara hesarinali Nâgasamudrav endu .... ashṭa-bhôga-têjas-svâmya ..... vâgi sarvamânyavâgi dhârâ-pûrvvakavâgi koṭṭanu â-mahâjanaṅgaḷa nâma-vivara *(here follow names &c.)* yinti-hadinaydu-vṛittiya mahâjanaṅgaḷu Huṇasavaḷḷiya chatus-sîmâ-mudritavaha grâmavanu santati-pâramparyeyâgi â-chandrârkavâgi bhôgisuvaru *(usual final verses)*.

168

At Horaṇabayilu (same hobli), on a stone in the way leading to Gummanakallu.

śrî-Gaṇâdhipatayê namaḥ | namas tuṅg-&c. ‖

..... Dêva-Râya-mahârâyaru Vijayânagariyali sukha-saṅkathâ-vinôdadim ..... yara makkaḷu ..... diyâda Niḍuvala-nâḍoḷagaṇa ..... heggaḍeya aḷiya Biḍapa..... Kôdûra oḷagaṇa Horaṇabaḷa-grâma..... gadê vivara *(here follow details of land with usual rights &c.)* ga 35 honnige yidavanu biḍisi â-ga 35 honnanû nimma kayiyalu koṇḍu â-bhûmigûḍi ... vâgi koṭadu ..... mûlavâgi ..... agrahâravâgi mâḍi âdhi-kraya-dânake parivartanake saluvada mâḍi â-Lakharasarige ..... śilâ-śâsanava naḍi ... śâsanavanû barasikoṭṭadu â-śrôtra-agrahârada-oḷage pañchagâruka-âlaḍaṟe-magadere-gâṇadere ..... sarvamânyayâgi nimage .... bahevu agrahârada vaḷage aḍakeya sasi bâḷe .... kabbu ..... goṇḍu keḷagaṇa-kereya vudakavanû nimma tôṭakkâgi bi ..... Lakkarasaru mâḍikoṇḍu varuśâvadhige naḍasu ..... grâma-gadyâṇa nallâû-suṅka-taḷavârike ... biṭi-birâḷa ... ge uḍugoṟe ..... -osage ..... paṭabaddha-putrôtsâha-modalâda sarva-bâdhe-parihâravâgi ..... varasa 1 kam parivartanakke saluva varaha ga 60 honnu akshâradalu aṟuvattu-honnanû mukandâyada mânya ..... si bahev endu Biḍappa-heggaḍeyaru â-Lakkarasa-Oḍeyarige hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi â-chandrârka-stâyiyâgi namma sva-ruchiyinda yi-bhûmige saluvaru-oppavaru-modalâgi .santâna-paramparey âgi â-chandraka-stâyiyâgi sarvânumatiyâgi koṭṭu naḍasabahav endu namma sva-ruchiyinda dhâreyan eradu oḍambaṭṭu koṭṭa sôtra-guttigeya sâsana pramâṇapaṭṭe *(names of witnesses &c. and usual final verses)* yi-dharma-śâsanakke maṅgaḷa mahâ śrî śrî-Lakshmî-Narasiṁhâya namaḥ

169

At Mṛigavalhe (same hobli), on a stone at the north gate of the Mallikârjuna temple.

namas tuṅga-&c. ‖

svasti sa ..... śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêvaru Kalyâṇada neleviḍinalu sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire tat-pâda-padmôpajîvi śriman-mahâ-maṇḍaḷêśvara .... ya S'ântara ..... Sântaḷige-sâyirada ..... dim râjyam geyyutta *(rest effaced)*.

170

At Kuntavaḷḷi (same hobli), on a stone in the śâsanada-gadde.

(Nâgarî characters)

śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ śrî-gurubhyô namaḥ nirvighnam astu

namas tuṅga-&c. ‖

.....

. ..... lavôyaśôtivimalê mauḷau dadhât Îśvaraḥ |

bâhvôr yasya .....

..... kshati bhûtalê Hariharô râjâdhirâjâgraṇiḥ ‖

tasyâbhûd bhûmipâ .... |
..... na Dêva-Râ .. bhûpatiḥ ||

śrî .... vipra-varyya-tanujô lingâdhi ..... viprân Mâdêva .....
.. valêmu ..... llâsitâḥ sudhâyâḥ nâya..... râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru..... Vijaya..... pratipâlisuttam viralu tat-pada-padmôpajîvigaḷaha Râyaṇṇa-Oḍeya..... sudharmadim pratipâlisuttam viddandina S'akavarsha 1345 sandu vartamâna-Krôdhi-saṃvatsara ..... dalu barada śîlâ-śâsanada kramav ent endare prâku Harihara-mahârâyaru Âragada râjyamam sudharmmadim pratipâlisutav idandina Dhâtu-saṃvatsarada ..... oḷagaṇa Kôdûra Tirika-hegaḍeyaru tamma bhâgege saluva Kûṭahaḷḷi emba grâmavanu ..... sarige kraya-dânavâgi koṭṭa â-Kûṭahaḷḷiya chatus-simeya vivar (*here follow details of boundaries*) Kûṭahaḷḷiya grâmakke tat-kâlôchita-madhyastha-parikalpita..... varaha gadyâṇa 80 akshâradalu embatu-honnu ..... salisikoṭṭu â-Tirika-heggaḍe â-Kûṭahaḷḷige banda kuḷa ..... kuḷake banda hadi-hodake-modalâda ..... siddâyavanu tanna mûlada kuḷada haḷḷigaḷa mêle ..... koṇḍu kraya-dânavâgi koṭṭa ..... nâvu bhôgisuttida â-Kûṭahaḷḷiyalu Vijaya-saṃvatsarada Phâlguṇa-sudha 10 Âdivâradalu ..... Nâraṇadêvara makkaḷu Râmarasarige brahmacharyava kaḷadu tâvu tamma yajamâna..... yâla hôgi..... grihârâma-kshêtragaḷannu kraya-dânavâgi koṭṭevâgi â-Kûṭahaḷḷiya chatus-simeya jala ..... dhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhya emba ashṭa-bhôga-têjas-svâmya-sahitav aha â- ..... Mâdarasaru tamma strî-putra-jñâti-sâmanta-dâyâdâdy-anumatyaruha-sarvânumatiyim..... vâgi sa-hiraṇyôdaka ... dâna-dhârâ-pûrvakavâgi â-chandrârka-sthâyiyâgi sarvamânyavâgi â-Mâdarasaru â-Râmarasarige â-Kûṭahaḷḷiya-grâmavanu tamma sva-ruchiyinda oḍambaṭṭu koṭṭa krayadânada śilâ-śâsana || int appudakke sâkshigaḷu (*here follow names of witnesses and usual final phrases and verses*)..... Paṭṭavâḷa-heggaḍe Tipparasa-heggaḍe-voḷagâda Kuṭa..... voppa | *śrî-Brahma-dêvaru śrî

171

At Kuruvaḷḷi (same hobli), on a stone at the door of the Vis'vês'vara temple to the south.

śrî-Gaṇâdhipatayê namaḥ nirvighnam astu

namas tuṅga-&c. ||
jayati bhuvana-nâthaḥ pôshita-prâṇi-jâtaḥ
sakala-hṛidaya-yâtaḥ sat-kaṭâksha-prapâtaḥ |
amara-nikara-nâtha-prastutôru-pragâdhaḥ
śiraśi śaśi-sanâthas trâyatâm Viśvanâthaḥ ||
Gaṅgâdharapurî-yôgî purâ Gaṅgâdharôpamaḥ |
gatvâ kshêtrâṇi Kâśyâdiny agât kshêtra-varam kramât ||
Tuṅgabhadrâ-nadî-tîrê Tîrthahaḷḷîti viśrutam |
śrî-Nṛisimham pratishṭhâpya tatrâvâtsît tam archchayan ||
Amarêndrapurî-yôgî tachchhishyô Brahma-vittamaḥ |
Yâdavêndrapurî-yôgî tasya śishyas tu sarva-vit ||
tachchhishyô vêda-śâstrârtha-tatvajñô râja-pûjitaḥ |
Amarêndrapurî-yôgî budha-bṛinda-suradrumaḥ ||
śrî-Dêvêndrapurî-yôgî śishyas tasyâbhavat kritî |
śamâdi-nilayô nityam tapasvî śuddha-mânasaḥ ||
Kâśî-vâsêpsayâ dhyâtas tênêty âha S'ivô..... |
Tuṅgâyâ dakshiṇê kûlê Maleyâḷa-maṭhê śubhê ||

*In Kannaḍa characters.

mâṃ pratishṭhâpya sampûjya Kâśî-vâsa-phalaṃ labhêḥ ।
dishṭyâtha Narmadâ-liṅgaṃ prâpyâryât Timma-paṇḍitât ॥
chandrêbhâbdhi-sudhâṃśu-sammita-S'akê śrî-Kâlayuktâbdakê
Vaiśâkhê śita-saptamî-divasakê vârê Ravêḥ Pushya-bhê ।
Viśvêśasya chiraṃ Sadâśiva-mahârâyê'vati kshmâtaḷaṃ
śrî-Dêvêndrapurî-yatîndra-tilakaḥ kṛitvâ pratishṭhâṃ mudâ ।
śrî-S'âlivâhana-śakê ṛishibhâbdhy-abja-sammitê ।
Raktâshy-abdê Kârtikîyê śuklîyê pratipad-dinê ।
Viśvêśa-viniyôgârthaṃ shaḍ-grâmân kṛitavân kṛitî ॥

yî-âru-grâmagaḷu avugaḷa chatus-sîmegaḷa vivara (*here follow details of boundaries*) yint i-chatus-sîmeyoḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-tèjas-svâmya .....ḷagâda ayinûru-aḍake-marana kshêtra..... ..bhaṭaninda śrôtriya-siddhâyavâgi saluvudu ga 1 vondu-varahanu saha yî-âru-grâmavanû .....bhaṇḍârakke Tîrthadahaḷḷi..... Amarêdrapurî-Voḍeyara siśyaru Dêvêndrapurî-Voḍeyaru dhâreyan eradu samarppisikoṭṭa silâ-śâsanada binnavattaḷeyâ âru.....kaḍa . ke S'aṅkara-bhaṭṭaru mâḍida chhatrake saluva grâmagaḷu Kaûriya-bayalu .... dêva-sâkshigaḷu (*usual final verses*) ....ra vapita ..

172

On a stone to the north of the door in the same temple.

Chinnabhaṇḍârada Nârâyaṇapa-ayyanavara maga Râyasada Hariyapaṅgaḷu mâḍida dharma śrî-Gaṇâdhipatayê namaḥ nirvighnam astu

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1506 neya saluva vartamâna-vyâvahârikê Svabhânu-saṃvatsarada Âshâḍha-śudha 13 Stiravâradalû śrîmatu Tuṅgabhadrâ-dakshiṇa-kûlavâda Tîrthahaḷḷiya Amarêndrapurî-śrîpâdaṅgaḷa Maleyâḷa-maṭhada Viśvanâtha-dêvara śrî-charaṇâravindake Vaśishṭa-gôtrada Âśvalâyana-sûtrada Ruku-śâkheya Chinnabhaṇḍârada Nârâyaṇappayyanavara makkaḷu Râyasada Hariyappagaḷu dhâreyan eradu samarppisida bhûmiya dharmma-śâsanada kramavent endare Niḍuvala-nâḍa Haraḷiyapâloḷage Tîrthahaḷḷiya Amarêndrapurî-śrîpâdaṅgaḷa maṭhake êkabhôga-sarvamânyake saluva Heggaḍitikoppa kha 20 khaṇḍuga-bhûmiya grâmavanu Tîrthahaḷi-Amarêndrapurî-śrîpâdaṅgaḷa kayinda ga 78 varahage nâvu kraya-dânavâgi tegadukoṇḍu namma tâyi Timmammanavarige śâśvata-Brahma-lôka-prâptiy âgabêk endu S'ani-trayôdaśî-pradôśa-puṇya-kâladalu â-Heggaḍitikoppa kha 20 khaṇḍuga-bhûmiya grâmavanu dêvara amṛitapaḍi-nandâdîpti-satrakkâgi dhâreyan eradu samarppisidevâgi â-grâmada chatus-sîmeya vivara (*here follow details of boundaries ; grant repeated, and also directions for the distribution of the paddy and the feeding of 2 Brahmans daily in the satra ; usual final verses and human witnesses &c.*)

173

At the same village, on a rock in the wet-land.

namas tuṅga-&c. ॥

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-kaḷaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ॥
asti sva ..... ।
..... dîvyati ॥
tasmin vaṃśê Yadôr âsit Saṅgamô saṅga .... ।
.....na santâna . ya .... jagati tasya..... ॥

.... kshay ivâparaḥ ‖
dhikkṛitârâti .... taḥ ।
Bukka-Râja ..... ‖
..... Bukka-mahîpatêr udabhavat .....
.... dâtta-guṇôttarô Hariharaḥ kshôṇîśa-chûḍâmaṇiḥ ।
..... vasanâ
..... nâṃ śikharêshu kâm api kaḷâṃ mallî-manôllâsa-jâṃ ‖
tasyâbhû ..... dêśôttamâ
pâtu svas-sarid-uttamâ vijayatê śrî-Tuṅgabhadrâbhidhâ ।
yat-tîrê duritâṭavî-huta ..... ha Virûpâksha ity
âstê santatam antarêṇa sumanaḥ-śrôtasvinî-chintanaṃ ‖
tasyâjñayâ Sôvaṇa-mantri-r ..yyaḥ
prastutya-Lâkshâpura-râjya-..... ।
.... tra-śaktyâ .....
py arâtayaḥ svâsthyam ahô labhantê ‖

*..... chintâmaṇiḥ ... *..... khya-mahîpatêr îpsita ..... tat-Saṅgama-bhûpâla .. .. chintâmaṇi-guṇa-gaṇam apy .. ty akhila-lôkânâṃ ‖

svasti ..... mahârâjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa Hindu-râya-Suratâḷa pûrva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-Bukka-Râyara kumâra śrî-vîra-Harihara-mahârâyaru sukha-râjyaṃ geyiüttiralu â-Harihara-Râyara nirûpadiṃ Âragada-râjya-vanu Sôvaṇṇa-Oḍeyaru pâlisuttidda kâla Śaka-varusha 1316 neya Bhâva-saṃvatsarada Srâvaṇa-ba 5 Âdivâradandu prâku Prabhava-saṃvatsarada Âśvîja-śuddha 10 Guruvâra-Dhanishṭhâ-nakshatraṃ Harihara-Râyaru koṭṭa śâsanârtha-dharmakke biṭṭa .. .. prâku saluva ..... 6 jana mandi sukla-paṭada jana..... jana 10 kkaṃ Âragada râjyada Niḍuvala-nâḍa .. .. kuḷa ..... Kuṟuvaḷḷiya-grâmada oḷagaṇa Asaganahaḷḷiya ..... Bukkarâya-purada mahâjanaṅgaḷige â-Niḍuvala-nâḍa ..... gâgi â-nâḍa haraḷiya ..... oḷagaṇa ..... koṭṭarâgi ..... grâma ..... ya barapa pramâṇinali ..... Harihara-Râyara nirûpadinde ..... puri-śrîpâdaṅgaḷa bhikshe yaraḍa..... Âragada-râjyada Sôvaṇṇa ..... śilâ-śâsanavanu â-yaraḍu-grâmake ..... â-chatus-sîmey-oḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmyav ellavanu saluvantâgi sa-pramâ ..... sthâyiyâgi hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi ..... sukhadiṃ bhôgisi baharu (*usual final verses*) Dêvêndrapurî-śrîpâdaṅgaḷige Niḍuvala-nâḍa gauḍu-prajegaḷu ..... ya gade ..... dhâreyan eradu â-chandrârka-sthâyiyâgi koṭṭevu Virûpâksha-dêvara âṇe maṅgaḷa mahâ śrî

174

At the same village, on a stone near the Brahmanakaṭṭe.

namas tuṅga-&c. ‖

vasti śrî jayâbhyudaya-Śaka-varusha 1362 neya Raudri-saṃvatsarada ..... Hariha .. heggaḍeyaru .. .. hebbâruvana maga Kêśava-hebâruvaṃ ..... ya kramav ent endare ... . lu mâḍida chhatra-dharmake ..... Ummaṇṇaga ..... daṇṇagaḷa kayalu .. .. krayavâgi koṭṭa bhûmiya chatus-sîmeya vivara (*rest contains details of boundaries and gift ; usual final verses and phrases*) ..... haḷiya ..... jana-nuta ..... m oldu mâḍidam .....

* As this portion is very much effaced, it cannot be put into a verse.

175

On a 2nd stone at the same place.

namas tuṅga-&c. ||

..... śvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru Vijayanagariya râjadhâniyalu mahâ ... . sudharmadiṃ pratipâlisuttaṃ yiralu tat-pâda-padmôpajîvigaḷaha Râyappa ..... Âragada-râjyavannu dharmmadiṃ pratipâlisuttaṃ yidandina Saka-varuśa sâvirada-mûnûra .... pañchamî-Sômavâradalu śrîmatu Âragada vêṇṭheyada oḷagaṇa Niḍuvala-nâḍa oḷage Hadi-neṇṭu-kampaṇa ..... halaru â-sthânika-Dêvaṇṇa-ayyagaḷa makkaḷu Bôvaṇṇa-ayyagaḷige dâna-dhârâ-pûrvakav âgi banda hâru ..... ayyagaḷu śrîmann-âḷva-prabhu-mukhyar-appa Bommiyakka-heggaḍitiyara makkaḷu Muttapara ... kraya-dâna-patrada kramav ent endare namma prasta-ni-mittavâgi namma yejamâna-bhâgiya gaddeya oḷage nâû nimage krayavâgi koṭṭevâgi (*here follow details*) â-bhûmige tat-kâlôchita-madhyastha-parikalpita ..... varaha ga ..... salsikoṇḍu ..... nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-ashṭa--bhôga-têjas-svâmya-sahitavaha yî-bhûmiya ..... hegaḍeya ..... pûrva ..... vanu nimma santati-parampare-yâgi sukhadiṃ bhôgisi (*boundaries &c.—much effaced*) bahiriy endu...ayya.. .. yarige tsatra-dharmma-nimittavâgi nâû namma sva-ruchiyinda oḍambaṭṭu koṭṭa kraya-dâna-śâsana-patra yint-appudakke sâkshigaḷu (*names*) yint-ivar-ubhayânumatadinda ... dasana baraha Nâgaṇṇa-ayyagaḷa su-hastada oppa .....svâmigaḷa voppa śrî-Lakshmî-Nṛisiṃha ..... yî-dharmmakkaṃ maṅgaḷa mahâ śrî śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ śrî-gurubhyô namaḥ nir-vighnam astu

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Saka-varusha sâvirada munnûṟa aṟuvattaneya Piṅgaḷa-saṃvatsarada Kârtti-ka-śu 5 Sômavâradalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahâ-râyaru Vijayânagariya râjadhâniyalu ..... gaḷanû sad-dharmmadiṃ pratipâlisuttaṃ yiralu â-râyara nirûpadiṃ ..... Sirigirinâtha-heggaḍeyaru Âragada-râjyavanu dharmmadiṃ pratipâlisuttaṃ yida .... mukhyarappa Bommiyakka-heggaḍatiya makkaḷu Muttapparsa-heggaḍeyaru ..... satra-dharmmakke ..... śrî-Râmanâtha-dêvara sannidhiyalli Tuṅgabhadrâ-tîradalli ..... sûrya-grahaṇa-puṇya-kâla .... dhâṟeyan eṟadu koṭṭa bhûmiya vivara ..... geṟeya keḷage mûḍa .... ubhayaṃ .... bhûmi .... makki .... halasu meṇasu ....satra-dharma .....bhûmiya-vaḷaguḷa nidhi-nikshêpa ..... têjas-svâmya ..... guttage ..... kraya (*here follow details of gift*) Gaṅgâdharapuṟî-śrîpâdaṅgaḷu Maleyâḷa-maṭhada Padmanâbha-śrîpâdaṅgaḷu .....voḷage maṭhavanu kaṭṭisikoṇḍu yî-yaraḍu-sîmeyanu .. . . . . tsatra .... bhûmiyanû ni.. . âdhi-kraya hoṟatâgi yi-dharma-vanû ..... nimma santâna-pârampareyâgi .. baha.... yî-dharmmava namma strî-putra-jñâti-sâvanta-dâyâdy-anumati-purassaravâgi â-chandrârkka-sthâyiyâgi pâlisibahevu yi-tsatra-dharma .... Gaṅgâdharapuṟî-śrîpâdaṅgaḷu avara sisya-pârampareyâgi naḍasikkoṇḍu baharu yendu .. namma sva-ruchiyinda yint-appudakke sâkshigaḷu (*names of witnesses & usual final verse and phrases*).

176

At Gâḍiggere (same hobli), on a stone near Timma's house.

(8 *lines gone*) ya S'aka-varusha 1338 neya Manmatha-saṃvatsarada Bhâdrapada .... pura-râya .... mahârâyaru Vijayânagariya .... varṇâśrama-dharmaṅgaḷanû pâlisuttaṃ sukha-saṅkathâ-vinôdadiṃ sâmrâjyaṃ geüttihali â-âyara nirûpadiṃ Brahma-Kshatriyarappa Hêmâdri-prôkta-sakala-dâna-dîkshâ-guru ..... Âragada-

râjyavanu pâlisuttihalli Âragada .....oḷagaṇa Niḍuvala-nâḍa-oḷagaṇa Kôḍûra ..... Biḍapa-heggaḍeyaru yajana-yâjana-adhyayana ..... pratigraha-śaṭu-karma-nirutaraha Ruku-śâkh-âdhyâyigaḷappa .....geya S'rîvatsa-gôtrada Sidanâtha-paṇḍitara makkaḷu Jannappagaḷige Maduvara-sarige kraya-bhû-dâna-sâsana-kramav ent endare (*here follow details of land*) yint-î-chatu-sîmâ-mudrâ-mudritav-ashṭa-dikku-chatu-sîmeyalu naṭṭa-kalu-oḷaguḷa nîruvari-nidhi-nikshêpa-tôṭa-tuḍike-gadde-boddalu-makki-hakkalu-kummari-kôhu-saruhu-mâni-mandu-mane-hittilu-kâchi-halasu-menasu-mâvu-hullu-holasu â-grâmada bîjavariya mûvattu-khaṇḍugakke prati-khaṇḍuga-ondakkaṃ kraya hadinai lu-haṇavinalli varaha nâlvattaidu-honnige krayavâgi â-Tirika-heggaḍeyaru Biḍappa-heggaḍeyaru koṇḍu strî-putra-jñâti-sâmanta-dâyâdyânumatadinda Siddhanâtha-paṇḍitara makkaḷu Jannapagaḷige Maduvarasarige sa-hiraṇyôdaka-dhârâ-pûrvakavâgi dhâreyan eradu koṭevâgi â-grâmada chatus-sîmey-oḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya yint-î-ashṭa-bhôga-têjas-svâmya-sahitavâgi â-Jannapagaḷu Maduvarasaru â... santâna-pârampareyâgi â-chandrârka-stâyi-yâgi sukhadim bhôgisuvantâgi Kôḍûra Tiraka-heggaḍeyaru Biḍapa-heggaḍeyaru tamma sva-ruchi, yinda oḍambaṭṭu koṭṭa kraya-dâna-silâ-patra-śâsana yint-appudakke sâkshigaḷu (*names of witnesses*)-

177

At Kôḍûru (same hobli), on a stone in front of the Mallikârjuna temple.

namas tuṅga-&c. ‖

Saka-varusha 1176 Ânanda-saṃvatsarada Chaitra-suddha 10 Maṅgaḷavâradalu savsti śrîmanu mahâ-maṇḍaḷika Haricha-veggaḍe Chella-veggaḍeya aḷiya vairi-Nârâyaṇa kumâra Aṇṇama-veggaḍeyara mêle śrî-pritvî-râya-Siṅghaḷa-Dêvana daḷavâya Sâraṅga-Dêva naḍadu bandu Kôḍûra suḍuvalli śrîmad-râjadhânî-Kôḍûra-bîḍinalli huṭṭida Taṅgiyachi-veggaḍatigaṃ Gaṅga-veggaḍeya Bammaṇaṅge uda-yisida Râya-Nâyka ‖ kaḷigaḷa mokhada taḷa Sâvaṇa-kaṭaka-sûrekâra Râjikana Jakkanu tanna mêle yêṛida kudare mîrida kâlâḷanu Javan okkilikkidantâgi kondu gaṇḍara hiṇḍan aṇḍaleven emba biriding anvarthanâgi taḷt'iridu meṛadu sura-lôka-prâptan âdanu ‖ adhaṭina maṇḍalêśvararan aḷkisal ettida kaligaḷa mokhada kaiyyumaṃ tettisi gaṇḍara hiṇḍan aṇḍaleva aggada Râjiga Jakkana virad êḷge-yaṃ bhâvisi nôḍal â aḷevo yî-tri-jagadolu paḍe mechche gaṇḍanaṃ ‖

gaṇḍa-gali Râjigana Jakkanu ‖
baṇḍaṇadol idirchche nilva ripu-vairigaḷaṃ ‖
seṇḍâḍutidda talegaḷa ‖
muṇḍagaḷ ôḍâḍutidavu iva kâdida raṇadoḷ ‖

yî-kallige biṭṭa bhûmi ‖ Ayitana gadde uppârakke Pambucha ka .... Ayitapurada Sâvi-ôjana maga Sâta yî-kalla geyidanu (*some other grants to relatives*).

178

At Gôpâlapura (same hobli), on copper plates in possession of Subbâ-bhaṭṭa.

(*I. a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1620 neya Yiśvara-saṃvatsarada Mâgha-śu 15 lu (*with titles and descent as in No. 72 of this taluq*) Basavappa-Nâyakarû Kâśyapa-gôtrada Âśvalâyana-sûtrada Ruku-śâkheya Soṇṇapana Veṅkapana prapautra Raṅgapana pautra Veṅkappana putra Raṅgaṇṇage barasikoṭṭa kraya-dâna-dharma-śâsanada kramav ent endare ninu ninna tande Veṅkapana hesaralli Muttûra-sîmê Keḷakêriya-grâmadalu Tuṅgabhadrâ-tîradalli mâḍida Veṅkaṭâ-purada-agrahâradalli pratishṭhe-mâḍida Lakshmî-Nârâyaṇa-dêvara dêvatâ-vechake saha biṭṭa svâste (*lands & rates specified*) nûra-yippattu-mûru-varahannu hâgada svâstheyanu S'rîvârpitavâ gi koṭṭevâg yî-bhûmige neṭṭa Vâmana-mudrê-kallin-oḷaguḷa nidhi-nikshê(*II b*)pa-jala-pâshâṇa-akshîṇi-âgâmi-

sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu grâmagaḷallû baraḍa dêvatâ-uttâravanû pûrva-pramâṇu naḍasikoṇḍu ninna santâna-pâramparyav âgi â-chandrârka-sthâyigaḷâgi dêvatâ-vecha agrahârada dharma saha sukhadim naḍasibâhad endu koṭṭa dharma-śâsana yidakke sâkshigaḷu (*usual final verses*).

śrî-Sadâśiva

179

At Heḷḍûru (same hobli), on copper plates in possession of S'âmâchâri son of Kaṃsâchâri.

(*I a*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1601 neya Kâḷayuktâkshi-saṃvatsarada Jyêshṭa-śudha 15 lu (*with titles and descent as in No.* 73 *of this taluq*). Chennammâjiyavaru Kauśika-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Kôḷâlada Veṅkaṭaiyana pautra Kônapana putranâda Veṅkaṭapage baraśikoṭṭa kraya-dâna-śâsanada kramav ent endare ninna tande Kônapana hesaralu Muṇḍekâra Heḍḍûra-pâḷa Tuṅgabhadrâ-tîradalu kaṭṭista Kônêripurada-agrahârada dêvastânagaḷige biṭa svâste ninna kaiya aramanege krayava tegadukoṇḍadu ga 1600 kke(*lands and rates specified*) nûra-yembhatta-yêḷu-varahannu mupâgada bhûmiyanu S'îvârpitavâgi biṭidhêve yî-bhûmige neṭṭa-Vâmana-mudrê-kallinoḷagulḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ-emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yî-stâpitava mâḍida kallinavaḷagâgi yiha bhûmi Heḍûra Mallikârjuna-dêvara svâste (*details of further gift*) vandu-varhana gadê bhûmiyanu agrahârakke naḍasikoṇḍu dêvatâ-vechcha agrahârada dharmavanu ninna santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi naḍasibâha(*III b*)d endu koṭa dharma-śâsana (*usual final verses*)

śrî-Sadâśiva

180

At Bokkasa attached to Âlamane (same hobli), on copper plates in possession of Râjâchâri.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1610 neya Prabhava-saṃvatsarada Vaiśâkha-suddha 12 llû śrîmad-(*with titles and decent as in No.* 73 *of this taluq.*) Chennammâjiyavaru S'rivatsa-gôtrada Âpastamba-śûtrada Yajuś-śâkheya S'rînivâsayana pautra Kônappana putra Bokkasa-S'rinivâsayage koṭṭa bhû-dâna-śâsanada kramav ent endare ninu Âlumâni-śîmeyali Tuṅgabhadrâ-tiradâli namma hesarallu kaṭṭista agrahârada vṛittivantaru alli pratishṭhemâḍida dêvarugaḷa dêvatâ-vechake saha biṭṭa svâste Âlumâni-sîme Kûḍagôḷi-grâma 1 ke (*rates &c. specified*) yinnûra-yippatteṇṭu-varahanu âru-haṇa-hâgada bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu ninna santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi ninu barakoṭa paṭê pramâṇu dêvara dêvatâ-vechcha agrahâra-dharma saha sukhadalli naḍasibâhad endu koṭa dharma-śâsana yidakke dêva-sâkshigaḷu (*usual final verses*)

śrî-Sadâśiva

181

At Tâdûru (Maṇḍagadde hobli), on a 1st copper plate in possession of Mañjappa.

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1556 neya S'rîmukha-saṃvatsarada Jêshṭha-ba 10 lu śrîmat-sajjana-śudha-S'îvâchâra-sampanna dyâvâ-prithvi-mahâ-mahattinoḷagâda Akiyapêṭheya Sidhevîra-dêvara śiśyaru Chenna vîra-dêvarige Virabhadra-Nâyakarû koṭṭa bhû-dâna-tâmra-śâsanada kramav ent endare ‖ Koḷadi-sîmê Moḷasûralu Kappagaḷalê Basavanu nimage kaṭisikoṭa maṭha-

dharmake biṭa svâste Keḷadi-sîmê śûdravâḍada-vaḷagaṇa Moḍasûra-grâmada kâluvaḷi Hârôgopada-grâmadinda (*rates &c. specified*) aruvattu-vandu-varahanu nâlku-haṇa-hâgada bhûmiyanu nimma maṭha-dharmake Sivârppitavâgi koṭṭevâgi yi-bhûmige saluva sarva-svâmyavanu prâku-mariyâdeyali âgumâḍikoṇḍu nimma siśya-parampareyâgi â-chandrârka-sthâyigaḷâgi sarvamânyavâgi atithi-maṭhada panda-strî-parigraha-mâḍade śaḍ-daruśanakû niḍi-mâḍikoṇḍu maṭhada dharmavanu sâṅgavâgi naḍasikoṇḍu bahiri yandu koṭa bhû-dâna-tâmra-śâsana (*usual final verses*)

śrî-Veṅkaṭâdri

182

On a 2nd copper inscription.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1564 neya Viśu-saṃvatsarada Vayiśâkha-śu 10 lu śrîmad-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka Siva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara paûtrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakarû Kollûra bhajanê-Sûraṇṇage koṭṭa tâmra-śâsanada kramav ent endare ninu Dânivâsada sîmê Ayidu-nâḍa-pâla Sittûralu Kollûra-ammanavara hesaralu mâḍava maṭha-dharmake S'ivârpitav âgi biṭṭa svâsti Koppada-sîmê Yiṭiganamahi-pâla Râgôḍa-grâmadinda (*rates specified*) ayivattu-varahana svâsteya bhûmiyanu biṭevâgi â-bhûmige saluva sarva-svâmyavanu pûrva-mariyâdeyali âgumâḍikoṇḍu ninna santâna-parampareyâgi maṭha-dharmava naḍasikoṇḍu bâhad endu S'ivârpitav-âgi koṭa darma-śâsana yidakke dêva-sâkshigaḷu (*usual final verse*).

śrî-Veṅkaṭâdri

183

On a 3rd copper inscription.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1645 neya S'ubhakṛittu-saṃvatsarada Phâlguṇa-śudha 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattina-vaḷagâda Maṇḍagade-sîmê Siṅganabidire-grâmadalu kaṭi .. Mahattina-maṭha-dharmake (*with titles and descent as in No. 72 of this taluq*). Basavappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru bara-sikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yi-maṭha-dharmake uttâra-koṭṭa svâstige śâsanava barasikoḍabêk endu Nirvâṇaiya-mâvanavaru hêḷidarinda barasikoṭṭadu Maṇḍagade-sîmê Talaûra-grâmadinda .. âgâmi-hechige-gade bîja kha 12 ke ga 9 vambhattu-varahana svâstheyanu (*back*) S'ivârpitavâgi koṭṭevâgi yi-bhûmige neṭṭa liṅga-mudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yi-bhûmiyalli sasyâ-râma-muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu Mahatu-pâramparyavâgi â-chandrâr-ka-sthâyigaḷâgi sukhadiṃ anubhavisi bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*).

śrî-Sadâśiva.

184

On a 4th copper inscription.

namas tuṅga-&c. ||

svasti śrî jayâbbyudaya-S'âlivâhana-śaka-varusha 1597 neya Ânanda-saṃvatsarada Âśâḍa-śu 13 lû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattina-vaḷagâda Maḷûra-sîmê Tûdûra Tuṅgabhadrâ-tîradalu S'ivappa-Nâyaka-aiyyanavara hesaralu kaṭista S'ivarâjapurada Mahattina-maṭha-dharmake (*with titles and descent as in No. 73 of this taluq*) Channammâ-jiyavaru barasikoṭa yetina-mânyada śâsanada kramav ent endare maṭa-dharmake 15 hadinaidu-yetina-mânyava biṭidêve aḍake-menasu-jhali-paṭe-khobari-kavâḍa-muntâda ghaḍisina-saraku horatâgi

aki-bhata-râgi-yaṇṇe-tuppa-bella-upu-viḍuḷa-bûsa-muntâda jinusagaḷanu Yikêri Durgad
keḷagaṇa suṅka-ṭhâṇegaḷali yetugaḷa varna vayasa barasi hêrisikoṇḍu â-huṭavaḷi-hi
daruśanakû niḍi-mâḍi Mahatu-parampareyâgi maṭa-dharmava naḍasikoṇḍu bâhad end
ma-śâsana śrî Sad

185

On a 5th copper inscription.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1587 neya Krôdhi-saṃvatsarada Jyêshṭa-śu 10 lu śrîmatu (*lines* 4 *to* 11 *correspond with lines* 4 *to* 11 *of previous No.*) Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Mâlûra-sîmê-vaḷagaṇa Yeḍehaḷi-pâla Tâdûra-grâmadinda (*rates specified*) munûra-yipatteraḍu-vare-varahana bhûmiyanu S'ivârpitavâgi biṭṭevâgi yî-grâmagaḷige neṭṭa liṅga-mudre-kallina-vaḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâśâṇa-akshiṇi-âgâmi-sid ha-sâdhyaṅgaḷ-emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyallû âgumâḍikkoṇḍu yî-bhûmiya-vaḷage sasi-bâḷe-muntâgi hâkikoṇḍu yênâda huṭṭuvaḷḷiya haṇa saha anubhavisikoṇḍ bahiri | yî-maṭhada-dharmake biṭṭa yettina-mânya Ghaṭṭada mêle | Ghaṭṭada keḷage saha yettu hattu-yettinalli aḍake-meṇasu-jhalli-paṭṭe-khobari-kavâḍa-muntâda ghaḍisina-saraku horatâgi mê akki-bhata-râgi-uppu-(*IIb*)viḍaḷa-bûsa-eṇṇe-tuppa-bella-muntâda jinusugaḷanu hêrisikoṇḍu ma dharmake naḍasi | shaḍ-darśanakû niḍi-mâḍikoṇḍu Mahattu-parampareyâgi â-chandrârka-sthâ gaḷâgi sukhadim anubhavisi bâhiri endu koṭa dharma-śâsana (*usual final verses*) mânyada ettinali tanda jinasanu maṭha-dharmake mâḍikoḷabêk allade horage mârikoḷḷabâradu

śrî-Sadâśiva.

186

On a 6th copper inscription.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1645 neya S'ubhakritu-saṃvatsarada Phâ śudha 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna-dyâvâ-pṛithvî-mahâ-mahattinav Âdaṇanu Maṇḍagadeyalu kaṭṭista Mahattina-maṭhake (*with titles and descent as in No.* 7 *taluq*) Basavappa-Nâyakara putrar âda Sômaśêkhara-Nâyakaru barasikoṭṭa bhû-dâna sâsanada kramav ent endare yî-maṭhada-dharmake uttâravâda svâstege śâsana barasikoḍa Nirvâṇaiya-mâvanavaru hêḷiddarinda barasikoṭṭadu î-maṭhake uttâravâda svâsti Maṇḍaga Sadagavaḷî-grâmadinda (*rates specified*) yippata-âru-varê-varahana svâstiyanu yî-Mahattina-m dharmake S'ivârpitavâgi koṭṭevâgi yî-bhû(*back*)mige neṭṭa liṅga-mudrê-kallinoḷaguḷḷa nidhi-nikshêp jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyall sasyârâma-muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu Mahattu-pâramparyavâgi chandrârka-stâyigaḷâgi sukhadim anubhavisi bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

187

On a 7th copper inscription.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1625 neya Chitrabhânu-saṃvatsarada Mârga-śira-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Mâḷûra-sîmê Tâdûralli Tuṅgabhadrâ-tîradallû S'ivappa-Nâyaka-aiyanavara hesaralu katista S'ivarâjapurada Mahattina-maṭhada dharmake (*with titles and descent as in No.* 72 *of this*

taluq) Basavappa-Nâyakarû barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Mahattina-vara kaiyalli kraya ga 809½ śâsana barisikoḍubage ga 178½ ubhayaṃ ga 988 vambhainûra-yem-bhatteṇṭu-varahannu aramanege tegadukoṇḍu biṭṭa svâsthe Dânivâsada-sîmê Koṇakerî-pâla Koṇa-keri-grâmadinda (*rates specified*) embhattu-varahannu vambhattu-haṇavaḍada. svâtheyanu yî-Mahattina-maṭhada dharmake S'ivârpitavâgi koṭṭevâgi yî-bhûmige neṭṭa liṅga-mudrê-kallinoḷagu]]a nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyali sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu Mahattu-pâramparya-vâgi â-chandrârka-sthâyigaḷâgi sukhadim maṭhada dharmava naḍasikoṇḍu Tirumala-dêvara amṛita-paḍi-bage uttâra(*back*) barada bhattavannu pûrva-pramâṇa naḍasikoṇḍu hôhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*).

śrî-Sadâśiva

188

On a 8th copper inscription.

śrî-Gaṇâdhipatayê namaḥ | namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1596 neya Pramâdîcha-saṃvatsarada Mâgha-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Charamûrtti Mêlaṇagavi Mahatta-dêvara sishya Basavaliṅga-dêvarige | chinna-bhaṇḍârada Râmakṛishṇapayaṇa-vara prapautraru Puruśôttamayanavara pautraru Râmakṛishṇapayanavara putraru Lôkayanu koṭa dharma-śâsanada kramav ent endare śrîmad-Êḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidh-ânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Vîrabhadra-Nâyakayanavaru tammage kâṇa .. yâgi banda Âragada-râjyake saluva .. .. stûra-sîme-vaḷage namma tandegaḷu Râmakṛish-ṇapayanavara kaya mâḍista Triyambakapurada-agrahâradoḷage namma yajamâna .. .. pitarârjitavâgi banda Sekharasiya (*back*).... yinda rêkhe ga 20 varahana-bhûmi-vaḷage che .. nâvu S'ivârpitavâgi koṭṭa ga.. 12 lû hanneraḍu-varahana bhûmige saluva chatus-sîmê gaḍi-vivara (*here follow details*) chatuḥ-sîmege hâkida liṅga-mudrê-kalina-vaḷagaṇa bhûmiyanu Keḷadi-Chennammâjiyavarige anêka-śrêyô-bhivṛiddhi âgabêk endu nimage S'ivârpitavâgi koṭṭevâgi yî-bhûmiyalli maṭava kaṭṭikoṇḍu | dharmava naḍasi piturârjita-dhana ... mârgavanu pûrva-mariyâdêli naḍasikoṇḍu nimma śiśya-pâr-ampariyâgi sukhaḷim anubhavisikoṇḍu bahiriy endu koṭa dharma-śâsana yidakke dêva-sâkshi (*usual final verses*).

śrî-Râmakṛishṇa

189

At Mahishî-Satyanâthapura (same hobli), on copper plates in possession of Amaragoḷa Gururâyâchârya.

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1634 neya Khara-saṃvatsarada Phâlguṇa-ba 10 lu (*with titles and descent as in No. 72 of this taluq*) Basavappa-Nâyakaru Vasishṭa-gôtrada Âśvalâyana-sûtrada Ruku-śâkheya Bhânappana prapautra Sûrappana pautra Nara-sappana putra Hommaraḍi-Narasaṇage barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare nînu Mahise-agrahârada samîpadalu ninna tande Narasaṇana hesaralu kaṭṭista Mudugalu-Narasî-purada-agrahâra Hanumanta-dêvara dêvatâ-vechchake sahâ uttâra koṭṭa svâstige śâsanava barasi-koḍabêk endu Mariyappanavaru hêḷiddarinda barasikoṭṭadu Muṇḍekâra-sîmeyinda Hosagêri-pâlu-yindu Kontisaruvina-grâmadinda (*rates specified*) nûrayêḷu-varahanu vandu-haṇavina-svâste rêkhege horagâda Haraḍemâniy emba staḷa saha S'ivârpitavâgi koṭṭevâgi yî-bhûmige neṭṭa Vâmana-mudre-kallinoḷag-uḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yi-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav-âhante sahâ âgumâḍikoṇḍu ninna

santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi agrahâra-dharma dêvatâ-vecha saha sukhadiṃ naḍasibâhad endu koṭṭa dharmma-sâsana yidake sâkshigaḷu (*usual final verses*).

śrî-Sadâśiva

190

At Mahishi (same hobli), on a stone near the grâma-dêvatâ temple.

Vâṇîśâna-Ramâ-kânta-Gaurî-vara-S'achî-varâḥ |
dêvâḥ pritâs sadâ rakshâṃ kurvantu jagatâṃ mudâ ||
namas tuṅga-&. ||

.... svasti śrî jayâbhyudaya-S'aka-varusha 1327 neya Vyaya-saṃvatsarada Mâgha-śuddha-pûrnamî-Âdivâradalu śrîmad-râjâdhirâja râja-paramêśvara śrî-vira-pratâpa-Dêva-Râyamahârâyaru Vijayanagariyalu śrî-Virûpâksha-dêvara sannidhiyalu sakala-varnâśrama-dharmavanu pâlisuttâ sukha-saṅkathâ-vinôdadiṃ sakala-sâmrâjyaṃ geyuttidalli â-râyara nirûpadiṃ Râyaṇa-Voḍeyara Viṭhaṇṇagaḷu Âragada-râjyavanu pâlisuttiha kâladalli Tippaṇṇa-ayagaḷu Bommaṇa-ayyagaḷige Âragada Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halarû tammoḷu sarvvaikamatyarâgi koṭṭa kraya-dâna-patrada kramav ent endare | namma Âragada-vêṇṭheyahad Muduvaṅka-nâḍoḷagaṇa Mayiseya-grâmada bhâgeyalu aravattu-hounina sûsina bhûmiyanu â-Tippaṇṇa-ayyagaḷu Bommaṇṇa-ayya ... agrahâravanu mâḍidarâgi (*here follow details of other land*) â-ayivattu-honnu-haṇa-muppâgaû-visava teruva bhûmige tat-kâlôchita-krayavâgi prati-ga 1 kkaṃ teruva bhûmige kraya-ga 3 lekkadalû nâu koṇḍa-kraya-varaha-gadyâṇa 200 aksharadalu varaha-gadyâṇa yinnûru-honnanu salisikoṇḍevâgi â-Mayiseya-grâmada dâna-mûligaḷa kayiyyalu â-bhûmiya dâna-mûlada..... toḍasikoṭṭu â-bhûmigaḷa chatus-śîmegaḷige Vâmana-mudrê-kallagaḷanu naḍasikoṭṭevâgi â-śîmegaḷa vivara (*details of boundaries*) Mayiseya-grâmavanu nîvu agrahâravanu mâḍi nîvu dhâreyan eradu koṭṭanthâ Brâhmarugaḷige sarvamânyavâgi â-chandrârka stâyiyâgi pâlisibiṭṭev endu â-Tippaṇṇa-ayyagaḷu Bommaṇṇa-ayyagaḷige namma Âragada Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-Halaru nammoḷu sarvêkamatyavâgi namma sva-ruchiyinda oḍambaṭṭu koṭṭa kraya-dâna-patra-sâsana śrî-Brâhmarugaḷa gôtra-nâmaṅgaḷa vivara (*names &c. of donees*) yî-śâsanakke phala-granthagaḷu |

gaṇyantê pâṃsavô bhûmêr gaṇyantê vṛishṭi-bindavaḥ |
na gaṇyatê Vidhâtrâpi Brahma-saṃsthâpanâ-phalaṃ ||

(*usual final verses and phrases*) yint-appudakke Mudavaṅka-nâḍa sênabôva Kêśavanâthana baraha Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halara oppa Âragada mûla-sthânada śrî-Kallinâtha-dêvaru yî-śâsanakke maṅgaḷa mahâ śrî antu vṛitti 17 (*other final verses*).

191

At Dânasâle (same hobli), on a tomb stone near the basti, to the north.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

namô Arihantâṇa || svasti śrîmatu S'aka-varśa 114 .. neya Sârvadhâri-saṃvatsarada Kârttika-sudda 10 Sômavâradandu śrîman-mahâ-maṇḍaḷêśvaraṃ kaligaḷ-aṅkusa Maṇḍaḷa-mahîpâḷana sarvvâdhikâri-Padmaprabha-dêvara guḍḍa Vaijaṇa-sênabôvana putra Bayḷa-sênabôvana tamma Chaḷiga-sênabôvanu nijâyu .....sânaman aridu || poredâ ... age para-maṇḍaḷada mahîpâḷar-abhiprâya (2 *lines gone*) sukhadiṃ Vaijaṇa-sênabôva || tanujâtaṃ ..... Kâdambaliga yint-î .....sahitaṃ mantri ..... divak ogedam .....

192

On a stone near the same basti, to the south.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam saluttam ire tat-pâda-padmôpajîvi ‖ samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaran Uttara-Madhurâdhîśvara Paṭṭi-Pomburchchapura-varêśvaram mahôgra-vaṃśa-lalâmaṃ Padmâvatî-labdha-vara-prasâdâsâdita-vipuḷa-tuḷâpurushamahâdâna-hiraṇyagarbha-trayâdhika-dâna vânara-dhvaja mṛigarâja-lâñchhana-virâjitânvayôtpanna bahu-kaḷâ-sampanna S'ântara-kula-kumudinî-śaśâṅka-mayûkhâṅkura ripu-maṇḍaḷika-pataṅga-dîpâṅkuraṃ Toṇḍa-maṇḍaḷika-kuḷâchaḷa-vajra-daṇḍaṃ biruda-bhêruṇḍaṃ Kandukâchâryyaṃ Mandaradhairyyam kîrtti-Nârâyaṇaṃ śauryya-pârâyaṇaṃ Jina-pâdârâdhakaṃ para-baḷa-sâdhakaṃ S'ântarâdityaṃ sakala-jana-stutyaṃ nîti-śâstrajñaṃ biruda-sarvajñaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvanamalla-Sântara-Dêva ‖

vṛitta ‖ kanakâdrîndrakkam ambhônidhigam avanigaṃ pempinoḷ guṇpinoḷ tiṇ- ।
pinoḷ entuṃ tâne pôpâsaṭi sari saman endand ad âvaṃ sama-skan- ।
dhan ad âvaṃ pôlvan âvaṃ paḍiy yenisuv avaṃ râja-sarvvajñanoḷ Tai- ।
lanoḷ artthi-stôma-chintâmaṇiyoḷ akhila-bhû-bhâgadoḷ nôrppaḍ entuṃ ‖

va ‖ ant enisida Kali-kâla-kalpâvanijaṅg â-mahânubhâvaṅge janma-niḷayam enisida akhiḷa-Kshatriya-kuḷôttamamum advitîyamum enisid Urgânvayâvatâram ent endaḍe Pârśvanâtha-santânadoḷ anêkasamara-sammarddita-ripu-vyûha Râhan emban Uttara-Madhurâ-puri-bhujaṅganuṃ pratipâḷita-chatussamudra-mudrita-ruhvari-raṅganum enisi râjyaṃ geydan âtanind anantaram artthi-jana-kalpabhûruhâkâra-Sahakâraṃ râjya-bhara-dhurandharan âdan âtana tanaya ‖

ka ‖ jagadoḷagaṇa nṛipar ellam ।
mṛigadant iral âtma-vikrama-prâbhavadiṃ ।
mṛiga-ripuvinant ir esedaṃ ।
negaḷd Ugrânvaya-nagêndradoḷ Jinadattaṃ ‖

va ‖ â-nṛipêndra-chûḍâmaṇi durvvâra-Bhârata-samara-samaya-samudîrṇṇa-sauryyâtiratha-samarathamahârathârddharatha-samûha-sammarddana-labdha-vijaya-lakshmî-vivâhôtsavanum Trivikramakâruṇya-labdha-lasad-êka-śaṅkhanum Dhanañjaya-datta-śâkhâmṛiga-dhvajanum atarkkya-vikramôpâtta-kaṇṭhîrava-dhvajanum âgi dig-vijaya-yâtrâ-nimittaṃ dakshiṇa-diśâbhimukhan âgi bijayaṃ geydu samasta-daitya-vaṃśa-dhvaṃsanaṃ mâḍi Padmâvatî-padârâdhanâ-labdha-saptâṅga-râjya-râjadhânî-Pomburchchadoḷu Sântara-paṭṭamaṃ tâḷdi Sântaḷige-śîyiramuman êka-chhatra-chchhâyayind âḷdu S'ântaram-emb-eraḍaneya pesaraṃ paḍedan andiṃ baḷikkam Ugrânvayaṃ S'ântarânvayâbhidhânamaṃ paḍedud âtaniṃ baḷikkam anêka-râja-santânakam atikrântam âge tad-anvayadoḷu ‖

vṛi ‖ birudara mṛityu birada tavarmane châgada janma-bhûmi S'â- ।
ntara-kuḷa-vârddhi-varddhana-śarat-samayêndu samasta-sat-kaḷâ- ।
pariṇatan aṅganâ-jana-Manôbhavan end osed artthiyiṃ budhô- ।
tkaram abhivarṇṇisalke negaḷdam dhareyoḷ vibhu S'ântar-Oḍḍuga ‖

ka ‖ nava-jaḷadadalli miñch um- ।
muvuduv adaṃ S'ântar-Oḍḍugaṃ bâḷ gittan- ।
tevol âdud endu pogaḷvaṃ ।
bhuvanâdhipan âtma-sabheyoḷ â-bhûpatiya ‖

âtan-anuja ‖

ka ‖ adaṭin idirânta-bhûpara- ।
n adaṭaled erad-artthi-nikaramaṃ taṇipi jagad- ।
vidita-yaśam negaḷdam bhû- ।
pa-Diḷîpaṃ vairi-vîra-Kâḷam Taiḷa ‖

tat-putra ||

ka || âyada kaṭṭaḷe madavad- |
dâyâda-nṛipâḷa-darppa-vichchhêdanan a- |
tyâyata-dôr-ddarppaṃ jaya- |
jâyâ-pati daḷita-vairi-viraṃ Vîra ||
avana manôrame Gaṅgâ- |
nvavâya-pîyûsha-vârddhi-sambhave lâva- |
ṇyavati Manôbhava-râjyô- |
dbhava-viḷasaj-janma-bhûmi Birala-Dêvî ||

avar-irvvarggaṃ ||

Bhujabaḷa-S'ântaran atyu- |
dgha-jaya-śrî-lalita-ghana-bhujâ-daṇḍaṃ bhû- |
bhuja-vandyan avargge tân â- |
tmajan âdaṃ ripu-baḷâtavî-dava dahana ||

âtaniṃ kiṛiya ||

vṛi || śaraṇâyâta-śaraṇyan artthi-jana-kalpakshmâjan anyâvanî- |
śvara-sainyârṇṇava-bâḍavânaḷan aśêshâśâvadhi-nyasta-bhâ- |
sura-kalhâra-surâpagâ-nibha-yaśaś S'rîvallabhaṃ Nanni-S'ân- |
tara-Dêvaṃ jagad-êka-dâni negaḷdaṃ viśvambharâ-bhâgadoḷ ||

tad-anujanman Oḍḍugan âta ||

ka || Vikrama-chakṛiya puṇyade |
chakraṃ purusha-svarûpadiṃ puṭṭit-enal |
vikramadind esed âtaṃ |
Vikrama-Sântaran enippa pesaraṃ paḍeda ||

va || âtana manôrame Pâṇḍya-kuḷa-viyat-taḷa-chandra-lêkheyu S'apharapatâka-jaya-patâkeyum enisida Chandala-Dêviga ||

ka || udayâchalaḍoḷ ahimakaran |
udadhiyoḷ amṛitakaran udayipant iral avargg and |
udayisidaṃ sakaḷa-kaḷâ- |
sadanaṃ mahimâ-niḷimpa-śaiḷaṃ Taila ||

antu jagaj-janada puṇyadiṃ kalpavṛikshame Kshatriya-svarûpadiṃ puṭṭit-enisi puṭṭi Sântaḷige-sâyiramuman êka-chchhatra-chchhâyeyiṃ sukhaṃ râjyaṃ geyyutt ire ||

ka || Arumuḷi-Dêvana Gâva- |
bbarasiya sute Vîra-bhûpan-attige Bîra- |
bbarasiyar-agraje Tailapa- |
dharaṇiśvaran-ajji negaḷda-Chaṭṭala-Dêvi ||
Bhujabaḷana Goggiy-Oḍḍuga- |
na jaya-śrî-kântan enipa Barmmana tâyi vi- |
śva-jagad-vandye tân Ava- |
nijegam Arundhatigam adhike Chaṭṭala-Dêvi ||
Kâñchî-nâtha-manaḥ-priye |
chañchaj-Jina-samaya-kâmadhênu dig-anta- |
prâñchita-kîrtti-patâke Vi- |
riñchi-ramâ-sadṛiśe negaḷda-Chṭṭala-Dêvi ||

va ‖ â-Jina-samaya-nidâna-dîpa-vartti Bhujabaḷa-S'ântara Nanni-S'ântara Vikrama-S'âtaraṃ Barmma-Dêvaṃ modalâgi nija-nandana-samêtaṃ sukhaṃ râjyaṃ geyyuttirddu râjadhâni-Pomburchchadoḷu Pañcha-vasadiyaṃ mâḍisi yâ-basadiya khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ all-irppa rishi-samudâyakk âhâra-dânârttham âgi Bhujabaḷa-S'ântara Nanni-S'ântara Vikrama-S'ântaranuṃ mûvarum irddu biṭṭa grâmaṅgaḷu Râva-nâḍ-oḷagaṇa agrahâram(m)Ânandûruṃ (*other villages named*) biṭṭar â-Pañcha-basadiya pratibaddham âgiy Ânandûralu Chaṭṭala-Dêviyuṃ śrîmat-Tribhuvanamalla-S'ântara-Dêvanuṃ Bîrabbarasiyargge parôksha-vinayam âgi yi-basadiyaṃ śrîmad-Draviḷa-saṅghad-Aruṅgaḷânvayada Vâdi-gharaṭṭan enisida śrîmad-Ajitasêna-paṇḍita-dêvara nâmôchchâraṇadiṃ kesar-kall-ikkisidavar-âchâryyâvaḷiy ent endaḍe śrî-Varddhamâna svâmigaḷa tîrttham pravarttise Gautamar ggaṇadharar âge tat-santânadol anêkar atikrântar âge Kali-yuga-gaṇadharar dDayâpâḷa-dêvar âdar avariṃ baḷikka Shaṭ-tarkka-mukhâpara-nâmadhêya Jagadêkamalla-Vâdirâja-dêvar avariṃ Oḍeya-dêvar avariṃ S'r'êyâṃsa-paṇḍitar avariṃ baḷikka ‖

ka ‖ dûrîkṛita-dur-agham nir- ।
ddârita-madanaṃ sva-tarkka-vidyâ-baḷa-saṃ- ।
hârita-para-samayaṃ vâk- ।
śrî-ramaṇî-ramaṇan Ajitasêna-munîndra ‖
Pradyumna-mada-vidâraṇan ।
udyad-guṇa-ratna-vârddhi negaḷdaṃ perad ên ।
adyatana-gaṇadharaṃ nir-a- ।
vadyaṃ śrîmat-Kumârasêna-bratipa ‖

târkkika-chakravarttiyuṃ vâdibha-pañchânanaṃ enisida śrîmad-Ajitasêna-paṇḍita-dêvara guḍḍa ‖

ka ‖ nṛipa-vidyâmbudhi-pâragan ।
aparimita-tyâga-guṇan arâti-mukhêndu- ।
glapana-Ruhâ-râhu ripu- ।
dvipa-siṃhaṃ S'ântarânvayâmbara-chandra ‖
châgad ad agunti yâchakar- ।
âgisidudu palabar arsaraṃ bîrad ad ond ।
ôgaḍisad-êḷge vanacharar ।
âgisidudu palabar-ahitaraṃ Tailugana ‖
avan-anujaṃ nija-nistriṃ- ।
śa-vidârita-vairi-nṛipa-madêbha-śiraḥ-pî- ।
ṭha-vimukta-mauktika-dyuti- ।
dhavaḷita-bhû-bhuvanan anupamaṃ Gôvinda ‖
avaniṃ kiṛiyaṃ Boppugan ।
avan ahita-Kshatra-putra-vitrasanaṃ bhû- ।
bhuvana-prastutyaṃ ripu- ।
yuvatî-vaidhavya-śîḷa-śikshâ-daksha ‖

va ‖ yint-îy-arasugaḷum irddu Saka-varsha 1025 y leneya Subhânu-saṃvatsarada Chaitrada puṇṇamê Budhavâra-sôma-grahaṇada tât-kâladoḷu pratishṭheyaṃ mâḍi â-basadiya khaṇḍa-sphuṭita-nava-karmmakk âhâra-dânakkaṃ dêvar-ashṭa-vidhârchchane kâraṇam âgi â-vûrol âda sêse birddu bîyaṃ dêvidere adigarchchu kâṇike kaygâṇike hâlâvu habbada bîyya kumâra-gadyâṇam modalâgi dhârâ-pûrvvakaṃ sarvva-bâdhâ-parihâraṃ mâḍi biṭṭar (*usual final phrases*)

idan â-chandrârkkaṃ-bara- ।
m uditôditamâgi kâdavaṃ parama-sukhâ- ।

spadan akkuṃ pâpadin aḷi- ।
da durâtmaṃ naraka-gatige gaḷagaḷan iḷigu ॥

(*usual final verses*).

193

At Bekse-Keñjegudde attached to Heggâru (same hobli), on a stone in Timma's kân.

śubham astu svasti śrî jayâbhyudaya-S'aka-varusa sâ . ṛa yembhatta eraḍaneya Sâdhâraṇa-saṃvatsarada Jêshṭa . .... vâradalu ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa pûrva-paśchima-dakshiṇa-samudrâdhipati śrî-vîra-Bukka-Râya..... Oḍeyara râjyâbhyudayada .... Kôḍûra Nâgaṇṇa Bekkaseya Bayacham ..... tiya ha ... ... bhaṇḍiya haḷa ..... mukhyavâḍa aṛavattu-haḷḷi ..... gavuḍu-prajegaḷu tammoḷage êkamatyavâgi Hiriya-Heggâranu .. .. siddhâyavanû nâḍu pari . risikoṇḍu â-mûliga-ja .. .. koṇḍu â-Heggâra chatu-sîmeya oḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-ashṭa-bhôga-tôjas-svâmya adake saluva ..... tamma ârâdhisuva ishṭa-dêvate bhûmi-chandra-sûriyaru sâkshiyâgi â-pariyantara yî-dharmmavanu pâlisi bahavendu ... ya Râmarasarige â-Hegâranu tamma sva-hastaṅgaḷiṃ dhâreya eradu koṭṭu barasi naḍasikoṭṭa śâsana dharmmô jayatu (*usual final phrases and verse*) śrî-Râma śaraṇu maṅgaḷa mahâ

194

At Heggâru (same hobli), on a stone in front of the Mallikârjuna temple.

(*The first part is gone*) Viṭhaṇṇagaḷu Hariyappagaḷu avara santâna . .... rka-sthâyiyâgi yî-bhûmiyalu aḍakê-maravanu .....suvantâgi śrôtra-agrahârada kaṭṭuguttigeya vṛittiya mariyâdeyalu pâlisi bahevendu â-Tammeya-Nâyakaru âma .. .. bhakta aḷiya Kâmaṇṇagu tamma strî-putra-jñâti-sâvanta-dâyâdânumata aḷiyandirumakkaḷu sahita sarvvaika matyavâgi tamma sva-ruchiyinda voḍambaṭṭu koṭṭa kaṭṭuguttigeya patra-śâsana śilâ-śâsana tâmbrada śâsana yint-appudake sâkshigaḷu (*names & usual final verses*) maṅgaḷa mahâ śrî

196

At An ligere attached to the same village, on a stone near S'ânubhôga-Subbarâya's wet land.

śrî-Gaṇâdhipatayê namaḥ

Vâṇîśa-Kamalâ-kânta-Gauri-vara-S'achî-varâḥ ।
dêvâḥ prîtâḥ sadâ rakshâṃ kurvvantu jagatâṃ mudâ ॥

namas tuṅga-&c. ॥

namô Brahmaṇya-dêvâya gô-Brâhmaṇa-hîtâya cha ।
jagadd-hitâya Kṛishṇâya Gôvindâyêti śâsanam ॥

svasti śrî jayâbhyudaya-S'aka-varsha 1327 saṇḍu oḷaneya vartamâna Târaṇa-saṃvatsarada Mârgga-śira-ba 13 S'a śrîman-mahârâjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrî-vîra-pratâpa-Harihara-mahârâyara kumâra Virupâksha-mahârâyaru Vijayânagariya-paṭṭaṇadalu sakala-varṇâśrama-dharmmaṅgaḷanu pâlisutta sâmrâjyaṃ geyyutt-iddalli â-râyara nirûpadiṃ Râyappa-Voḍeyara Bommaṇṇa-Voḍeyara makkaḷu Viṭhaṇṇa-Voḍeyaru Âragada-râjyavanu pâlisuttiddalli śrîman-âḷuva-prabhugaḷu Âragada vêṇṭeyada Hadineṇṭu-kampaṇada samasta-nâḍû mûru-paṭṭaṇada samasta-halarû Râû-nâḍa nâlku-mandu aṛavattu-haḷḷige mukhyarappa Mâḷûra Kêśava-dêva-heggaḍeyarû (*others named*) muntâda-samasta-nâḍavarû â-Kobaḍeya dâna-mûligaḷu nammoḷu sarvvêkamatyavâgi sarvânumatadim Âtrêya-gôtrôtpannaraha Ruk-sâkhâdhyâyigaḷumappa Yiṅgaḷêśvarada Mâyaṇṇagaḷa makkaḷu Virupaṇṇagaḷige . û â-Virupaṇṇagaḷa makkaḷu Kallappagaḷigeû Mâyaṇṇagaḷigeû dâna-dhârâ-pûrvakavâgi koṭṭa-bhû-dâna-śilâ-śâsanada kramav ent endare (*here follow details of boundaries and gift &c*) â-bhûmige Kêśava-dêva-heggaḍeyara

tâya hesaralu Nâgalâpurav-emba-hesara-agrahârava mâḍi â-bhûmiyanu Virupaṇṇagaḷu Kallappagaḷu Mâyaṇṇagaḷigeū mûru-vṛittiyâgi sarvamânyada agrahâravâgi mâḍi Âragada mûla-sthâna-Kalinâtha-dêvara sannidhiyalû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eradu koṭṭu â-bhûmige modalu Râû-nâḍu dhâreyan eradu naḍsikoṭṭa kalla voḷagumâḍikoṇḍu â-bhûmiya chatus-sîmege Vâmana-mudreya-kalla naḍasi koṭṭevâgi â-chatus-sîmeya vivara (*details of boundaries*) yint-î-chatus-sîmâ-mudrâ-mudritav-aha bhûmiyoḷagu]]a gadde-beddalu-tôṭa-tuḍike-makki-hakkalu-kummari-kôhu-hittilu-mane-haḷasu-meṇasu-nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-modalâda ashṭa-bhôga-têjas-svâmya-sahitavâgi ên-u]]adanû hullu-holananû â-Virupaṇṇagaḷu-Kallappagaḷu-Mâyaṇṇagaḷigeū bhôgisuvantâgi avara santâna-pârampareyâgi â-chandrârka-sthâyiyâgi pâlisibahav endu namma Hadineṇṭu-kampaṇada samasta-nâḍû mûru-paṭṭaṇada samasta-halarû Râû-nâḍa nâlku-mandu aravattu-haḷḷiya samasta-nâḍavarû Kobaḍiya dâna-mûligaḷu namma svânuruchiyind oḍambaṭṭu koṭṭa bhû-dâna-śilâ-śâsana ‖

197

At Kaṇave near Maṇḍagadde, on a stone in the Kallu-basti.

śrî-Mûla-saṅgha-Dêśi-ḷ
gaṇa .. ka-gachchha Koṇḍakundânvayadoḷ ḷ
bhûmiyoḷ akhiḷa-kalâ .. ḷ
kâma-haraṃ Chârukîrtti-paṇḍita yatipaṃ ‖
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ḷ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

svasti śrîman-mahâ-maṇḍalêśvaram ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa samudra-trayâdhîśvara śrî-Saṅgamêśvara-kumâra śrî-vîra-Bukka-mahârâyaru râjyaṃ geyyuttire avara kumâra Virupaṇṇa-Voḍeyaru Male-râjyavan âḷuvalli Heddûra-nâḍoḷage Taḍatâḷa Pârśva-dêvara dêva-svaḍa śîmâ-sambandhakke â-Heddûra-nâḍavaru âsthânada âchâriyaru sûrigaḷa kûḍe saṃvâjava mâḍidaḍe śrîman-mahâ-pradhânaṃ Nâgaṇṇagaḷu pradhâni-Dêvarasarû â ..... dâ Dêvarasarû ..... Jaina-Mallappanû Âragada châvaḍiyalli mûru-paṭṭaṇada halaranû Hadineṇṭu-kampaṇavanû karasi vichârisi â-nâḍan oḍambaḍisi paḍakoṭṭu pûrvva-mariyâdeyali mûḍalu beṭṭa teṅkalu beṭṭa paḍavalu haḷḷi baḍagalu hoḷe sîmeyâgi Taḍatâḷa vottu maṇṇu-maṇḍâna-sahita sarvamânyavâgi Pârśva-dêvara dêvasvav endu chatus-sîmeyanu vivarisi S'aka-varsha 1284 S'ubhakṛit-saṃvatsarada Mâgha-śuddha-pañchamî-Guruvâradalu â-arasu pradhânaranû (*others named*) Taḍatâḷanu â-chandrârka naḍavahâge śâsanava naḍasi koṭṭaru (*usual final phrases*).

akshaya-sukham î-dharmmaman ḷ
îkshisi rakshisuva puṇya-purushargg akkuṃ ḷ
bhakshisuv-âtana santâ-ḷ
na-kshayam âyu-kshayaṃ kula-kshayam akkuṃ ‖

śrî-Mûla-saṅgha-Dêśi-gaṇa-Pustaka-gachchha-Koṇḍakundânvaya .....

198

On a tomb stone in the same basti.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ḷ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

*sâhasa ..... mahimaṃ jita-śatru dhi ..... Hoysaḷâ ..... niḷeyaṃ samyaktva-chûḍâmaṇiyane negaḷdam bhaṇḍâri-Chandimayyana priyeyum Jina-pâdâmbujamaṃ smariyasuta ...

*As this portion is much effaced, it cannot be put into a verse.

eydidar endoḍe kṛitârttharinn âr visvâvaniyoḷu ||

svasti samasta-praśasti-sahitaṃ Jina-gandhôdaka-pavitrîkṛitôttamâṅganu bhavya-ratnâkarana Sarasvatî-dêvî-karṇṇa-kuṇḍalâbharaṇan appa śrîman mahâ-pradhâna Hoysaḷa-Dêvana bhaṇḍâri Chandimayyana heṇḍiti Koppavveyu S'ukla-saṃvatsarada Pauśya-mâsadallu sanyâsanaṃ geydu samâdhi-sahita Sômavârad-eraḍaneya-jâvadalu svargga-prâpitar âdaru

199

At the same place, on another tomb stone.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrî-Mûla-saṅgha Koṇḍakundânvaya Dêśiya-gaṇa Pustaka-gachchha Lokkiyabbe basadiya pra ..... Taḷatâḷa basadi

baḷa .... ram baḷalchuva latânta-saṅgi .... di sañ- |
chaḷisi paḷañchi tû .. .. rana naḍisi meyvageyâda-dûsariṃ |
kaḷayade ninda kabbunada kaggida biṭṭin-amarkkevetta ka- |
ttaḷam enisittu putt-aḍarda meyya malaṃ Maladhâri-Dêvara ||

svasti śrîmad-Âṅgirasa-saṃvatsara-Paushya-mâsa-bahuḷa-saptamiy-Âdityavârad-andu avara śishyaru S'ubhachandra-dêvar samâdhi-vidhiyiṃ svarggasthar âdaru ||

200

At Tûdûru (Mâḷûr hobli), on copper plates in possession of Mañjappa.

(*Nâgarî characters*).

(*Ib*) śubham astu

âlambê jagad-âlambaṃ Lambôdara-padâmbujam |
śushyanti yad-rajas-sparśât sadyaḥ pratyûha-vârdhayaḥ ||
Brahmâdayô Vighnavinâśanasya
yatnêna pâdâmbujam archayanti |
namâmi bhaktêpsita-kâmam îśaṃ
Vinâyakaṃ nâga-vibhûshitâṅgaṃ ||
tasyai namas Sarasvatyai vimala-jñâna-hêtavê |
vichitrâ lôka-yâtrêyaṃ yat-prasâdât pravartatê ||
vidyâ-kairava-kaumudîṃ śruti-śiras-sîmanta-muktâ-maṇiṃ
dâ-in Padmabhuvas tri-lôka-jananiṃ vandê girâṃ dêvatâṃ |
yat-pâdâbja-namaskriyâs sukṛitinô sârasvata-prakriyâ-
bîja-nyâsa-bhuvô bhavanti kavitâ-nâṭyaika-jîvâtavaḥ ||
pâyâd Gajêndravadanaḥ sa imâṃ trilôkîṃ
yasyôddhṛitêna gaganê mahatâ karêṇa |
mûlâvalagna-sita-danta-viśâṅkurêṇa
nâḷâyitaṃ tapana-bimba-sarôruhasya ||
kalyâṇam âvahatu vaś S'ivayôś śarîram
êkaṃ yadîyam asita-chchhavi kaṇṭha-mûlam |
vâmêtarê'pi kurutê sita-bhâsi bhâgê
prârabdha-S'ailatanayâ-parirambha-śaṅkâṃ ||
Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍaḥ sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ||

asti S'rikaṇṭha chûḍâmaṇir akhila-janânanda-dâyî sudhâṃśuḥ
tasmâd astôka-kirtti-stabakita-bhuvanâ bhûbhṛitaḥ kêchid âsan
têshâm âsîdd hi bhûpô Yadur atha Yadutô Yâdavas tatra jâtô
*jâgarty uddâma-têjâs śrî-Saṅgama-nṛipatir bhûbhṛitâm âdibhûtaḥ ||
tasmâd âvirabhûd Bukka-bhûpâlô bhuvi viśrutaḥ |
guṇânâm âkaraḥ prâjñô vârdhiś cha saritâm iva ||
Vṛishadhvaja-Haribhyâṃ cha kṛita-sva-vibhavô yataḥ |
tatô Hariharô nâmnâ tat-putrô'jani gûḍha-dhîḥ ||
Dêvarâja iti kîrtyatê bhuvi
kshmâpatis samajanishṭa tat-sutaḥ |
yatra śâsitari sâdhu mahîṃ sâ
dasyutâ śravaṇa-mâtra-saṃśritâ ||
arîn vijayatê yuddhê vîrô vishṭ[h]a .. ta-prabhaḥ |
.. nô Vijayô nâmnâ nṛipas tan-nandanas tataḥ ||
putrô'bhûd asya tasya Smara-hara-charaṇa-dhyâna-santâna-puṇya-
śrêṇî-mâkanda-vâṭî-samadhika-śushumâdhâna-Chaitrâgama-śrîḥ |
srîman-Nârâyaṇâmbâ-su-charita-kusumâmôdanaḥ .. târô
[râjâ] râjâdhirâja-sphuṭatara-birudô Dêva-Râjaḥ pratâpaḥ ||
(*II a*)yasyôddhê yuddha-raṅgê vidadhati paritas tâṇḍavaṃ maṇḍalâgrê
vaktrê śushkâs Turushkâ bhaya-bhara-bharitâḥ Kôṅkaṇâḥ śaṅkayârtâḥ |
Ândhrâ randhrâṇi yâtâ drutam avadhi-girêr Gurjarâ jarjarâṅgâḥ
Kâunôjâs chhinna-dhairyâs sapadi samabhavan prâpta-bhaṅgâḥ Kaḷiṅgâḥ ||
vikramê Vikramâdityaṃ bhôgê Bhôjam ivâparam |
Râjarâjaṃ vitaraṇê râjânaṃ yaṃ prachakshatê ||
Aṅga-Kannôja-Kâmbhôja-Vaṅga-Nêpâḷa-bhûbhujaḥ |
chchhatra-châmara-vêtrâsi-bhṛiṅgârair yaṃ sishêvirê ||
râjâdhirâjas têjasvî yô râja-paramêśvaraḥ |
bhâshôllaṅghi-mahîpâla-bhujaṅgama-vihaṅga-râṭ ||
vairi-bhûpati-vêtaṇḍa-chaṇḍa-khaṇḍana-kêsarî |
gajaugha-gaṇḍabhêruṇḍô gajêndra-mṛigayâ-rataḥ ||
tri-râja- . . . . daḥ para-râja-bhayaṅkaraḥ |
Hindu-râya-Suratrâṇa ity-âdi-birudônnataḥ ||
śrî-Tuṅgabhadrâ-parighê nagarê Vijayâhvayê |
pitryaṃ simhâsanaṃ prâpya pâlayann avanîm imâm ||
puṇya-ślôkâgra-gaṇyô'śau Dêva-Râya-mahîpatiḥ |
sindhv-adri-Râma-chandrê cha śakâbdê S'âlivâhanê ||
Krôdhanâkhyê hâyanê cha mahâ-Vaiśâkhakê śubhê |
paurṇamyâṃ Guru-saṃyuktê puṇya-kâlê mahâ-tithau ||
śrîmat-paramahaṃsaś cha parivrâḍ iti kîrtitaḥ |
âchârya-varyas têjasvî pada-vâkya-pramâṇakaḥ ||
yama-niyamâsanâni prâṇâyâma-parâyaṇaḥ |
pratyâhâra-dhyânakau cha dhâraṇâś cha samâdhayaḥ ||
anushṭhâna-paras têshu vêda-mârga-pratishṭhakaḥ |
kshîrâhâra-paraś śishya-praśishyô'nanta-saṃjñakaḥ ||
Tîrtha-śrîpâda-parishad-Ânandêti su-kîrtitaḥ |
tasya śishyô Virûpâkshô gṛihîtô' nanta-saṃjñakaḥ ||

*So in the original.

Âragâkhyê mahâ-râjyê nâḍu-Niḍu(ni) vala-nâmakê |
grâmaṃ nâma Meṇaṅgî cha vyavahârê prakîrttitaḥ ||
*Lakshminârâyaṇapuraṃ nûtanaṃ nâma saṃjñakaṃ |
nidhi-nikshêpa-salilaṃ pâshâṇâkshiṇayas tathâ ||
âgâmi-siddha-sâdhyaṃ cha samasta-bali-saṃyutaṃ |
têjas-svâmyêna sahitaṃ sa-hiraṇyôdakêna cha ||
â-chandrâsthâyikaṃ prâdât sukhêna paribhôgayêt |
râjânam âśisham chakrê chiraṃji(*II b*)vî bhavêd yatiḥ ||
tais tais samanvitâś chihnair dikshu prâchy-âdishu kramât |
sîmânô'syâgrahârasya likhyantê dêśa-bhâshayâ ||

(*here follow details of boundaries*) int-î-chatus sîmê |

(*III a*) tvashṭâ śrî-Muddaṇâchârya-sûnuś śâsana-lêkhakaḥ |
Vîraṇaḥ su-guṇô dhîmân vṛittim êkâm avâptavân ||
bhûshṇuḥ śrî-Vijaya-kshitîndra-tanayô bhû-lôka-chintâmaṇiḥ
pushyat-kîrti-vibhûshita-tri-bhuvana-sphûrjat-pratâpôdayaḥ |
â-chandrârkam imâm avan vasumatîm â-Chakravâḷâchalaṃ
śrîmân âhata-śâtravô vijayatê śrî-Dêva-Râyô nṛipaḥ ||

(*usual final verses*) śubham astu †śrî-Virûpâksha

201

At Virupâpura (Bhadrarâjapura hobli), on copper plates in possession of Kollarabhaṭṭa.

(*Nâgarî characters*).

(*I b*) śrî-Gaṇâdhipatayê namaḥ | namas tuṅga-&c. ||
avyâd a-vyâhataiśvarya-kâraṇô Vâraṇânanaḥ ||
śrîmân âdi-Varâhô yaḥ śriyaṃ diśatu bhûyasîṃ |
gâḍham âliṅgitâ yêna mêdinî môdatê sadâ ||
asti kaustubha-kalpadru-kâmadhênu-sahôdaraḥ |
Ramânujaḥ sudhânâthaḥ kshîra-sâgara-sambhavaḥ ||
udabhûd anvayê tasya Yadur nâma mahîpatiḥ |
pâlitaṃ yat-kuliyêna Vâsudêvêna bhûtalaṃ ||
abhût tasya kulê śrîmân a-bhaṅgura-guṇôdayaḥ |
apâsta-duritâsaṅga-Saṅgamô nâma bhûpatiḥ ||
âsan Hariharaḥ Kampa-Râyô Bukka-mahîpatiḥ |
Mârapô Muddapa's chêti kumârâs tasya bhûpatêḥ ||
pañchân..... têshâṃ prakhyâtaḥ Bukka-bhûpatiḥ |
prachaṇḍa-vikramô madhyê Pâṇḍavânâm ivârjunaḥ |
dik-karîndra-durâdhâra-dakshiṇa-skandha-bandhuraḥ |
Bukka-Râyas tatas śrîmân âśîd âhava-karkaśaḥ ||
yasyôddhê yuddha-raṅgê vidadhati paritaḥ tâṇḍavaṃ maṇḍalâgrê
vaktrê śushkâs Turushkâ..... bhaya-bharitaḥ Koṅkaṇaś S'aṅkapâ ..... |
Andharâ randhrâṇy adhâvan drutam avadhi-girêr Gurjarâ jarjarâṅgâḥ
Kâmbôjâś chhinna-dhairyâs sapadi samabhavan prâpta-bhaṅgâḥ Kaliṅgâḥ ||
râjâdhirâjas têjasvî yô râja-paramêśvaraḥ |
mûru-râyara-gaṇḍâkhyaḥ para-râya-bhayaṅkaraḥ ||

*So in the original. †In Kannada characters.

Hindu-râya-Suratrâṇa-dushṭa-śârdûla-mardanaḥ ।
tasya Gaurâmbikâ nâma mahishî samajâyata ॥
mânanîya-guṇâ Mâyâ-vallabhasya yathâ Ramâ ।
Kapardinô yathâ Gaurî S'achîva Namuchi-dvishaḥ ॥
Pitâmahasya Sâvitrî Châyâ Dinamaṇêr iva ।
vilâsa-vibhramôllâsa-tiraskṛita-Tilôttamâ(ḥ) ॥
Anasûyâpi sâsûyâ yat-pâtivratya-sampadâ ।
a-hîna-bhôga-saṃsiddhir asau râja-śikhâmaṇiḥ ॥
tasyâṃ Hariharaṃ Gauryâṃ kumâraṃ udapâdayat ।
śishṭân samrakshitâ yasya dushṭânâm api nigrahaḥ ॥
labdhârthair vidushâṃ sârthais ślâghyô Hari-Harâtmataḥ ।
yasmin shôḍaśa dânâni yaśasâ dig-vihâriṇâ ॥
dânâmbu-dhârayâ (*II a*)tasya varddhantê dharma-pâdapâḥ ।
(śrî)-S'akâbdê sapta-chandrâgni-vidhunâ yuta-vatsarê ॥
Bhâva-saṃvatsarê mâsi chÂshâḍhê sita-pakshakê ।
dvâdaśyâṃ puṇya-kâlê tu śrî-Virûpâksha-sannidhau ॥
nânâ-śâkhâbhidhâ-gôtra-sûtrêbhyaś śâstra-vittayâ ।
vikhyâtêbhyô dvijâtibhyô vêda-vidbhyô viśêshataḥ ॥
S'riraṅgapaṭṭaṇê râjyê Tuṅgabhadrâ-sadêśakê ।

(*some hamlets named*).

Viruppâpuram ity-âkhyaṃ Virûpâkshasya saṃśritaṃ ।
chatus-sîmâ-yutaṃ sarvamânyaṃ châpi samanvitaṃ ॥
nidhi-nikshêpa-pâshâṇâdy-ashṭa-bhôga-samanvitaṃ ।
imaṃ Harihara-kshmâpô dhârâ-pûrvam adân mudâ ॥
chatuś-chatvâriṃśa-vṛitti-(saṅkhyâ)-yuktaṃ grâmaṃ suśôbhitaṃ ।
vṛittimantô vilikhyantê viprâ vêdânta-pâragâḥ ॥

(*names &c. of vṛittidars*).

asya grâma-dêvatânâṃ amṛitôpahârârtham tisrô vṛittayaḥ । Pampâ-Virûpâkshasyâmṛitôpahârârthaṃ vṛitti-dvayaṃ Bhâradvâja-Âśvalâyana-sûtrasya S'irigirinâtha-suta-Sômanâthasya vṛittir êkâ । Sômanâtha-Voḍeyaravarige dasavanda nâ-khanduga-gade aḍakeya-mara sâvira-mara

idam akhila-râja-śêkhara-madhukara-jhaṅkâra-gîta-mâhâtmyaṃ ।
śrî-Hariharêndra-nṛipatêḥ śâsanam achalaika-pârijâtasya ॥
tvashṭrâ tat-śâsanaṃ svâmi-śâsanêna vinirmitaṃ ।
śâsanâchârya-varyêṇa Nâgi-dêvêna śilpinâ ॥

(*usual final verses*). *śrî-Virûpâksha ॥

204

On copper plates of the Puttigê-maṭha.

(Nâgarî characters).

(*The first plate is gone*).

bandanu nâû nimage kraya-dânavâgi koṭṭu nimma kayyallu tegadukoṇḍadu । kâla-parivartanakke saluva Priya-S'râbe nija-ghaṭṭi-varaha ga 1000 akshâradallu yivê sâvira-varahânnu tegadukoṇḍu yî-maulyakkâgi î-Hiriya-Kallaballi-grâmavanu । Keḷadi-Sadâśiva-Râya-Nâyakara pautraru Râma-Râja-

*In Kannaḍa characters.

Nâyakaru | Upamanyu-gôtrada Âśvalâyana-sûtrada Ruk-śâkheya Mâlênahaḷḷiya Sahavâsi Mâdarasayyagaḷa makkaḷu | Mallarasayyagaḷige tathâ-tithiya sûryôparâga-puṇya-kâladalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi kraya-dânavâgi koṭṭevâgi â-grâmada chatus-sîmeyoḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu âgumâḍikoṇḍu â-grâmadalli pûrvadalli yidda sthâna-mânyagaḷ ên-uṇṭâgiddarû avanu pûrva-mariyâdeyalli naḍasikoṇḍu nî (*II b*) û nimma putra-pautra-pârampareyâgi â-chandrârka-sthâyigaḷâgi dânâdhi-kraya-parivarttanagaḷige yôgyavâgi sadyaḥ-parichchhêdavâgi dhâreyan eṛadu koṭṭevâgi nîû sukhadalli anubhavisi bahiri yendu Keḷadi-Sadâśiva-Râya-Nâyakara pautraru Râma-Râja-Nâyakaru | Upamanyu-gôtrada Âśvalâyana-sûtrada Ruk-śâkheya Mâlênahaḷiya Sahavâsigaḷa Mâdarasayya makkaḷu Mallarasayyagaḷige koṭṭa kraya-bhû-dâna-śâsana yint-oppiddakke sâkshigaḷu

âditya-chandrâv &c. ‖

(*usual final verses*). * śrî-Sadâśiva

205

At Âraga, on a stone in front of the Banas'aṅkarî temple.

(*The inscription is much effaced*) svasti śrî vijayâbhyudaya-Sâlivâhana .... saṃvatsarada dvitîya-Âshâḍha-śu 2 Gu .. mahârâjâdhirâja .... . bhâshege tappuva râyara gaṇḍa .... mahârâyara kumâraru śrîmat-Pratâpa-Dêva-Râya-mahârâyaru Vijayânagariyalu siṃhâsanâ .... dêvara sannidhiyali varṇâśrama-dharmaṅgaḷanû ..... sudharmadim pâlisuttâ sukha-saṅkathâ-vinôdadiṃ râjyaṃ ..... Râyara nirûpadiṃ Brahma-Kshatriyarappa Râyappa-Voḍeyara Bommaṇṇa-Voḍeyara ..... ṇa-Voḍeyarrû Âragada-râjyavanu sudharmadiṃ pâlisuttiha-kâladalu Âragada-paṭṭaṇada Hiriyaṅgaḍiya śrî-Banada-dêviyar-amṛitapaḍi ..... ḍeyaru koṭṭa ..... dharma-śâsanada paṭṭeya kramav ent endare (*here follow details of gift and boundaries & witnesses; signatures*) maṅgaḷa mahâ śrî

206

At Tîrthahaḷḷi, on copper plates of the Puṭṭigê-maṭha.

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ ‖

avyâd vaḥ prathamaḥ Pôtrî sa-rasâṃ udvahan rasâṃ |
priyâṅga-saṅga-sañjâta-sândra-svêdôdayâm iva ‖
riṅgann utsaṅga-raṅgê nija-radana-dhiyâ S'aṅkarasyôttamâṅgâd
âkarshan indu-lêkhâṃ pitari gata-rada-stêyam ârôpayaṃś cha |
mâtuḥ prôtsâhayantyâs smita-śuchi-vadanaṃ vîkshamâṇas sa-hâsaṃ
bâlô vâtsalya-bhûmiḥ kalayatu muditô maṅgaḷâny Ekadantaḥ ‖
asti svastimad-udayô
muktâmaya-sûti-sambhavan-mahimâ |
aunnatya-mûla-nilayaḥ
suparva-mahitô Yadôr varô vaṃśaḥ ‖
tatrâsît Saṅgamô nâma bhûmipâlô guṇôttaraḥ |
yêna Karṇâṭa-dêśa-śri[ḥ] sthira-tâṭaṅkavaty abhût ‖
tasmâd ajâyata nijâyata-khaḍga-dhârâ-
sampâta-pâṭita-paraśśata-vairi-râjaḥ |
vaṃśê viśêsha-kavi-lâsa-karair yaśôbhis
saṃrakshita-kshiti-talaḥ kila Bukka-Râyaḥ ‖

* In Kannaḍa characters.

âsîd â-sîma-bhûmîśa-mauḷi-mâlita-śâsanaḥ ।
râjâ Hariharas tasmâd Yadu-vaṃśâbdhi-chandramâḥ ॥
âsîd a-sîma-mahimâ himadhâma-kîrtês
sphîta-śriyô Hariharân nṛipatêr udâraḥ ।
uddâma-vâma-narapâla-kulâbdhi-mantha-
Manthâchala-sthira-bhujô bhuvi Dêva-Râyaḥ ॥
tasmâd udanvata ivêndur udâra-kîrtir
jâtaḥ kalâvaḷi-vilâsa-ni (*II a*) vâsa-bhûmiḥ ।
jaivâtṛikaḥ kalita-kîrti-kalâpa-chañchach-
chandrâtapô Vijaya-Râya-mahî-Mahêndraḥ ॥
tatô'jani mahârâjô Dêva-Raya ivâparaḥ ।
sumanaḥ-sêvitô jishṇu-Dêva-Râyô dharâdhipaḥ ॥
Dhanañjaya-dhanur-vidyâ-nishad(ḥ)yâyâṃ dharâdhipaḥ ।
kṛitahastô divi khyâtaḥ sthûlalakshô mahî-talê ॥
dṛipyan-matta-dvirada-karaṭa-ch[y]ôtad-uddâma-dâna-
sphâyat-pâthaḥ-prasṛimara-jharî-jâla-jambâla-janmâ ।
chitraṃ vîra-(ḥ)pratibhaṭa-nṛipa-(ḥ)prâṃśu-vaṃśân dahantî
nâsyê nyastaṃ dahati tṛiṇakaṃ yat-pratâpânalârchiḥ ॥
têjô-nidhêr ajani bhûmipatêr amushmâch
chhrî- Mallikârjuna iti prathitaḥ kumâraḥ ।
śauryâdibhiḥ guṇa-gaṇair adhikaṃ cha tâtâch
chhaṃsanti yaṃ nṛipatim Immaḍi-Dêva-Râyaṃ ॥
dhânyaṃ nijaṃ vitaraṇaṃ kshitir âlavâla m
sêkôdakaṃ jaladhayaḥ chhadanâni mêghâḥ ।
târâ prasûnam Amarâdrir u[pa]ghna-yashṭiḥ
chandraḥ phalaṃ bhavati yasya cha kîrti-valyâḥ ॥
yasya pratâpânala-jṛimbhamâṇa-
jvâlâ-jaṭâlê bhuvanântarâ]ê ।
paran-tapaḥ prâpad anupravêśaṃ
pratyarthi-pṛithvîpati-hṛid-darîshu ॥
vadânya êshô'rthi-janâya dadyâl
lakshmîm iva kshmâm iva mâm apîti ।
bhiyêva yat-kîrtir udâra-vêgâd
vigâhatê'ntaṃ kakubhâ (*II b*) m anantaṃ ॥
sa vîrô râja-śârdûlaḥ sarva-dharma-kṛitârtha-dhîḥ ।
tôyais sârthâhṛitaih puṇyaiḥ su-snâtas śuchi-mânasaḥ॥
dhârita-kshauma-yugaḷô dhavaḷâkshata-mâlya-dhṛik ।
dharma-sthâna-gatais sadbhiḥ saṃyutô dharaṇî-suraiḥ ॥
Śâlivâhana-nirṇîta-śaka-varsha-kramâgatê ।
rasâshṭa-guṇa-bhû-yuktê Svabhânv-âkhyê cha vatsarê ॥
Vasantartau cha Vaiśâkhê śukla-pakshê śubhê dinê ।
êkâdaśyâṃ S'ukravârê putrôtsâha-mahâ-tithau ॥
śrî-Mallikârjuna-mahâ-bhûpâla-tanayasya cha ।
Dêva-Râyâbhidhânasya śrî-nâmakaraṇôtsavê ॥
pavitrê Bhâskara-kshêtrê Hêmakûṭa-girês taṭê ।
Tuṅgabhadrâ-nadî-tîrê śrî-Virûpâksha-sannidhau ॥

puṇya-dêśê puṇya-kâlê Chandramaulêś cha sannidhau |
Âragâkhya-mahâ-râjya-śrî-Sântaḷiga-mâgaṇê ||
Niḍuvalla-nâḍu-madhyastham mahâ-grâmam mahôdayam |
Gajebeṭṭê-Dêvarâyapuram ity-atisiddhi-dam ||
navina-nâma-samyuktam Haḷḷivânêna samyutam |
vikhyâtam Sarabaḷigêty êkam grâma-varam prati ||
phala-saṅkhyâ cha nishkâṇâm chatuḥ-pañchâśad-uttaram |
dvi-śatam tat-Sâtaḷige-nâḍastham Mattivâninaḥ ||
Koḍatâlôr Nâvaṇiya-bhâgêbhyaḥ parikalpitâ |
phala-saṅkhyâ cha nishkâṇâm shaṭ-chatvâriṃśad-uttaram ||
śatam miḷitvâ nishkâṇâm chatuś-śata-phala-pradam |
nidhi-nikshêpa-vâry-aśma-siddha-sâdhyakshipîti cha ||
âgâmîty ashṭa-bhôgâḍhyam têjas-svâmya-samanvitam |
kulyârâmâdi-samyuktam samasta-bali-samyutam ||
agrahâram imam sarvamânyam â-chandra-târakam |
sa-hiraṇyôdakam dâna-dhârâ-pûrvam yathâ-vidhi ||
śrîmad-Bharadvâja-mahâ-rushi-gôtrôdbhavâya cha |
Ṛik-śâkhâdhyâyinê sarva-śâstra-pâraṅgatâya cha ||
(III *a*) shaṭ-kâla-S'iva-pûjâdi-shaṭ-karma-niratâya cha |
śrîmadd-Harihara-bhûpâla-dâyâdâya dayâvatê ||
śrîmad-Râyapa-mantrîśa-mahâ-vaṃśôdbhavâya cha |
śrîmach-Chhrîgirinâthârya-jyêshṭha-putra-varâya cha ||
Âragâkhya-mahâ-râjya-rakshâ-tatpara-chêtasê |
Dêvappa-daṇḍanâthâya vidvâd-rakshâ-ratâya cha ||
natvâ tasmai dvijêndrâya bhôktum dâtum yathêchchhayâ |
samprâdâd Immaḍi-Praudha-Dêva-Râya-mahîpatiḥ ||
Dêvappa-daṇḍanâthaś cha vidvadbhiḥ Brâhmaṇais saha |
bhûpâlâyâśisham chakrê chiram jîvî bhavatv iti ||
S'rîgirinâtha-tanayô Dêvapâmâtya-puṅgavaḥ |
Dêva-Râya-mahârâya-nâmadhêyasya bhûpatêḥ ||
vijñâpya tad-anujñâtas tach-chhâsana-purassram |
agrahâram Saravaḷigêty-âkhyâtam sarvamânyakam ||
pâda-yugmâdhikâśîti-vṛitti-saṅkhyâm vidhâya cha |
Brâhmaṇêbhyas sapta-chatvâriṃśadbhyô dattavân[..] ||
chatur-vêda-vidaḥ sapta-chatvâriṃśati-saṅkhyakâḥ |
Brâhmaṇâś châśisham chakrur ittham Dêvapa-mantriṇaḥ ||
chiram jîvî prabhô tatrabhavân hi bhavatâd bhavân |
vṛittimantô'tra likhyantê gôtra-nâmâhvayais saha ||

(*names &c. of vṛittidars*).

tvashṭâ śrî-Muddaṇâchârya-sûnus śâsana-lêkhakaḥ |
Vîraṇas su-guṇô dhîmân grâmê'smin êka-vṛittimân ||

(*usual final verses*). *śrî-Virûpâksha

208

At Bhâratîpura, on copper plates in possession of Veṅkaṭagiriyappa.

(I *b*) namas tuṅga-&c. ||
Harêr lîlâ-varâhasya damshṭrâ-laṇḍaḥ sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyam dadhau ||

*In Kannada characters.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 yu Guruvâradallû śrîmatu Aruvattu-agrahâradinda viṅgaḍisi hostâgi mâḍida Bhadrarâjapurada-agrahâra-oḷagaṇa Bhâratîpurada aśêsha-vidvan-mahâjanaṅgaḷige (*with titles and descent as in No.* 79 *of this taluq*) Sômasêkhara-Nâyakara dharma-patniyarâda Channammâjiyavara putraru Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-śâsana-kramav ent endare (*here follow details of gift and names &c. of shareholders*) âru-nûru-tombhatta-âru-varahannu mûru-haṇa-muppâgada svâstheyannu prâku S'ôbhakṛitu-saṃvatsarada S'râvaṇa-śu 15 yu Sthiravâra-sômôparâga-puṇya-kâladallû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭa-bageyallû sarvamânyavâgi S'ivârpitavâgi biṭṭevâgi yi-grâmada chatur-gaḍivaḷag-uḷḷa nihhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ-emba-ashṭa-bhôga-têjas-svâmyaṅgaḷu yi-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhaute saha âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadim anubhavisikoṇḍu dânâdhikraya-parivarttanage salisikoṇḍu bâhiri yendu koṭṭa bhû-dâna-dharma-śâsana

âditya-chandrâv &c. ‖ śrî-Sadâśiva

(*usual final verses*).

213

At Maṇḍagadde (Maṇḍagadde hobli), on a stone to the east of the Travellers' bangalow.

(*The first part is effaced, and then come details of gift and names &c. of vrittidars*) yint-î-chatus-sîmeyoḷag uḷḷa nidhi-nikshêpa-jaḷa-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyagaḷ-emba ashṭa-bhôga-têjas-svâmya-sahavâgi Harita-gôtrada Drâhyâyaṇa-sûtrada Sâma-śâkheya Maḷigeya Saṅkappa-voḍeyara makkaḷu Timmarasaiyyanavaru Tîrthahaḷḷiya Amarêndrapurî-oḍeyaru-modalâda nânâ-gôtrada nânâ-sûtrada nânâ-śâkheya mahâjanaṅgaḷige Umâ-Mahêśvara-Lakshmî-Nârâyaṇa-prîtiyâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi Tipparasaiyyanavarige dharmmav âgabêk endu dhâreyan eṟadu koṭṭevâgi niû nimma santâna-pârampareyâgi â-chandrârka-sthâyigaḷâgi sukhadim bhôgisi-bahiri yendu ..... namma sva-ruchyâ oḍambaṭṭa agrahârada dharmma-śâsana int appudakke sâkshigaḷu(*usual final verses*) â-kartaru Maḷigeya Saṅkapa-voḍeyara makkaḷu Timmarasayyanavara suhastada voppa Kollâpurada Mahâ-Lakshumi maṅgaḷa mahâ śrî

215

At Hîchalabailu attached to Kokkôḍu (Madhuvaṅkanâḍu hobli), on a stone by the river side.

.... namas tuṅga-&c. ‖ .....

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha sâvirada munnûra yippat-eraḍaneya ..... Pramâthi-saṃvatsarada .... 15 S'ukravâra-sôma-grahaṇa-puṇya-kâladalu śrîman-mahârâjâdhirâja râjaparamêśvara śrî-vîra-pratâpa ...[Haribara-]mahârâyaru Vijayanagariya-paṭṭaṇadalu śrî-Virûpâkshadêvara sannidhiyalu sukha-saṅkathâ-vinôdadim .....pâlisuva kâladalu â-râyara nirûpaviḍidu.. ..... oḍeyaru ..... ha-kâladalu Sântaḷige-sâvira ..... gaṇa samasta . mahattige ..... kamatyavâgi tamage .. lôka-prâptiy âgabêkendu Bhâradvâja-gôtrada ..... khâdhyâyi-Râmappa .....koṭṭu ..... purassaravâgi..... dâna-patra-śâsanada kramav ent endre ..... Kokkôḍige saluva .....bayala . . ... sômôparâga-puṇya-kâladalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi sarvamânyavâgi .....kaḷavana tamma ..... ke saluva bijavari ... .kham .. .. dhâreyan eṟadu koṭṭevâgi â-hadimûru..... mige salluva chatus-sîme (*here follow details of boundaries*) â-naṭṭa-kallugaḷa-oḷage ..... hakkalu-mandu-mane-kânahalasu-meṇasu-tôṭa-tu ..... kâḍârambha (15 *lines gone*) yint appudakke sâ ..... dyanâthana baraha .. .. .. taḷigeya samasta-nâḍa.. ..... Nârasiṃha .... dêva-mahâdêvaru śrîma.....dêvaru śrî . .. llikârjuna-dêvaru .. (*usual final verses*).

216

On a stone at Hullakachchu attached to Halavusâle, (Madhuvaṅkanâḍu hobli).

(Nâgarî characters).

(*A lines illegible*) ..... ma-Oḍeyara makkaḷu S' rîgirinâtha-Oḍeyaru Âragada .. .. Vinâyak-Oḍeyaru Âragada-vêṇṭheya Halavu ..... nâḍa-voḷagaṇa Halavu ..... haḷi ... .hittilu Âragadalu ..... sarva-bhôgada agrahâravanu dhâreyan erasikoṇḍu .. . . (*here follow details of gift and names of the Brahmins*) antu i-hattu-mandi-Brâhmarige Halavusâle.... sarvamânya-agrahâravâgi â-Balavaṅka-nâḍige ..... bhâgi vondu..... pramâṇina ..... bêḷeyannu brahmadâyavâgi nâḍa siddhâyake ..... koḍuva Halavusâleya-grâma (*stops here*).

217

At Beḷaḷi (Araga hobli), 1st inscription.

(Nâgarî characters).

(*The first part is gone*) .... hârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru Vijayânagariyalu śrî ..... pâlisuttâ sukha-saṅkathâ-vinôdadiṃ sâmrâjyaṃ geyutt-iha-kâladalli â-râyara nirûpadinda .....yanu pâlisutta ihalli Âragada Hadineṇṭu-kampaṇada samasta-nâḍu mûṟu-paṭṭaṇada samasta-halaru tammoḷu ..... karasara makkaḷu Viṭhaṇṇagaḷige koṭṭa kraya-bhû-dâna-śilâ-śâsanada kramav ent endare Âragada-vêṇṭheya ...vaḷa .. nâḍa voḷagaṇa Beḷaliya .....vivara (*details of boundaries*) Kittaḍûra-grâma 1 kaṃ chatussîmeya vivara (*details of boundaries*) akshâradalu varaha mûnûru-honnana koṇḍa â-grâmakke saluva gadde-beddalu-makki-hakkalu-kummari-kôhu--halasu-meṇasu-koppa--mandu--mane-muntâda yên-uḷḷa sarvva-svâmya i-bhûmiya-vaḷag-uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya int-î-ashṭa-bhôga-têjas-svâmya-sahitavâgi namma Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halarû â-vûrugaḷa dâna-mûligaḷu sahita tamma strî-putra-jñâti-sâmanta-dâyâdya-aḷiya-santâna-muntâgi â-Kâśyapa-gôtrada Ṛik-śâkheya Baṅkarasara makkaḷu Viṭhappagaḷige sa-hiraṇyôdaka-kraya-dâna-dhârâ-pûrvakavâgi dhâreyan eṟadu koṭṭa â-grâmaṅgaḷa siddhâya-suṅka-sahavâda varahana yeppattu-aidu-honnanû namma Hadineṇṭu-kampaṇada nâḍu mûru-paṭṭaṇada halaru teṟuva sûsina varahana honnina-mêle haḍidukoṇḍu â-mûligaḷa mûlavanu koḍisi-koṭṭevâgi â-Baṅkarasara makkaḷu Viṭhappagaḷa santâna-pârampareyâgi pâlisi-bahav-endu namma Hadineṇṭu-kampaṇada nâḍu mûru-paṭṭaṇada halaru namma sva-ruchiyinda voḍambaṭṭu koṭṭa kraya-bhû-dâna-śilâ-śâsana int appudakke Honna-Gauḍiya sênabôva Mallappana baraha Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halara voppa *Âragada śrî-Kallinâtha-dêvaru (*usual final verses and phrases*) śubham astu śrî

218

At the (same place), 2nd inscription.

namas tuṅga-&c. ||

(*After repetition of the grant as in No.* 217 *above*) â-Baṅkarasana makkaḷu Viṭhappagaḷu tamma strî-putra-jñâti-sâmanta-dâyâdânumatadiṃ Manmatha-saṃvatsarada Mâgha-ba 14 Maṅgaḷavâra Sivarâtrê kṛishṇâṅgâraka-chaturdaśê-puṇya-kâladalu Tuṅgabhadrâ-tîra-Bhâskarakshêtra-śrî-Virûpâksha-dêvara sannidhiyalu â-Beḷali-Kittaḍûr-emba yeraḍu-grâmavanû tamma tâyigaḷa hesaralu Akkâmbikâpurav-endu agrahâravanu mâḍi ippattu-yeraḍu-vṛittiya vaṭṭaḷeyanû mâḍi Brâhmarugaḷige dhâreyen eṟadu koṭṭa vṛittigaḷa gaṇa-saṅkhyeya vivara (*names &c of vṛittidars*) int-î-śâsanastharâda ippatta-yeraḍu-mandi Brâhmarugaḷige Akkâmbikâpuravâda Beḷali-Kittaḍûra-grâmavanû sarvamânya-

*In Kannaḍa characters.

agrahâravâgi ippatta-yaraḍu-vṛittiyanû mâḷi sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi koṭṭevâgi â-chandrârka-sthâyiyâgi sukhadim bhôgisûdu yandu â-Baṅkarasara makkaḷu Viṭhaṇṇagaḷu Akkâmbikâ-purada mahâjanagaḷige koṭṭa bhû-dâna-śilâ-śâsana sthâna-mânya-pûrva-mariyâde | (*usual final verse*) â-Baṅkarasaru Akkâyavvegaḷa maga Viṭhappana su-hastada oppa śrî-Vîrabhadra-dêvaru (*usual final verses and phrases*) śubham astu maṅgaḷa mahâ śrî

220

Inscription of Huraḷi village (*same hobli*).

śrî-Gaṇâdhipatayê namaḥ śrî ..... nama.....

namas tuṅga-&c. ‖

svasti śrî jayâ ..... man mâha ..... râja-paramêsvara .....
ari-râya-vibhâḍa bhâshege tappuva râya ..... râjâdhirâja râja-paramêśvara śrîman .....
..... Yimmaḍi-Pratâpa-Dêva-Râya ..... bhû-dâuakke Âragada-vêṇṭhe-vaḷage saluva .....ya ... nûra honna staḷavanû sarvamânya ..... dâna-dhârâ-pûrvakavâgi dhâreyan era ..... naḍisi .....
râya .....na chitta .....nâyakaru ..... adhikârigaḷa ..... naḍeya .....koṇḍu .....liya-grâmavanu râya .....n eraḍu ..... râyasavanû kaḷihi Brâhmaranû kaḷihi ..... vari-grâmava nâḍavara munde ..... avarige ba .....
. râyasava mâ..... chatus-sîmege Vâmana-mudreya.. .....kaḍidu sarvvamânya ..... yeḷidu ..... sarvamânya-vahantâgi ..... pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya .....sahitavâgi â-chandrârkavâgi ..... Yimmaḍi-Pratâpa-Dêva-Râya-mahâ..... gôtrada Ruku-śâkheya Virûpâksha-bhaṭara ..... yara makkaḷu Lakshmî-dhara-bhaṭṭaru (*others named*) ..... haḷiya-grâmavanu sarvamânyada ..... nirûpadim Praûḍha.....

221

Inscription of Marahaḷḷi village (*same hobli*).

(*The first part is gone—and then come details of boundaries &c of gift*; *and usual final verse*) int appu-dakke Mudavaṅkanâḍa sênabôva Siṅgaṇṇana baraha â-Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halaru koṭṭa śilâ-śâsana ‖ svasti śrî jayâbhyudaya-S'aka-varusha 1328 neya Pârthiva-saṃvatsarada Pushya-bahuḷa 5 Â śrîmatu Gautama-gôtrada Yajuḥ-śâkheya Mâsivâḷada Mâyi-bhaṭṭara makkaḷu Jagannâtha-dêvagaḷu Prasanna-Viṭhalapurada mahâjana koṭṭa dâna-patrada kramav ent endaḍe tamma ..... ranali Âragada Hadineṇṭu-kampaṇa mûru-paṭṭaṇada halarû tammoḷu êkatravâgi dhârâ ..... pûrvakavâgi Baṅkavâḍa-nâḍ-oḷagaṇa Morahaḷiya-grâmavanu Pushya-bahuḷa 5 â-Makara-saṅkrânti-puṇya-kâladalu Tuṅgabhadrâ-ttiradoḷu śrî-Râmanâtha-dêvara sannidhiyalu tamma strî-putra-jnâti-sâmanta-dâyâdy-anumatadinda sarvvânumata-purassaravâgi dhâreyan eradu koṭṭa-vṛittige mahâjana-vivara (*names &c of Brahmans*) .....

222

Inscription of Suraḷi village (*same hobli*).

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ .....

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'aka-varsha 1329 sandu vartamânavâda Sarvadhârî-saṃvatsarada Jêshṭa-śuddha-paurṇimâsê Maṅgaḷavâra śrîmatu yajana-yâjana-adhyayanâdhyâpana-dâna-pra.....

Sûraḷiya-grâmavanu Nâgasamudra..... da kramav ent endare śrîmad-râjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrîmatu .... Râya-mahârâyaru Vijay â-nagariyalu varnâśrama-sad-dharmagaḷu pâlisuttâ sukha-saṅkathâ-vinôdadiṃ ..... Âragada-râjya-vanu..... pâlisutalihali Âragada Hadineṇṭu-kampaṇada samasta-gavuḍu-prajegaḷu mûru-paṭṭaṇada-samasta-halaru tammoḷu êkamatyavâgi sarvânumatadiṃ Âragada Hadineṇṭu ..... bhâgeya-voḷagaṇa Sûraḷiya-grâmada va-ga 13 ..... â-nâḍa dharmada ..... grâma-gadyâṇa-sahav-âgi.... yaraḍu ..... ḍikoṇḍu..... grâmada ..... paḍuvalu neṭṭa-Vâmana-mudreya-kallu ..... nidhi-n ikshêpa-akshiṇi-âgâmi-jala-pâshâṇa-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-suṅka-kâruka ..... sarvva-bâdhe-parihâravâgi Âragada-vêṇṭheya Hadineṇṭu-kampaṇada-gavuḍu-prajegaḷu mûru-paṭṭaṇada halaru tammoḷu ..... yalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreya..... gaḷa hesaralu Nâgasamudrav-emba-agrahârava mâḍi..... Sarvadhâri-saṃvatsarada Jêshṭha-śudha 15 Maṅgaḷavâra-śômôparâga-puṇya-kâladalli śrî-Tuṅga-bhadrâ-tîradalli śrî-Viṭhalêśvara-sannidhiyali sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi â-chandrârka-sthâyiyâgi yajamâna..... jana-yâjanâdhyayana-adhyâpana-dâna-pratigraha-shaṭ-karma-nirata ..... (*names &c. of vrittidars and details of gift*).

âditya-chandrâv &c. ‖

(*usual final verses and phrases*) Narasapagaḷa-vopa.....śrî-Viṭhala.....

TRANSLATIONS.

SORAB TALUQ.

1

Date? 797 *A.D.*

Be it well. When the favourite of the earth, mahârâjâdhirâja paramêśvara bhaṭṭâraka, Goyindara-Ballaha was ruling the kingdom of the world :—

And Madanâga-arasa was ruling the Vana[vâ]si Twelve Thousand ;—seeing that Kalimmarân had taken Viṭṭigerega[ḷ]a's village of Eḍenâḍ out of the hand of Mandhange[ḷ]a and was ruling it,—the nâḍ villagers made a stand, seized Vasavûru, and in taking the fort all gave up their strength at the Korakôḍ Koṇṇindara tank.

By the victor is gained spoil ; by the slain also the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter ?

Poleyamma attacking and slaying all, conquered, died and ascended to svargga. With him died Angara. Their praises.[1]

2

Date about 1180 *A.D.*

(Most of the inscription is effaced). In order to attack ...vûr the daṇḍanâyaka came with a force, when Ḥalâ[ḷ]u-Dêva's ..... going .. ... . smote and slew the brave warriors, and (in the month specified) Bijja-Gauṇḍa's son Bamma-nâyaka attained to the world of gods. Final verse as in No. 1.

3

Date 1130 *A.D.*

Obeisance to S'ambhu, his lofty head kissed by the châmara-like crescent moon, the original foundation pillar of the city of the three worlds.

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara Ekkalarasa-Dêva was ruling the kingdom in peace and wisdom :—The nâḷ-prabhu of Mâyile in the Jiḍḍu[ḷ]ige Seventy of the Banavâse Twelve Thousand, Echa-Gau[ḍ]a's son Châuḍa-Gauḍa,—when the mahâ-maṇḍalêśvara Siṅgi-Dêvarasa came and attacked Mâyile and carried off the cows,—recovered the cows and gained the world of gods. Verses in his praise.

Final verse as in No. 1. The âchâri Malôja made this vîragal.

4

Date 1211 *A.D.*

Be it well. (On the date specified), he gained the world of gods.

Be it well. The Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Hoysaṇa vîra-Ballâ[ḷ]a-Dêva's kingdom, may it be firmly established on all sides and victorious.

Obeisance to S'ambhu, &c.

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[1] The meaning in some parts is doubtful.

When he was making his residence in Gavuḍa, Yereyana-dannâyaka's son Balla .. . Chandaya marched, and laying siege with an army of horse and foot, was beating down,—in Bilivûr, Mâyile Châvuḍa-Gauḍa's son Taiyla-Gavuḍa, slaying and distinguishing himself, gained the world of gods. His praises. Final verse as in No. 1.

Kupageḍe Râmôja's son Masaṇôja made this stone.

5

Date 1130 *A.D.*

Corresponds with No. 3 above, but records the death of Boppa's son Divama-Gauḍa, who like Chavuḍa-Gavuḍa went to the world of gods.

6

Date 1165 *A.D.*

Obeisance to S'ambhu, &c. When Echa-Gauḍa's son Chauḍa-Gauḍa was holding the lordship, by his order the good warrior Kâḷiga got to *svargga*.

Be it well. In the sun to the lotus the Kalachuriya-kula, the bhujabala-chakravartti Bijjaṇa-Dêva's 10th year, the year Pârthiva, &c.,—When the mahâ-maṇḍalêśvara Ekkala-Dêvarasa was ruling the kingdom in peace and wisdom :—According to the custom of their class, by means of plundering, Da'saratha-daṇḍanâtha and Kâḷarasa having carried off the cows of Hosavaḷḷi, the good warrior Kâliga performed prodigies of valour (described). The flowery car, with shining finial and crystal frame, descended, the heavenly drums sounded, and the celestial nymphs, waving châmaras, bore off the good warrior Kâliga and entered Amarâvati-pura to show him the delights of the Indra-lôka. Thus did the tiger cub born in Mâyile to Honneya-nâyaka and his wife Sômavve, their good son the brave warrior Kâḷiga, attack and slay and gain the world of gods. Santôja made (this stone); and the Brahmans of Hosavaḷḷi made a grant of land. Imprecation.

7

Date 1130 A.D.

Obeisance to S'ambhu, &c. Be it well. (On the date specified), when the mahâ-maṇḍalêśvara Ekkalarasa-Dêva was ruling the kingdom in peace and wisdom :—Siṇdhi-Dêvarasa, entering Mâyile in the Jiddulige Seventy, carried off the cows, on which Billôja attacking him, recovered the cows and gained the world of gods. Having fallen with Chauḍa-Gauḍa.. .. .. ..

Final verse as in No. 1.

9

Date about 800 *A.D.*

Be it well. When Prabhûtavarsha Gôvindarasa was ruling the kingdom of the world :—And Ereyammarasa ruling Vanavâsi-nâḍ ;—a villager of Mâyile, Âridara-Poleyamma, and after him his son the royal tiger Kulamudda, made grants of a thousand cows,.. .. .. gifts of virgins, set up swings, and gave a field of 8 *mattar*. Bâdôvôja made (the stone).

10

Date about 800 *A.D.*

Be it well. When Prabhûtavarsha, favourite of earth and fortune, mahârâjâdhirâja paramêśvara bhaṭṭâraka, Gôindarasa was ruling the world bounded by the four oceans under the shadow of his sole white umbrella :—And Râjâdityarasa was ruling the Banavâsi country as far as the ocean :—

SCALE 12 6 FOOT.

SCALE 12 6 FOOT.

VĪRAKAL AT MĀVALI (Sb 9 and 1)

Chitravâhana, ruling the Aḷuvakhêḍa Six Thousand, not listening to orders, Kolli-Pallava-Nolamba being angry,—at the bidding of Nolambarâditya, that Kâkarasa arose, and throwing the Perggunji fort into confusion, the brave warriors of both armies eagerly came out, and bow closing with bow, horse with horse, a most exciting battle arose. Seeing Chitravâhana on the right hand fighting as if overpowered, he ordered Kulamudda, saying, "You go and fight on this hand,"—who, accepting it as a favour, closed in, fought, brought down the enemy's pride, put them to headlong flight and defeated that hand. He himself and many others shooting arrows and approaching close, were caught up as in a cage of arrows, and fell as Bhîshma fell, without touching the ground. The celestial nymphs came forth to meet him, holding offerings, and bore him away to the world of heroes. The skilful carpenter Vâdapuli made (the stone).

The ? bondmen of Parige came to this town and in Âridara by fraud destroyed the strength of four bullocks and made it six bullocks, but unable to stand, fled. After that, for the villager Kulamudda, the king, showing favour, having it ploughed with four bullocks as formerly,[1] measured the rice field and showing favour granted it, along with Kundagesevi Kaliyamma and others (named), and the *s'ri-karaṇa*. Imprecations.

11

Date ? 1155 *A.D.*

Corresponds with No. 12 below, but relating to Jakki-Setti.

12

Date ? 1155 *A.D.*

Obeisance to S'ambhu, &c. Be it well. (On the date specified), Kâḷarasa having carried off the cows of Mâyile in the Jidvaḍige Seventy of the Banavase Twelve Thousand,—Utta-Gâvuṇḍa fought, recovered the cows, and attained to the world of gods. Verses in his praise.

Kuppaya Sâvagôja made the stone.

13

Date ? 1196 *A.D.*

Be it well. In the 19th year of vîra-Ballâḷa-Dêva, the year Râkshasa &c,—when Gôparasa, the official of Udare, came suddenly to Jambûr,—Chiṭṭavur Pâḍiyana-gauṇḍa's chief man Anduge Pârisa-gauḍa's bond-servant, the fisherman Lakiyana's son-in-law Beḷeya-Nâyaka, showed great bravery, slew many and attained to the world of gods. Verses in his praise. Final verse as in No. 1.

15

Date about 690 *A.D.*

Be it well. Vinayâditya-Satyâśraya, favourite of earth and fortune, mahârâjdhirâja paramêśvara bhaṭṭâraka, made a grant, free of all imposts, to the Brahmans of Koḍakaṇi (the rest unintelligible).

16

Date 1015 *A.D.*

Be it well. When (with usual Châḷukya titles) Jayasiṃha-Dêva was ruling the kingdom of the world : (on the date specified), when .... ndayya was holding the *perbbâru* (or Brahman managership); Chaṭṭaya-Dêva came suddenly and raiding the town, (carried off the cows)—.... going after the cows and stopping them from running, fought and gained the world of gods.

By the victor is gained spoil, &c. Verse praising his valour. Verse in praise of a good son-

[1] The whole of the foregoing passage is difficult to understand.

Grant of land for the blacksmith Arjjuna. Arjjunôja's son Chaṭṭôja had this stone made and built this pond.

17

Date 1371 *A.D.*

Be it well. When, the destroyer of hostile kings, master of the four oceans, vîra-Bukkaṇṇa-Oḍeyar was ruling the kingdom :—(on the date specified), in the direction of Bandalike, Sâdôja, carpenter of Koḍakaṇi, was attacked by robbers and killed, and gained the world of gods.

18

Date 1449 *A.D.*

Obeisance to S'ambhu, &c. (On the date specified), in the year Vibhava, &c. (1448 A. D.) the Pṛithuvi-Seṭṭi at the head of the Chandragutti Eighteen kampaṇa, Lâyadakere Sirumi-Seṭṭi, who was in the Hiryakere town,—Dêva-Râya-mahârâya having come to his setting (or end), and become a mahârâjika (or demi-god)—coming secretly to Koḍakaṇi, in the presence of the god Râma, he gained the feet of the god (i. e. died). His sons (named), in the year S'ukla, &c (1449 A.D.) on the day on which he came to his setting (or end), at the moment of Vrishabha-lagna, set up the god Vrishabha, and made grants (specified) for the offerings to the god, and for a chhatra for five *oḍeyar*. And to Bommi-dêva, son-in-law of the god Râma's *pûjâkâri* Râmayi-dêva, they made a gift of a virgin and married her to him. If he does not know how to conduct the worship and chhatra, Râmayi-dêva and Sanni-dêva will conduct them. Imprecations.

19

Date ? 1441 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, worshipper of the feet of the god Billêśvara, hunter of the Koṅkaṇiga-Râya, setter up of the Tuḷu-Râya, champion over chiefs who obtain horses by giving money, shears to the group of chiefs, surrounder of the three worlds, son of the Chêra king ..... 's wife Honnala-Dêvi, destroyer of the Kâdamba-Râya,—Bommarasa-Dêva was in the residence of Hosagunda, ruling the kingdom of the world :—

And, a dweller at his lotus feet, Koḍakaṇi Masani-Gauḍa's son Kîrtti-Gauḍa (with various epithets), son of Mâchala-Dêvi, husband of Keḷadi, brother of Boppa-Mâdarasa, was on pleasant duty in all the *ṭhâṇas* of the Koḍakaṇi hill-fort ;—Nigalaṅkamalla Tailarsa's son Kâva-Dêva's minister, a second Râhutta-râya, a Bayirava to opponents, Kalla-vergguḍe, getting angry, marched and came and laid siege to the Koḍakaṇi hill-fort in three circles,—on which Kîrtti-Gavuḍa, in order to disperse it, ordered his army to take up their shields and draw their daggers, and advanced in unshaken order. Seeing the impetuosity of the hostile force in front, with excessive fury, like a male lion on an elephant, he wiped out the long line of foot-soldiers, pounded them to ruin, made the energy of the spearmen fail, and calling up the cavalry, annihilated the whole of Kalla's army, and (on the date specified) gained the world of gods.

Verses in praise of his valour. Written by the very learned great poet (*kavîndra*) Senkara.

20

Date ? 1179 *A.D.*

When, the bhujabala-pratâpa, shears to the.. champion chieftains, worshipper of the feet of the god Billêśvara, vîra-Bîrarasa was ruling the kingdom of all the countries in peace ;—(on the date specified), when stationing the *ṭhâṇas* of Hebbi in that nâḍ ....., all the Nâyakas of the nâḍ unit-

ing came and laying siege were fighting, when Koḍakaṇi ... Gâvuḍa's younger brother Biṭṭega distinguished himself, and the celestial nymphs bore him with songs to the Indra-lôka. Verses in his praise. Kuppagaḍe Râmôja's son Bîrôja made the stone.

22

Date about 800 *A.D.*

Be it well. When the favourite of earth and fortune, Jagatuṇga was ruling the kingdom of the world :—and Râjâditya-râja-paramêśvara was ruling the Banavâsi Twelve Thousand ;—when Peṇarai besieged and ruined Manamane, ... 's son Aṅgara-Siṅga distinguished himself, slew many wrestling warriors, and was borne to Indra's world, being carried through all the paths of the seven Jambu-dvîpas and the twelve disks of the sun. His praises.

The stone work and writing was by Kundavâsi's son Maramma. Several persons (named) granted land. Imprecation.

24

Date 1429 *A.D.*

(In the year specified), when pratâpa-vîra-Dêva-Râya was ruling the kingdom of the world :—Manavane Mâliga went to *svargga*, and his wife also went to *svargga*.

25

Date 1391 *A.D.*

Obeisance to S'ambhu, &c. (On the date specified), ... Gauḍi went to *svargga* with her husband Chokka-Gauḍa.

26

Date 1411 *A.D.*

(In the year specified), in the time of the mahâ-pratâpa-vîra-Dêva-Râya,—when Manavane Viṭharaka died, his wife Ami-Gauḍi went to *svargga* with him.

28

Date ? 1208 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina-śâsana.

In the lotus pond the ocean, like a stalk for the lotus Jambu-dvîpa was the golden mountain ; south from which, with ruddy hue, shone the Bharata-kshêtra ; an ornament to Bharata was the Kuntaṇa-dêsa ; as the chief jewel in which, of distracting brilliance, was the Banavâsa-dêśa.

The master of that country and of many other countries surrounded by the ocean :—When, desiring to give this chief place in the world to Saḷa of the Yadu-kula, Sudatta-munipa made Padmâvati appear,—on her coming as a tiger, seeing and recognizing her, he said *poy Sala* (strike, Sala), whereupon he smote it with the munipa's rod (*sele*), and displaying his courage to the goddess, that king acquired the name Poysaḷa.

After Sudattâchâriya had thus obtained from the goddess Padmâvati and bestowed it, many in that line ruled the kingdom in succession. After whom was born the king Ballâḷa ; praise of his fame, the streams of whose brilliance washed away the collyrium from the eyes of his enemies' wives.

When Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—

Koḍakaṇi was distinguished as a mine (*kaṇi*) of the gems of learned men and beautiful women in the Rôhana mountain Banavâse. Its ruler, an ornament to the Vanavâsa-dêsa, a gâvuṇḍa glory, his pure fame like saffron to the breasts of the ladies the points of the compass,—was Masana. His son, (with praises) was Kîrtti-gâvuṇḍa. His sons were Sôma, Masana, Mahâdêva and Râma. His son-in-law was Mahâdêva-daṇḍanâtha ; (his praises).

To Malla-Seṭṭi and Mâchâmbike was born Nêma, whose guru was Guṇachandra of the Mûla-saṅgha and Kânûr-gaṇa. Nêmi-Seṭṭi, of the Nunna-vaṁśa, raised up many Jinêndra temples in Jidvaḷige-nâḍ and Eḍe-nâḍ. And in Koḍakaṇi he caused to be made the S'ântinâtha Jinâlaya.

Thus Nêmi-Seṭṭi (on the date specified[1]) at the time of setting up the god S'ântinâtha, surrounded by Kîrtti-gâvuṇḍa, with his sons and his son-in-law Mahâdêva-daṇḍanâyaka, made a grant of 50 poles of rice-land for the eight kinds of ceremonies of the god, and for the food of the rishis.

And S'rîkaṇṭha-bratipa gave to the priest of the S'ânti-Jina temple a suitable abode, which was like a cage of adamant.

29

Date ? 1227 *A.D.*

(The first part is gone). (On the date specified), when ? to attack the mahâ-maṇḍalêśvara Kirtti-Dêvarasa and Chikka-Bommana, the mahâ-maṇḍalika Chiṇṇa-Dêva marched forth,—Iṟukuḷi Boppana's son Iḍukaṇa slew, and gained the world of gods.

30

Date 1193 *A.D.*

By the victor is gained spoil &c.

Be it well. When, with all (titles), Ekkalarasa-Dêva was ruling the kingdom of the world :—at the time when vîra-Ballâḷa-Dêva paid a visit to the Banavâse Twelve Thousand, (on the date specified), Kâva-Dêvaṇa-Nâyaka of Hiryya-Sakuṇa in the Jidvaḷige Seventy, having killed the betel-bearer Mâcheya and carried off the cows, Bira-Gauḍa and others (named) recovered the cows, slew many, stabbed the horse, brought in the head of the chief servant, and gained the world of gods. A grant of land was made. Imprecation.

31

Date 1284 *A.D.*

Obeisance to S'ambhu, &c.

Be it well. In the 12th year of, with all titles, the Yâdava-Nârâyaṇa, the bhujabala-praudha-pratâpa-chakravartti Râmachandra-Dêva's victorious reign, the year Svabhânu &c,—when the officer Nâru-Nâyaka, Sôya-Dêva and Gôvinda-Dêva besieged Kuppe and were coming along worsted in the fight, Kuppe Ekkali-Gauḍa's sister's son Hiriya-Sakuṇa Bela-Gauḍa's son Kâla-Gauḍa fought like a brave man, slew and gained the world of gods.

By the victor is gained spoil, &c. Satôsaga of the Satôjana branch (or sect) did the work.

32

Date 1176 *A.D.*

Obeisance to S'ambhu, &c. Be it well. In the 10th year of the refuge of the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, the Kaḷachuryya

[1] *S'aka-varshada-nûr-mûvatteneya*,—the thousands are omitted.

chakravartti ? Râyamurâri-Sôvi-Dêva :—by order of the mahâ-maṇḍalêśvara Tailaha-Dêva, Hiriya Sakuna Mâla-Gauḍa's son Kâḷa-Gauḍa's younger brother Beḷa-Gauḍa, when Vikramâdityarasa was coming along worsted in the battle of Tavanidhi, attacked, slew many and gained the world of gods. And for that brave one Tailarasa made a grant of land (specified) in Uddhare.

Imprecation. By the victor is gained spoil, &c.

Sâtôsaja of the Sâtôjana branch (or sect) did the work.[1]

33

Date about 420 *A.D.*

S'rî-Mrigêśvaravarmmaṇa *(on the seal)*.

Be it well. In Vijaya-Vaijayanti,[2] —of the Kadambas, purified by meditation on Svâmi-Mahâśêna and the group of Mothers,[3] of the Mânavya-gôtra, Hâriti-putras, versed in the views they have formed on the sacred writings,[4] protected by Ambâ,—śrîmat Kâkustha's dear son's son, śrî-Mrigêśvaravarmmâ,—in this manner, in his eighth victorious year, on the full moon day of Vaiśâkha, with water and a gift,—to the pious Sômaśarmmâryya, born in a family well acquainted with the śâstras, [donors of] a crore of virgins, of the Gautama-gôtra,—gave the Kaḍaḷakaḷani village, with the Vâstuka-kshêtra (its boundaries),—requisite notice having been given to the occupants of the country and the several villages,—freed from all imposts, and not to be entered by troops. Usual benedictions and imprecations.

34

Date 1284 *A.D.*

(Front)—Corresponds with No. 31 above.

Date ? 1524 *A.D.*

(Back)—A number of persons of different villages are named who made grants, including Sadâśiva-Nâyaka.

35

Date ? 1524 *A.D.*

Obeisance to S'ambhu, &c. Usual final verses.

Be it well. (On the date specified), Sadâśiva-Nâyaka, son of Chauḍa-gouḍa, of Keladi in the Banavase Twelve Thousand, conferred upon Adappa-gauḍa, proprietor of Hire-Sakuṇa, Chikka-Sakuṇa and Moraûr, certain titles.

Here follows another copy of Nos. 31 and first part of 34.

39

Date 1529 *A.D.*

May it be fortunate Obeisance to S'ambhu, &c.

Be it well. (On the date specified), the rent-free village of Amritapura, otherwise called Aṅkuravalli, in the Chandragutti-veṇṭhe-nâḍ belonging to the Banavase Twelve Thousand,—in order that a secure empire might be to the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Achyuta-Râya,—the Aṅkuravalli village which Harihara-mahârâya had granted for the god S'rikaṇṭha having gone to ruin,—it was rebuilt and given to the same god by Tavanidhi Tippaṇa-gauḍa.

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[1] If the same person is intended as in No. 31, their dates seem too far apart to be reconciled. [2] Banavâsi.

[3] The six mothers of Svâmi-Mahâśêna, the god of war,—identified with the Pleiades.

[4] This phrase is translated by Dr. Kielhorn,—"studying the requital (of good or evil) as their sacred text." (*Ep. Ind. VI*, 17).

43

Date 1182 *A.D.*

Obeisance to S'ambhu, &c. (On the date specified), the Kalachuryya-chakravartti Bijjana-Dêva's son Saṅkama-Dêva having come . . . . . in the fight at . . . in the Jidduge-nâḍ, ... 's younger brother Masana-Gâvuṇḍa . . . and gained the world of gods.

By the victor is gained spoil, &c.

Mallayya, sênabôva of Naḍuhaḷḷi, wrote it.

44

Date 971 *A.D.*

The minister for peace and war, Kannaya, wrote it.

Be it well. (On the date specified), when Sântivarmmarasa was king of the Twelve Thousand :—Kannayya, born to Kaṇṇamma of Kosigavaḷḷi and to Piḷḷuvabbe, having had two temples made and built a tank, the king coming and seeing them, granted a *mattal* of rice-land to the priest,—Kannayya washing the feet of Goṭṭegaḍi Bhadrayya of the two temples. Benediction and imprecation.

45

Date 1093 *A.D.*

(On the date specified), the mahâ-maṇḍalêśvara S'rivalla-Dêva's chiefs having entered into Naḍuhaḷḷi in Eḍe-nâḍ and carried off the cows,—Erahi-Seṭṭi's son Mâki-Seṭṭi attacked them, slew many, recovered the cows, and gained the world of gods. Verse in his praise.

46

Date? 1018 *A.D.*

Obeisance to S'ambhu, &c. Be it well. In the pratâpa-chakravartti Jagadêkamalla's . . year, the year Kâḷayukta &c,—in the war of Goravarasa, boon lord of Banavâsi-pura, obtainer of a boon from the god Jayanti-Madhukêśvara,—Soraba Huliyajanuli Biraṇa's son Mûvaḍi, when the fight spread to Koṇḍaraṭe, slew many and gained the world of gods.

His elder sister Sôviyabbe, making submission to the other world, set up the stone and gained the world of gods.

By the victor is gained spoil, &c.

47

Date 1187 *A.D.*

Obeisance to S'ambhu, &c. Be it well. In the Châḷukya emperor, favourite of the earth Sômêśvara-Dêva's reign, (on the date specified),—When, entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, (with other epithets), the Kâḍamba-chakri Koṇḍemarasa was ruling the Banavase Twelve Thousand kingdom in peace and wisdom ;—when the whole of Jidvaḷige-nâḍ, headed by Kole-Koḍakaṇi, secretly ran and came to the mahâ-maṇḍalêśvara Uddhara Eraharasa's (son) Oḍeyarasa, and entered Soramba,—Masana-Gâvuṇḍa's son-in-law Kâma-Gavuḍa, thinking on the maxim—"This body is for doing good to others"[1] —saying "I will end the hidden deceit,"—when all the southern chiefs with Tâvareḥaḷḷi Sôvi-Seṭṭi carried off the cows, he attacked them, slew, recovered the cows and gained the world of gods. Verses in his praise.

[1] *Parôpakârârtham idam śarîram.*

48

Date about ? 1018 *A.D.*

Be it well. When, the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, ... chandra .... was ruling the kingdom of the world :—

And, a dweller at his lotus feet, (with titles as in No. 47 above) the Kâdamba-chakri, Gorava-Dêva was ruling the Banavâsi Twelve Thousand ;—(on the date specified), some Gauḍa fell in S'rî-vallabha's fight.

49

Date ? 1129 *A.D.*

Om. Obeisance to S'ambhu, &c.

Be it well. When, (with usual Châḷukya titles), [? Sô]mêśvara-Dêva was ruling the kingdom of the world :—

And, entitled to the five big drums, the [Kadamba] chakrêśvara, obtainer of a boon from the god Jayanti-Madhukêśvara, consecrated by the performance of eighteen horse-sacrifices, having the sounds of the *permaṭṭi* and *tûryya*, and the monkey flag, (with other epithets), [? Tailapa] Dêva's eldest son [? Mayûrava]rmmaya was ruling the kingdom ;—and, with all titles, the mahâ-maṇḍalêśvara ..... was ruling the nâḍ in peace and wisdom ;—(on the date specified), a grant was made for the god Kali.

The temple priest Boppaya-jiya wrote this with the approval of sênabôva Biṭṭimaya ; .... nayôja did the work.

50

Date 1183 *A.D.*

Be it well. (On the date specified), ... when the mahâ-mandalêśvara, obtainer of a boon from Jayanti-Madhukêśvara,—Kîrtti-Dêva was ruling the kingdom ; the glory of the great minister... ...

51

Date 1405 *A.D.*

Praise of the Jina śâsana. (On the date specified), the Sorab mahâ-prabhu Dêva-Râja's wife Mêchaka went to the feet of Jina. Verses in her praise, saying that she was the daughter of Bayicha-Râja of Uddhare in the Eighteen-kampaṇa, the first of which was Eḍe-nâḍ, dependent on the strong city Chandragutti.

52

Date 1394 *A.D.*

Praise of the Jina śâsana. (On the date specified), Tamma-Gauḍa of Sorab being in consumption, went below the Ghats to Nogileyakoppa in order to take medicine. But as the disease would not leave him,—as directed by Siddhânti-dêva, with repetition of the five obeisances, he went to the service of the feet of Jina.

54

Date 1154 *A.D.*

Be it well. (On the date specified), when Bammarasa, the chief of Gutti, entered Naḍuhaḷḷi in Eḍe-nâḍ and carried off the cows,—Chela-Gâvuṇḍa, son-in-law of Naḍuhaḷḷi Gorava-Gauḍa, the son born to Kammarûr Chenna-Gauḍa and to Muddiyebe-Gavuṇḍi, fought, slew many, recovered the cows, and gained the world of gods. Verses in his praise.

71

Date 938 *A.D.*

Be it well. (On the date specified), the whole was given to Iśvarayya. The śênabôva Nâkayya wrote this. Biyala made it.

72

Date ? 1034 *A.D.*

Be it well. In the Châḷukya pratâpa-chakravartti Jagadêkamalla's ? 14th year, the year S'rimukha, &c., Chitraṭevaḷḷi Kirtti-Gavuḍa's son Miṇḍa-Gâvuṇḍa, when the cows of Oṭûr were harried, recovered the cows, slew many and gained the world of gods.

By the victor is gained spoil, &c.

Châka-gauḍa and Mâḷa-gavuḍa set up this stone.

73

Date? 1139 *A.D.*

Obeisance to S'ambhu, &c. Be it well. When, with all titles, Tayilapa-Dêva was ruling the kingdom of the world :—(on the date specified), Sittaraṭevaḷe Bârasindha, when the ..... tribute was demanded, refused to give it, so they trampled on his shoulder[1] and he went to *svargga*.

Ayôja did this work.

74

Date 1139 *A.D.*

(On the date specified), the ancient of Oṇṭûr, Râja-Gauṇḍa, all the subjects being present, with worship of their feet obtained and gave as *bittuvaṭṭa* for the tank, 10 koḷagas of paddy per family. And Bâgiyabe-Gauḍi, for the prosperity of Râja-Gauṇḍa and Sanka-Gauṇḍa, granted land (specified) under the tank. And Dâseya-jîya made a grant. Imprecation.

Râja-Gauṇḍa's elder brother's wife's son Goydi-Seṭṭi wrote this.

75, 77

Date 940 *A.D.*

Be it well. (On the date specified), when Kannara-vallaha was ruling the kingdom of the world :—Binkeya was ruling the nâḍ ;—Manchiga becoming an officer of the Banavâsi Twelve Thousand, stayed in Paldese, ruling the kingdom ;—and Oṭhûr perggaḍe-Chaṭṭaya was nâl-gâvuṇḍa ;—

.....

78

Date 1457 *A.D.*

Obeisance to Gaṇâdhipati. (On the date specified), the Vôṭûr *dânamûli* Visa-Gauḍa's son Bommarasa-Gavuḍa, on going to Soraba and returning, fought with robbers and gained the feet of the gods.

79

Date 1147 *A.D.*

Obeisance to S'ambhu, &c. In the 31st year of (with usual epithets) the Kadamba-chakravartti vîra-Kâva-Dêva's victorious reign, the year Prabhava, &c.,—when the great minister Kala-verggaḍe's ..... Maravûr Masaneya-Nâyaka and Balugi Palavayya were returning from having taken

[1] Perhaps he was trampled by an elephant being buried up to the neck in the ground.

Gôkarṇṇa,—Sata-verggaḍe and Kaḷu-Gâuṇḍa having attacked them in ....., Maravûr Masaṇeya-Nâyaka, piercing many of the horse and slaying the men, gained the world of gods. His son Baiche-Nâyaka made a *bîragâḷa* and set up this stone.

80

Date ? 1131 *A.D.*

When..... Bhûlôkamalla was ruling the kingdom of the world :—And, a dweller at his lotus feet, the maṇḍalika Masanarasa was ruling the kingdom ;—And, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, the Kadamba lion, Mayûravarmma-Dêva was ruling the Banavâsi Twelve Thousand kingdom in peace and wisdom ;—(on the date specified), Chittaruṭavaḷḷi Kiri-Gauḍa's son Gorava-Gauḍa himself and his junior uncle Chauḍa-Gauḍa gave 100 gadyâṇa, and paid the fine of 50 ga for killing his son. By act of the town, the father's shoulder was trampled.[1] The son went to *sagga*. His junior uncle Bâvi-Gauḍa (*stops here*).

83

Date 941 *A.D.*

Be it well. When Kannara-Vallaha was ruling the kingdom of the world ;—And, entitled to the five big drums, the sâmanta Kaliviṭṭa was ruling one division (*ondu-bhâgavam*) of the Banavâsi Twelve Thousand ;—(on the date specified), the thousand of Kumbise made the following settlement,—for each *mattal* of low land on the old channel, the paddy of the two channels ; for the paddy fields from which the water is cut off, cultivation to cease :[2] thus did they give (decision) for all time.

Benediction and imprecation.

85

Date 876 *A.D.*

Be it well. When Amôghavarsha-vallabha, mahârâjâdhirâja paramêśvara bhaṭṭâraka, was ruling the kingdom of the world :- And Indara ruling the Banavâsi Twelve Thousand ;—(on the date specified), for the waterman (or turncock) of Kumbise, Indara and Mâramayya granted 5 *mattal* of rice-land according to the royal measure in Kilalasunga. The seller of it, Śiripurusha's son Dêvâti, will use and enjoy one *paḍi*. Benediction and imprecation. This stone was made by Kanvilla.

86

Date 1150 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's kingdom was extending &c :—(on the date specified), when Ekkalarasa of Uddhare in the Jiḍuvaḷige Seventy, being angry with the Brahman Gumbase,[3] surrounded it,—in the woods of the town, the blacksmith Mâchôja's son Maḷlôja, opposing him, slew many and gained the world of gods. The thousand, approving of his bravery, made a grant of land (specified) for him. Imprecation. Praise of his end.

87

Date 1053 *A.D.*

Be it well. When, (with usual Châḷukya titles), Âhavamalla-Dêva's victorious kingdom was extending, &c :—(on the date specified), Mûkimayya of the Kuṭṭara-kula made certain gifts (specified) to the Brahmans of Kumbise.

Mâdhavayya wrote this. Gujja engraved it.

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[1] See the same expression in No. 73 above.

[2] Such seems to be the meaning.

[3] That is, the Brahman village of Gumbase.

88

Date 912 *A.D.*

Be it well. When, (with usual titles), Akâlavarsha-Dêva's victorious kingdom was extending on all sides :—And, the mâ-sâmanta, (with various epithets), Kaliviṭṭarasa was ruling the Banavâsi Twelve Thousand ;—(on the date specified), Kaliviṭṭarasa having slain the Banavâsi-Gaḷamba (or Kadamba) Âyvavarmmâ and being in the fort in peace,—the nâḷ-gâvuṇḍa of the Jiḍuvâḷge Seventy, ... being opposed to Kaliviṭṭa, preparing to go from the nâḍ to Gaṅgavâḍi, was in Ponnavûr,—Porivayya of Manavane in Kumbese, Kêśimâni and Kenchiga upbraiding him, Kenchiga directed his servants to stop him in the lands of Kumbise (*rest of the stone broken off*).

(*At top of the stone*). The stone of Kêswâṇi, grandson of Basantu, of the Vasishṭa-gôtra and Kavuṇḍilya-pravara.

91

Date about 910 *A.D.*

Be it well. Akâlavarisha, favourite of earth and fortune, ... Sênâvarisa ruling the Vanavâsi Twelve Thousand ;—Kosigara Jayamalla, *magaṭa* of the thousand of Kumbise, made certain gifts (specified) to them. Benediction.

93

Date 1288 *A.D.*

In the 19th year of vira-Râmachandra-Dêva's victorious reign, the year Sarvvadhâri, &c.,—the mahâ-maṇḍalêśvara Perimâḍi-Dêva having given the ... of this town to Siddheya Bomma-gavuḍa, Beḷa-gôva went and died among the cows. Various persons (named) granted land for him as a *nettaru-goḍige*.

94

Date ? 1253 *A.D.*

Be it well. (On the date specified), when Haḍavaḷa-Mâchaya of Beḷuvaṇi was carrying off the cows, Kariya-Kancheya coming, recovered the cows, slew many and gained the world of gods. Verse in his praise.

97

Date 1132 *A.D.*

Be it well. (On the date specified), a lay-disciple of Mâghanandi-bhaṭṭâraka-dêva of the Mûla-saṅgha and Dêsiga-gaṇa,—Gangavaḷḷi Dâsa-gâvuṇḍa's son Boppaya, expiring by means of the tomb, went to *svargga*.

98

Date 1196 *A.D.*

Obeisance to S'ambhu, &c. Be it well. In the reign of the ... chakravartti vîra-Ballâḷa-Dêva ;—(on the date specified), the mahâ-maṇḍalêśvara Yakkalarasa-Dêva sending for Chatradahaḷḷi Daṇḍali-Nâyaka's son Bammaya-Nâyaka, directed him to ..... and despatched him,—on which, attacking, distinguishing himself, and slaying many, he gained the world of gods. Pleased with his service, Ekkalarasa-Dêva, daṇṇâyaka-Bammayya, the minister for peace and war Mahadêvaṇṇa, with all the ministers, and many others (specified) being present, made for him a grant of land (specified) as a *nettaru-koḍige*.

99

Date 1159 *A.D.*

Be it well. In the Kalachuryya bhujabala-chakravartti Bijjana-Dêva's 2nd year, the year Bahudhânya, &c.,—when Uddhare Ekkalarasa burnt Satradahalli and was departing, Ereyama-Gâvuṇḍa's son Maṇḍiyama-Gâvuṇḍa slew and gained the world of gods. Usual final verse.

101

Date 1295 *A.D.*

Be it well. In the ? 23rd year of the Yâdava-Nârâyaṇa, the bhujabala-praudha-pratâpa-chakravartti Râmachandra's victorious reign, the year Manmatha, &c.,—the nâḷ-prabhu Âvali Kâḷa-Gavuḍa,—lay-disciple of Dêvanandi-dêva of the śrî-Mûla-sangha, Koṇḍakundânvaya, and Sûrastagaṇa,—expired by means of the tomb, and went to *svargga*.

102

Date ? 1366 *A.D.*

When the supreme lord of Vijayanagara and all other cities, Abhinava-Bukka-Râya was ruling the kingdom :—

Siddhânta-dêva's lay-disciple, Âvali Bêcha-Gauḍa's son Chanda-Gauḍa's younger brother, (on the date specified), by means of *samnyasana* and the tomb, expired and gained *svargga*. Verses in his praise.

103

Date 1395 *A.D.*

Praise of the Jina śâsana. When the supreme lord of the royal city Hastinâpura-Vijayanagara and all other cities, destroyer of the Aśvapati Gajapati and Narapati hostile kings, refuge of all the world, favourite of the earth, mahârâjâdhirâja Harihara-Râya was ruling the kingdom :—in the time of his minister Haripa-Râya, (on the date specified), Kâna-Râmaṇa's wife Kâmi-Gauṇḍi, by means of *samnyasana*, expired and went to *svargga*. Verses saying that the râjaguru Siddhântiyaśiśa was her priest ; the master of Âvale in Jiḍḍulige-nâḍ, Bêcha-Gauṇḍa, her uncle ; Bommara, her mother-in-law.

104

Date 1354 *A.D.*

A similar record, in the reign of the mahâ-maṇḍalêśvara, destroyer of hostile kings, the Suratâla of Hinduva kings, Hariyappa-Voḍeyar,—for Mala-Gavuḍa who went to *svargga*, and his wife Chennakka who performed *sahâgamana* and also went to *svargga*.

105

Date 1398 *A.D.*

Corresponds with No. 103 above, but referring to Chanda-Gauḍa's wife Chanda-Gauṇḍi, whose priest was Vijakîrtti.

106

Date 1376 *A.D.*

Be it well. (On the date specified), Âvali Chanda-Gauḍa's son Bêchi-Gauḍa, lay-disciple of Râmachandra-Maladhâri,—in the reign of vira-Bukka-Râya,—expired with the five obeisances and

went to *svargga*. His junior wife Muddi-Gauṇḍi performed *sahâgamana*, and both obtained *mukti*. The Âvali prabhus (several named) set up this monument, made by Gorabôja's son Mâdôja Nâgôja.

107

Date 1408 *A.D.*

Praise of the Jina śâsana. Be it well. When, (with usual titles), vîra-Harihara-Râya's son Dêva-Râya was ruling the kingdom of the world:—(on the date specified), in Hiri-Âvali, the chief village of the Jiḍḍuḷige-nâḍ, the ruling mahâ-prabhu Râma-Gauḍa's son Hâruva-Gauṇḍa went to *svargga*.

Verses stating that his priest was Munibhadra-dêva, and his elder brother Gôpaṇṇa, and praising his liberality and Jaina devotion.

108

Date about 1408 *A.D.*

A similar memorial for Chandrama, son of Chibaya.

109 to 125

All similar memorials.[1]

		A.D.	Reign of			A.D.	Reign of
109	Date	1367	..	118	Date	1421	Dêva-Râya
110	,,	1353	Hariyappa-Voḍeyar	119	,,	1418	,,
111	,,	1392	..	120	,,	1421	,,
112	,,	1388	..	121	,,	1396	Hariyappa-Voḍeyar
113	,,	1290	Râma-Dêva	122	,,	? 1209	Kôṭi-Nâyaka
114	,,	? 1296	Kôṭi-Nâyaka	123	,,	? 1316	..
115	,,	1374	Bukka-Râya	124	,,	1295	Râmachandra
116	,,	1389	Harihara-Râya	125	,,	1143	Jagadêkamalla
117	,,	1403	,,				

126

Date 1434 *A.D.*

Obeisance to S'ambhu, &c. (On the date specified), at the time of the eclipse of the sun,—in the reign of (with usual titles) Dêva-Râya,—the worshipper of the divine lotus feet of the gods Mallikârjuna-Mahâlinga dwelling in Kayilâsa, of Nandinâtha, Bhringinâtha and Vîrabhadra, obtainer of the pure S'ivâchâra, chief of the mahâ-mahantas of heaven and earth, ... Muktinâtha-Voḍeyar's officer Sâlipalli Mallinâtha-Voḍeyar made to Âvali Basavaṇṇa a grant, from the maṭha, of the dues received from 150 areca trees.

127

Date 1131 *A.D.*

Be it well. (On the date specified), Mâdhavasêna-bhaṭṭâraka-dêva, disciple of Chandraprabha-siddhânta-dêva of the Mûla-sangha, Sêna-gaṇa and Pogari-gachcha, with his mind fixed on the feet of Jina, thinking on the five steps, by means of the tomb, went to *svargga*.

[1] Nos. 119 and 125 have verses containing genealogy.

128

Date 1288 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-chakravartti Râma-Dêva's reign, (on the date specified), Âvali Kâma-Gauḍa's workman (*besa-vaga*), the washerman Nâga's son-in-law Bayicha, when some one ..... the god Sômêśvara of Baḷḷigâve, fought, slew, and distinguishing himself, gained the world of gods.

130

Date 1129 *A.D.*

Be it well. (On the date specified), when Jigaḷikere Mali-Dêva entered Nirili and carried off the cows, Âvali Hariyama-Gâvuḍa's son-Bira-Gâvuḍa slew many and gained the world of gods. By the victor is gained spoil, &c. Kâlôja's work.

131

Date 1159 *A.D.*

Be it well. In the Kalatsuryya bhujabala-chakravartti Tribhuvanamalla Biijana-Dêva's 4th year, the year Pramâthi, &c.,—the Âvali workman (*besa-magam*), the blacksmith Sântôja's son Tailôja, when going to Hannipaḷḷi on work,—in front of Geṇḍevanâḷa town, Jayasinga-Maiyaka's ... coming and falling upon him, he slew many and gained the world of gods. The prabhu and gauḍas made a grant of land for him.

132

Date 1151 *A.D.*

Obeisance to S'ambhu, &c. Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's victorious kingdom was extendiug &c :—A dweller at his lotus feet, with all titles, to the mahâ-maṇḍalika Kirtti-Dêvarasa's eldest son Mârasinga-Dêva was born, (with various epithets, including) the sun to the lotus the Ganga-kula, boon lord of Kuvaḷâla-pura, Nanniya-Ganga, jayad-uttaranga, with these and all other titles, [Ekkala]. Verses in his praise.

When, thus celebrated in all the world, he was protecting Jiḍuvaḷige, Eḍe-nâḍ and Hanṇipaḷḷi, ruling the kingdom in peace and wisdom :—(on the date specified), seeing the Âvali tank and directing that it should be strengthened, he sent for Tadda-Gâvuṇḍa and the panchâyit of the place, and in their presence ordered Bidiyôja's son .. ... to increase the upper area of the tank, and made for it a grant of land (specified), with washing of the feet.

Written by Kêśirâja. Goydôja [engraved it].

134

Date 1393 *A.D.*

(On the date specified), in vîra-Harihara-Râya's reign, Âvali Gôpa-Gavuṇḍa's workman (*besa-maga*) Baichi-nâyaka's son Râya went to *svargga*; on which his wife performed *sahâgamana* along with him.

135

Date 1217 *A.D.*

Obeisance to S'ambhu, &c. Be it well. (With usual titles, including) boon lord of Dvârâvatî-pura, sun in causing the lotus the Yâdava-kula to unfold, wrestler with Mâḷavi, an elephant-goad to Gûrjjara-Râya, plucker up of the lotus the head of Telunga-Râya and re-establisher of

him, melter down of the cage of adamant the Pannâḷi hill-fort, a rutting elephant in destroying the lotus garden Ballâḷa-Râya,—was the prauḍha-pratâpa-chakravartti, Râya-Nârâyaṇa, Singhana-Dêva: to describe the might of whose arms;—Neither grass nor water, when Simha set out on an expedition of victory, remained except in the mouths of his enemies,[1] and in the eyes of their wives,—what can he be compared with?

When, thus celebrated, Singhaṇa-Dêva was ruling the Banavase Twelve Thousand kingdom in peace and wisdom:—

A dweller at his lotus feet, the great minister, (with various epithets), was Mâyi-Dêva-daṇṇâyaka: to describe whose valour;—verse in his praise. By his order, a great minister, sênâdhipati, sarvvâdhikâri of the Banavâse-dêśa, (with other epithets, including) establisher of Manneya, worshipper of the lotus feet of the god Viṭṭhala, was Dasavanta-daṇṇâyaka: to describe whose energy,—verses in his praise.

In the Jiḍḍuḷige-kampaṇa of the Banavase Twelve Thousand which is reckoned a crest-jewel to Jambu-dvîpa,—with orange and plantain groves, and areca palms which meet overhead and create a shade, Uddare appeared as if decked all round with flags.

When in this Uddare, Dasavanta-daṇṇâyaka was ruling the kingdom in peace and wisdom:—there, with all titles, was the mahâ-maṇḍalika, the gaṇḍa-bhêruṇḍa, Ekkalarasa; his praise. That Ekkalarasa, with all his retinue, Uddare Singa-Gavuḍa, the five maṭhas there, the five *maṇṇigars*, and all the citizens headed by Sâti-Seṭṭi,—with the consent of all these, that Dasavanta-daṇṇâyaka, (on the date specified), at the time of an eclipse of the sun, washing the feet of (with the usual ascetic virtues) the Brahmans of the Brahmapuri of the god Lakshmî-Nârâyaṇa of Uddare, made to them grants of land (specified).

136

Date 1255 *A.D.*

(Nâgarî characters).

Be it well. (On the date specified), in, (with usual titles, including) the boon lord of Dvârâvatî-pura, born in the Vishṇu-vaṁśa, a sun in causing the lotus the Yâdava-kula to unfold, Mâlavi wrestler, elephant-goad to Gûrjjara-Râya, establisher of Telunga-Râya, displacer of Handarî-Râya, a wild-fire to the forest the Abhîra-kula,—the prauḍha-pratâpa-chakravartti Kâṇha-Dêva's victorious reign:—

A dweller at his lotus feet, the râya-haḍapa-Nârâyaṇa, Sâranga-Dêva, bargaining with the head of the Panchâlas, obtaining it from his hand, made a grant for a perpetual lamp for the great temple of Svayambhu-Bopêśvara of Jadaradurgga.

Further details of grants. The Kâyastha Mâi-dêva wrote this śâsana. Imprecation (in Mahratti).

137

Date 1272 *A.D.*

In the reign of Râma-Dêva, the same person as in no 136 above made another grant for the same god.

138

Date about 1145 *A.D.*

Obeisance to S'ambhu, &c. The śâsana delivered by the power of Viśvêśvara the creator of all things, the Boppêśvara S'iva-śâsana, may it be indestructible and endure for ever. S'ambhu.

[1] Holding grass in the mouth is a sign of submission.

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's victorious kingdom was extending, &c. :—

An ornament to the face of the fine Veṅgi Kaliṅga Vaṅga Magadha Ândhra Kâśmîra Lângaḷa Nêpâḷa Varâḷa Mâḷava Mahârâshṭra Aryya Saurâshṭra Kêraḷa Kâmbhôja Turushka Pâṇḍya Maleyâḷa and Drâviḷa countries truly was the Kuntala country. Adorned with great oceans, to the exulting earth goddess like carefully formed curls (*kuntala*) did the Kuntala country appear ; to which the Banavâsi country was a mine of enjoyment, an ocean of happiness, a source of gladness, a settled abode of good fortune. In that nâḍ, with rows of rice fields from town to town ; with running channels from place to place ; with flower gardens filled with the fragrance of areca, *punnâga, nâga, vakula, champaka,* jasmine, screw-pine, sandal, *kaṇavîra* and white rose ; with groves of areca, cocoa-nut, plantains, jack, mango, rose-apple and other trees ; with darkly shaded gardens of betel leaf, and plantations of sugar-cane trickling with juice ; with lines of gardens of waving lotus and waterlilies ; most beautiful to behold, devoted to yôgis and pleasure, a pleasing jewel-mirror to that nâḍ, was Jiḍvaḷige-nâḍ. In which the royal city was Uddhare : its praises.

The master of Uddhare, a glory of the Ganga-vamśa, was Kîrtti-Dêvarasa's dear son Mârasinga-Dêva ; to whom and to Nannala-Dêvi was born the mahâ-maṇḍaleśvara Ekkala-Dêva, (with numerous epithets, including) a sun to the lotus garden the Ganga-kula, *jayad-uttaranga*, Nanniya Ganga, having the flag of a bunch of peacock's feathers, possessed of a huudred thousand tokens of good fortune conferred by Brahman benedictions, boon lord of Kôḷâḷa-pura, his body purified by the water from the feet of Vishṇu, delighting in gifts of land, virgins, gold and food, obtainer of a boon from the god Singêśvara, &c. Verses in praise of his bravery. His wife was Boppâ-Dêvi or Borppala-Dêvi-râṇi ; her praises. (*stops here*).

139

Date 1173 *A.D.*

Be it well. In, the sun to the lotus the Kalatsuriya-kula, bhujabala-malla, Râyamurâri-Sôvi-Dêva's 5th year, the year Vijaya,—the emperor Sôyi-Dêva having sent the daṇḍanâyaka Kâvaṇa and Sôvaṇa with orders to collect the fixed rent of Banvâse-nâḍ,—both came, and entering the nâḍ, were going round it,—when, encamping to the east of the city on the bank of the Tungabhadrâ, the emperor of his favour sent a royal order granting the *mannêya* of the twelve chieftains to Kirukuḷa-Nâyaka, and he, saluting, had accepted it :—One day Kirukuḷa-Nâyaka, saying let the mahâ-maṇḍalêśvara Sôyi-Dêvarasa, Vikramâditya-Dêva, S'ântarâditya, Chiṇṇe-Dêva, and the Gutti chief Bammaṇa witness one day's manœuvres,—marched with all his feudatories and army to the east, and was surrounding daṇḍanâyaka-Kâvaṇa and Sôvaṇa's camp on the north, south and west,—when, through an unfortunate collision, a fight took place, the ocean of men roared, and ... were being killed,—then, while the mahâ-maṇḍalêśvara Sôyi-Dêvarasa, the chiefs of the twelve principal camps, and the rulers of the country were looking on, (with various epithets) .... saluting the whole army, came mounted on the jewel of a horse, and in sight of both armies, Kongeya-sâhaṇi, leaping his horse, placed the bowmen and spearmen in shelter, and charging the horsemen of the surrounding force, slaying many, distinguished himself, scattering the horses and throwing off the braves, making the hot blood flow and performing prodigies of valour (as described) Kongeya-sâhaṇi gained the world of gods. Various sâhaṇis (named) ? set up this stone.

140

Date 1198 *A.D.*

Praise of the Jina śâsana. When, (with usual titles), Hoysaḷa vîra-Ballâḷa-Dêva's kingdom was extending &c :—Verses in praise of his bravery, ending with the statement that this emperor of the

South made good his title of unassisted hero when with only his one body on one elephant he by himself destroyed the forces of the hostile Sêvuṇa king containing countless elephants, horses and good warriors.

Among the many countries which that pratâpa-chakravartti vîra-Ballâḷa-Dêva had by the might of his own arm brought into subjection and was ruling with energy,—the Banavâsi country (its attractions described) was an abode for the god of love. And the forehead-ornament to the face of that lady Banavâsi was Jiḍḍuḷige; the rulers of which had as their defence and treasure-house the town of Uddhare; its beauties. Among its rulers were many highly celebrated, among whom Biṭṭiga gained a great name for his bravery. Burning the city of the fleeing hostile kings he gained the title of *hariva-kanchiga* (a destroying kanchiga[1]). That king's son, foremost in the Ganga-kula, was the king Mârasinga; whose son was the king Kîrtti, whose son was Mârasinga, whose eldest son was the king Ekkala-Dêva. That celebrated Ekkala-Dêva's younger sister, Dasavamarasa's wife, was the world-renowned Chaṭṭala-Dêvi, who had three sons,—Eṟaga, Kêśava and Singa-Dêva. Praise of Eṟaga, whose only god was Achyuta. His younger brother, boon lord of Kôḷâla-pura, Nanniya Ganga, was Narasinga, whose wife was Lakmâ-Dêvi. And to her was born the king Ekkala. His titles (as in No. 132 above). Verses praising his exploits in battle.

Among his ministers, (with praises) was the chamûnâtha-Mâḷa. To whom and his wife Mâdêvi was born Boppa-Dêva-chamûpa. His wife was Boppiyakka or Boppâ-Dêvi, and their son was Sômachamûpa, whose wife was Sôvala-mâdêvi. She had the sons Mahadêva, Râma and Kêśava. Praise of the middle one, Râma, and his devoted younger brother Kêśava, who was their elder brother Mâdhava's rutting elephant Praises of Mahadêva-mantri. When he leaned his stout arms on his two younger brothers, one on each side, he appeared to the world like the four-armed Mâdhava. (His titles, including) great minister, a bee at the lotus feet of the instructor in Jainâgama, Sakalachandra-bhaṭṭâraka-dêva, ever glad from the erection of a splendid Jina temple, delighting in gifts of food shelter medicine and learning, skilled in the three powers (of government), the four modes of policy, and the five branches of ministerial knowledge. Mahadêva-daṇḍanâtha's wife was Lôkala-Dêvi. Her praises, saying that in intelligence she was equal to all the Jina śâsana-dêvatis, in devotion to Jaina dharmma equal to Attimabbe, &c.

To describe the âchâryya descent of Mahadêva-daṇḍanâtha's guru Sakalachandra-bhaṭṭâraka-dêva;—Padmaṇandi-munipa's disciple was Râmanandi-yatipa, whose disciple was Munichandra-saiddhânta-chakrêśa, whose disciple was Kulabhûshaṇa-brati traividya-Vidyâdharam. His disciple was Sakalachandra-bhaṭṭâraka; his praises.

(On the date specified), the great minister Mahadêva-daṇḍanâyaka having caused to be made the Eṟaga Jinâlaya and set up the god Śântinâtha,—the mahâ-maṇḍalêśvara Ekkalarasa and all his retinue being present,—for the repairs of the basadi, for the food of the rishis, the ceremonies, anointing and decorations of the god,—washing the feet of Sakalachandra-bhaṭṭâraka-dêva of the śrî-Mûla-sangha, Kâṇûr-gaṇa, and Tintriṇi-gachcha,—made grants of 3 mattal of rice-land by the *bhêruṇḍa* pole under the Hiḍagaṇa tank, 2 oil-mills, 1 shop. And the Uddhare *paṭṭaṇa-sâmi*, Sômi-Seṭṭi and all the citizens and oilmongers granted the dues of the ladle (*saṭṭug-âya*) and oil for the lamps. Mâdhava of the *hejjunkı*, and Mâra-veggaḍe of the *kaḍavêva* being present, the customs officers granted the customs duties on 15 bullocks. Boundaries of the temple precincts. And Ekkalarasa and his attendants granted the ancient dues on sheep folds (or pens for cattle) in the villages and encampments around Uddhare. Specification of the villages.

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[1] According to the dictionary, *kanchiga* is a form of *kambiga*, meaning an asura.

141

Date 1127 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending &c:—

And—Be it well. When, the mahâ-maṇḍalêśvara, (with usual titles), the Kadamba-chakrêśvara, Tailapa-Dêva was ruling the Banavâsi Twelve Thousand and the Sântaḷige Thousand in peace and wisdom;—A dweller at his lotus feet, the great minister, mane-verggaḍe-daṇḍanâyaka Masaṇaiya, (on the date specified), having ordered the whole of his army and his brother-in-law Kâḷiga-Nâyaka to Isâpura, and Permmâḍi-Sântara, completely surrounding it, had besieged it, and brandishing his hands, was laying waste the thousand and loosing the waists of the women,—seeing it, and saying they must not be taken away, Bammu-Sânta put Kâḷiga-Nâyaka's rutting elephant to flight.—On which the crowd of the hostile Sântara king's officers closing round Isâpura to besiege it, were brandishing their hands to fight, when, running at this wonderful sight, Bammu-Sânta slew (them). Greatly infuriated, Bammu Sânta, taking a leather shield and cutting Sântara's servants to pieces, went on fighting, and the enemy's force was destroyed from off the earth. This Sûdraka of the battle field, a good warrior with big arrows, struck off the heads of the raging enemy's forces with ringing blows, so that all were immediately like corpses, and the whole of the enemy's army was driven away. Thus he attacked the foremost of the Sântara king's officers with the fury of a burning fire, and Bammu-Sânta himself cutting off their heads, gained the world of gods, being borne away by celestial nymphs ...

.... Sântale set up this stone, Kâḷôja's work.

146

Date 1388 *A.D.*

Obeisance to S'ântinâtha. Praise of the Jina śâsana.

The glory of Vṛishabhasêna-munipa, reckoned to be Vrishabha-tîrtthaka's gaṇadhara, and of the âchâryyas of the Uddhura-vaṁśa, who can describe? The foremost of them were Jinasêna and Virasêna. In that line were descended Lakshmisêna-bhaṭṭâraka, whose disciple was Chandrasêna-sûri. His disciple was Munibhadra-dêva; his praises. He had the Hisugal basadi made, and the Mulugunda Jinêndra temple extended. When Harihara-Râya was established in Vijayanagari, the elders of the Sêna-gaṇa bowed down to the virtues of that yati. After his performance of penance, elucidating his chosen *âgama*, having driven away sin, Munibhadra-dêva was for long without anxiety. At length, having added to his virtue, Munibhadra-dêva becoming aware that his end was approaching, as the leaf of the lotus in the water casts off the drops so having severed himself from all outward things, the great Munibhadra-dêva, practising the prescribed rites, prepared for the higher state, and quitting this life (on the date specified) with all the rites of *saṁnyasana*, through the tomb entered upon the enjoyment of eternal happiness. His monument was set up by his disciple Vârisasêna-dêva. Fortune be to the Jina śâsana.

147

Date 1132 *A.D.*

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara Ekkalarasa-Dêva was in the residence of Uddhare, ruling the kindom in peace and wisdom:—a raid being made into the Sântaḷige Thousand, Haṭṭegâra Bîcha slew many, distinguished himself and gained the world of gods.

148

Date? 1204 *A.D.*

Be it well. In Hoysaṇa vîra-Ballâḷa-Dêva's ? 14th year, the year Raktâkshi &c.,—the Udare daṇṇâyaka Ekkaliyaṇṇa expired by means of the tomb and attained to *svargga*.

149

Date 1129 *A.D.*

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara Ekkalarasa-Dêva was in Uddhare, ruling the kingdom in peace and wisdom:—The supreme Jinêśvara his lord, Harinandi-dêva-muni his guru, the great daṇṇâyaka Boppaṇa his father, Nâgiyakka his mother,—how fortunate in the world was Singaṇa-daṇḍanâyaka. A mine of virtue, a Jaina crest-jewel, the foremost of good warriors to face the enemy in the battle,—meditating on the feet of Jina, Singaṇa-daṇḍâdhipati went on high.

152

Date 1380 *A.D.*

Praise of the Jina śâsana. Doing his master's service to the end, and driving back the hostile force, Baichappa went to the feet of Jina: which was as follows:—Description of Bharata, to the south of Amaragiri in the middle of the ocean-girdled earth. An ornament to it was the Kuntala country, in which was the unequalled Banavase Twelve Thousand, and the royal city of the Eighteen kampaṇa therein was Uddhare. In it was Baichappa celebrated.

When, established in the residence of Vijayanagari, vîra-Bukka-Râja's son Harihara-Râya was ruling the kingdom:—A dweller at his lotus feet, was Mâdhava-Râya; his praises. Some base persons born in the Konkaṇa country having risen against him, in the war (which followed) Baichappa greatly distinguished himself, sent many of the Konkaṇigas to destruction, gained the heavenly world, and (on the date specified) attained to the feet of Jina.

153

Date about 1400 *A.D.*

Praise of the Jina śâsana. Description of Uddhare as above. In it was born Bayichappa's son Siriyaṇṇa, a devoted Jaina, whose wife was Varadâmbike. While these two were in the enjoyment of peace and wisdom (*sukha-sankathâ-vinôdadindam iruta-yiralu*):—on a certain day Aruhat Paramêśvara [? made known to] Munibhadra that he would grant the happy state to Siriyaṇṇa, who was a perfect lay-disciple. At that favourable time, when the rain of flowers was falling, and with a noise like thunder the sounds of great drums[1] were rolling, singing songs to himself, the sâdhu Siriyaṇṇa swiftly clung to the feet of Jina, never to leave them,—how fortunate was he.

154

Date 1393 *A.D.*

The refuge of things visible, benefactor of the world, cause of the preservation destruction and creation of all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, Śiva.

[1] The drums mentioned are *bhêri*, *dundubhi*, and *mahâ-muraja*.

Be it well. His lotus feet adorned by the crowns of hosts of hostile kings, glory of the kings who rule the earth, when Bukka-Râja's son was in Vijayânagara, ruling the empire with unbroken splendour:—(on the date specified), a grant was made to a learned man (*most of this part is effaced*).

155

Date ? 1506 *A.D.*

(On the date specified), Paṇḍita-guru's disciple Malla-gauḍa's son, the famous Morasânka, went to the hill of the immortals, to *svargga*.

158

Date 1402 *A.D.*

A dependent on the feet of Nallâ-chakravartti, (on the date specified), his servant Jakkadêva-Nâyaka's son Bommaṇṇa went to *svargga*, and his wife Nâgâyi performed *sahagamana*.

160

Date 1282 *A.D.*

Be it well. In the 11th year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râma-Dêva's victorious reign, the year Vishu &c.—Bidirageri Tayilaiya-Bommaiya-Nâyaka's son Jakka-gâvuṇḍa, fought with Taravûr Bîreya haḍavaḷa, and performing exploits of valour (described), took *svargga* by force. A grant of land (specified) was made for him.

162

Date ? 1314 *A.D.*

Be it well. In the ? 24th year of, with all titles, Hoysaṇa vîra-Ballâḷa-Râya's victorious reign, the year Ânanda &c,—when.... paya-Râya carried off the cows of Kû .. li in Kiṛiya-Jiḍḍuḷige-nâḍ, Mahadêva roused up the people of Hiriya-Jiḍḍuḷige-nâḍ, and fighting, recovered the cows and went to the world of gods.

163

Date ? 1442 *A.D.*

(On the date specified), Amma-gauḍa of Haraûr in the Chandragutti-vêṇṭe of Vijayanagari Mallikarjana-Râya's vêṇṭe, with his wife Bayirava-gauḍi, departed in company (*i. e.* died together).

165

Date? 1509 *A.D.*

(On the date specified), when Haraûr Châuṇḍa-gauḍa's son Bomma-gauḍa went to *svargga*, his wife Bommi-gauḍi, sitting in the tomb, went to *svargga*.

166

Date about 1450 *A.D.*

Obeisance to S'ambhu &c. When the mahârâjâdhirâja..... Mallikârjjuna-Râya-mahârâya was ruling all the kingdoms:—to describe his glory (*rest effaced*).

167

Date 1454 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the time of the master of the four oceans, vijaya-śrî-Dêva-Râya's son Mallikârjjuna-mahârâya,—when the treasurer Lingappa-Voḍeyar was protecting

Chandragutti belonging to the Vijayanagari ṭhâṇa,—on the cows of Puleya Haraûr in Hiriya-Jiḍḍuḷige-nâḍ being impounded, the Kuḷavâḍi gauḍas who fought and died were (here follow the names). (On the date specified) this combined *virakal* was set up for those who died.

168

Date 1416 *A.D.*

Be it well. When the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya was ruling the kingdom:—(on the date specified), Haraûr Mûlitevaram-Nâyaka being attacked by robbers in the Sigga road, ought like a hero, placed the robbers in custody of the ferry-men, and went to the world of gods.

170

Date 1126 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c :—

And, a dweller at his lotus feet,—with all titles, the great minister, superintendent of the *sâvâsis* (or guards of the female apartments), the Kannaḍa minister for peace and war, general of the army, the mane-verggaḍe-daṇḍanâyaka Bhôgayya was ruling the Banavâse Twelve Thousand:—(on the date specified), at the time of an eclipse of the moon, the great minister,—the vaḍḍa-râvuḷa-daṇḍanâyaka Mêdimayya and a number of others (named) being present,—for the offerings and perpetual light of the god Grâmêśvara of Mûvaḍibiḍu to the south of the Baradâ river,—granted 1 load in 100 loads of salt, and on loads of grain 1 *hâga* for 200 loads. And the *vaḍḍa-râvuḷa* and *perjjunka* officials granted 1 load in 100 loads of salt, and on loads of grain 1 *hâga* for 200 loads. The fifty families gave oil for the lamp. And they and Bammacha-Seṭṭi granted land (specified).

Usual final verses.

The grants were made with washing of the feet of Gangarâsi-paṇḍita.

171

Date 1207 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti bhujabala vîra-Ballâḷa-Dêva, (on the date specified), when the Kadamba-chakravartti Kâva-Dêva raided Muvaḍibiḍu, the plasterer Bava, slaying, recovered the cows, and went to the world of gods. A *nettarugoḍage* was granted for him, and .... from the temple offerings. Imprecation.

172

Date 1077 *A.D.*

Be it well. In the Châḷukya pratâpa-chakravartti [Tribhuvana]malla-Dêva's 2nd year, the year Pingala,—when Mallikârjuna-Dêva was ruling in Hânungal,—the Muvaḍi-Mûlasthâna Sômêśvara-paṇḍita's son Masaṇaiya-Nâyaka attacked the enemy, slew and gained the world of gods.

173

Date 1400 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), when vîra-Hariyapa-Voḍeyar was ruling the kingdom:—Gadigu Dêva .... Voḍeyar's ? son, the mahâ-prabhu, worshipper of the divine

lotus feet of the god Mallikârjjuna,—when Chenna-Mallappa, son of Basava-Gavuḍa of Mûvaḍi in the Nâgarakhanda-nâḍ, obtained *mukti*,—made a grant of land (specified) for the god Grâmêśvara of Mûvaḍi.

174

Date 1177 *A.D.*

When, with all titles, the sun to the lotus the Kaḷachuryya-kula, the bhujabala-chakravartti Sankama-Dêva was ruling the kingdom :—

And,—Be it well. With all titles, the mahâ-maṇḍalêśvara Vikramâditya-Dêvarasa was ruling the kingdom ;—

And,—Be it well. With all titles, the mahâ-maṇḍalêśvara Uddhare Tailapa-Dêvarasa was in Kuppe ;—

When Vikramâditya-Dêva, marching with his army, laid siege to Kuppe and the Mûvaḷi Thousand and was fighting,—(on the date specified), Tailaha-Dêva called Asakahaḷḷi Âlada-Bîcha-Seṭṭi's son Yekkaḍiga Bikkana and giving him the order,—he accepted it as a great favour, slew the chief men who were fighting, drove off one or two hundred horse, overthrew the whole array, and joyfully went to *svargga*. Verses describing his exploits.

175

Date 1156 *A.D.*

Be it well. When the Châḷukya-chakravartti Trailôkyamalla-Dêva was ruling a peaceful kingdom :—(on the date specified), by the mahâ-maṇḍalêśvara Jagadêvarasa's order, Maḍasâle Kâḷarasa, coming with all his forces, raided Korakôḍa, a village of the immemorial agrahara Kuppagaḍe, and was carrying off the cows and unloosing the waists (of the women),—when Dêva-gâvuṇḍa and Mallagâvuṇḍa, the sons of Bâva-gâvuṇḍa who was born there, taking bows and arrows, the two stood across the big gateway, and springing from the hidden gate as if a lion were slaying, shooting arrows like the pouring floods of the monsoon rain, churning them as if rousing up a beehive, as if Java (Yama) was pushing them into the mouth of the Death goddess, ... like a wolf going after sheep, or an elephant rushing into a garden of sugar-cane ..... so that the enemy's force, with their thighs and knees broken, and their faces, arms and heads sacrificed, fled, while these two stood unshaken in their shelter. Seeing that they would not move, the enemy's horsemen attacked them, and pierced by their lances, they gained the world of gods.

When their bodies were being trampled under foot by the horses, their younger brother Boppagavuṇḍa, unable to endure the sight, said—"What if they could not do it ? I will recover the cows." And attacking them from behind, Uddhare Ekkalarasa ordered to his help servants and horsemen, and all uniting, Boppa-gavunda slew the hostile force in the Halgaṭṭa plain, recovered the cows, and coming back, performed the funeral rites and set up this stone for those two.

176

Date 1156 *A.D.*

Be it well. When Châḷukya Trailôkyamalla-Dêva was ruling a peaceful kingdom :—(on the date specified), by the mahâ-maṇḍalêśvara Jagadêvarasa's order, Maḍasâle Kâḷarasa, coming with all his forces, raided Korakôḍa, a village of the immemorial agrahâra Kuppagaḍe, and was carrying off the cows,—when Vîra-gâvuṇḍa and Malli-gâvuṇḍa, the sons of Ha ..... born there, stopped the

cows from Tâgartti, on which their ruler praised them as long-armed, and the younger one, Malla, after his elder brother had gained the world of gods, fought and slew the hostile force, and recovering the cows, returned and performed the funeral rites. By the victor is gained spoil &c.

177

Date 1163 *A.D.*

Be it well. When the Kaḷachuryya self-victorious bhujabala chakravartti Bijjaṇa-Dêva was ruling the kingdom of the world :—Be it well. Entitled to the five big drums, boon lord of Banavâsi-pura, obtainer of a boon from Jayanti Madhukêśvara,—the mahâ-maṇḍalêśvara Kîrtti-Dêvarasa, the mahâ-maṇḍalêśvara Uddhare Ekkalarasa and the mahâ-maṇḍalika Bammaṇṇa, marching with an army upon the mahâ-maṇḍalêśvara Jagadêvarasa, (on the date specified), when they were fighting, Ekkalarasa's great man Masaṇi slew Koṟakôḍu Singi-Seṭṭi. And Masaṇi, eagerly joining fight with the enemy's force, without losing his presence of mind, smote them all round, and standing unshaken and slaying, gained the favour of the celestial maidens. Thus fighting and slaying many, Masaṇi gained the world of gods, and his elder brother Maleya Bammi-Seṭṭi set up this stone for him. By the victor is gained spoil &c.

178

Date 1225 *A.D.*

Be it well. When the Kadamba-chakravartti Malli-Dêvarasa was ruling the kingdom of the world :—(on the date specified), Uddhare Âriya-Nâyaka, being angry, seized the cows that strayed from Koṟakôḍu,—without fear, Malli-seṭṭi's eldest son Kâḷeya smote the hostile force, and obtaining his favour, was united to Indra.

179

Date 1189 *A.D.*

Obeisance to the bearer of the crescent moon on his copper-coloured matted hair, the full vessel for the founding of the *maṇḍapa* of the universe, S'ambhu. May the god Râmêśvara preserve with affection Râma and Îśvara, lords of the goddess of fame, lords of the goddess of speech, glorious as the rising sun.

Appearing to the sight as if the navel of the boundless sky, the middle region was like an ornament to the universe, in which was the most beautiful Jambu-dvîpa. And surrounding it, with the rolling about of fierce shining turtles, the cries of fishes and crocodiles fighting, jets of water spouted up by whales attacked by sea-serpents, the foam of the water splashed about by sharks,—was the roaring terrible ocean. In the middle of that Jambu-dvîpa, was the shining Suragiri (or mountain of the gods), to the south of which was the Bharata-kshêtra, and south of it the beautiful Kuntala-vishaya.

In that Kuntala-vishaya,—Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla vîra-Sômêśvara-Dêva's kingdom was extending on all sides :—

And, a dweller at his lotus feet,—Be it well. Entitled to the band of five chief musical instruments, mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Jayanti Madhukêśvara, delighting in musk, born of the Three-eyed and the Earth, having set up Lalâṭalôchana (S'iva) in 84 cities, having set up pillars of rock crystal on the highest peaks of the Himavad mountains, having the sounds of the *permmaṭṭi* and *tûryya*, distinguished by the monkey flag and the lion crest, (with various other epithets),—Kâma-Dêvarasa, protecting the Banavâsi Twelve Thousand

and the Hânungal five Hundred, with equal justice to both (*ubhaya sâmyadi*), was ruling the kingdom in peace and wisdom ;—the valour and renown of his race was as follows,—

When with supreme happiness, surrounded by myriads of gods, S'rikaṇṭha, the priest of the world (*jagad-guru*), was in the Himya mountain, sporting in a *kadamba* grove overgrown with creepers,—on her father bidding her worship Hara, with pure devotion Gauri was adoring Sankara's lotus feet with rapture. It being then the height of spring, on Bhava seing Girije, the arrow of love pierced his breast, and instantly seed was emitted. From Hara's virtue being absorbed by the earth, was born one who was a portion of Girîśa, with a frontal eye and four arms. Îśvara, seeing with pleasure this splendid son, blessed his offspring to be a king in the world ; and from his being sprung from Smarahara and the earth, he received the title Hara-dharaṇî-prasûtan ; from being born in the kadamba grove, the title Kâdamba-Rudra ; from the reflection of peacock's feathers being impressed on his body, the title Mayûravarmmâ. Having received these and a hundred other appellations, he was ruling the kingdom in Jayantî-pura, the first of seventy seven successors on the throne.

Among whom, to Sânta-nṛipa were born (omitting laudations) Kîrtti-bhûpa and Tailapa. That Kîrtti-nṛipa's grandsons were Kîrtti-nṛipâla and Kâma-bhûbhuja. Of them, Kîrtti-nṛipati, acquiring the wealth of the Kâdamba kingdom, chasing away his enemies, ruled the earth, giving pleasure to all people. After him, the illustrious Kâma-bhûpa obtained the crown of empire. To describe his glory (verses in his praise). His queen was Kâḷala-Dêvi, (her praises). And they had three sons,—Barmma-nṛipa, Sôma-mahîbhuja and Malla-bhûbhuja.

His great ministers (with praises) were Vâsudêva-daṇḍâdhîśa, Kêśava-Nâyaka, Madukeya-maṇḍalika and perggaḍe-Râghava.

When, united with the minister for peace and war Sâyaṇṇa, and the terror to his enemies Bhairava,—Kâmarasa was ruling the kingdom in peace :—An ornament of the Banavase-nâḍ was Kuppageḍḍe, a clustre of beauty from its groups of Brahmans, its wealth of grain, and its rows of temples. To describe the beginning of that village,—in the Krita-yuga it was Pushpâvati, in the Trêta it was Pushpanagara, in the Dvâpara it was Puṛpaśakaṭa, and in the Kali-yuga it was Kuppageḍḍe. Description of its beauties, and the learning of its thousand Brahmans :—

Among them were those of Manemane, of the Vasishṭha gôtra, celebrated among whom was S'ankara. That S'ankarâryya's son was Nârâyaṇa-prabhu, among whose sons Biṭṭimayya was famous. To him, Unchara Somaiya's son Madhuvimayya's son Sômaprabhanîśvara gave his daughter? Bâmati. To that Vishṇu-prabhu and his wife were born the sons Râghava-dêva and Îśvara. Their praises, naming them Râmayya and Bîmayya.

While they were living in happiness, the illustrious Vâmaśakti-muni from the Kôḍiya-maṭha came there, like Îśvara himself. On seeing him coming, rising up before him, they did obeisance, placed him in the best seat, washed his feet, presented offerings at his feet, with other necessaries, and with folded hands asked him saying, 'What is the fruit of setting up a god?' To which he replied, "By the setting up of one linga all the gods are set up," such is the *śruti*. The great muni then paid them a visit at their own abode.

Here, filled with the desire to set up a linga, the illustrious Râma convened an assembly, and ascertaining what articles were required for the ceremony, obtained a place on which to set up Hara. And (on the date specified), with the learned assembly that had been convened, and with Vâmaśakti-munipati,—Gôvinda having given the *śubha-lagna* (or auspicious conjunction),—they performed the consecration of the linga. Thus at an auspicious moment having completed a good

consecration in the appointed manner, gratifying all the people with gold and rare food, and they bestowing their benedictions,—they gave to that god the name Râmêśvara, and departed.

On the other hand, that Râmayya erected a lofty temple and was at peace,—which, Perggaḍe Râmayya seeing, was so pleased that the hair of his body stood erect; and he informed his own lord Kâma-bhûpa, who on hearing of it was delighted, and for the purpose of seeing that god came to Kuppagaḍḍe, together with his sons and his councillors; and seeing that god and being filled with pleasure, at the time of the uttarâyaṇa-saṅkrânti &c., sending for Râmaiyya-hebbâr and his elder brother Bîmayya, for the decorations and illuminations of the god, for the daily offerings and great gifts, the universally praised Kâma-mahîśa made a grant of Kayyaḍivaḷḷi for that Ramaiyya's Râmêśvara. And the houses, the fees for superintendence, tax on callings, property, customs, offerings and any other payments, he granted for the sake of prosperity. And having made these grants, Kâma-bhûpa felt gratified.

On Râmeya making this known to Ekkala-bhûmîśa, saying 'You should grant protection for the god of gods,' he made a grant ? for guards.[1] Imprecations and benedictions.

Kuppaṭûr Chimmaravâsu, the poet (*kavi*) Doḍḍara-Nâchaya, and Kêśava-dêva, these combining, composed this. Usual final verses.

180

Date 1224 *A.D.*

Be it well. In the Kâdamba-chakravartti Malli-Dêvarasa's 6th year, the year Svabhânu &c.,—Râma, the son of Karuvagasuga-jîya Kêtama of the immemorial agrahâra Kuppagaḍe, slaying many in war, went to the world of gods ...

181

Date ? 1391 *A.D.*

When the râjâdhirâja râja-paramêśvara, worshipper of the feet of the god Triyambaka,—vîra-Mâdarasa-Voḍeyar was ruling the kingdom in peace and wisdom :—Bîrarasa,— of his minister Uḍeyaṇṇa-Voḍeyar's house,—manager of the Yeḍa-nâḍ customs, (on the date specified), for one set of offerings at noon to the god Râmanâtha of Kuppagaḍe, made a grant of the hunting (or fishing) and loom tax, with ? coins stamped with a chrysanthemum (*sâvantike*).[2] Usual final verses.

182

Date 1599 *A.D.*

Be it well. (On the date specified), Vîra-Rahuḷe-Nâyaka fought in Kuppagaḍe and died. His *viragal*.

183

Date ? 1193 *A.D.*[3]

(*Nâgarî characters*).

Victorious is the Boar, the manifested form of Vishṇu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Hastinâpura, to riders Bhagadatta, bestower of widow-

[1] What he granted is not clear.

[2] The details of the grant are doubtful.

[3] The professed date is 3102 *B.C.*!—Cf. *Sh.* 12, 83, *Sh.* 45 in Vol. VII.

hood on the wives of hostile kings, sun to the lotus the Pâṇḍava-kula, fierce in fight, a bow to Kaliṅga, a sun among champions, single-handed hero, firm in the battle-field, displacer of Aśvapati-Râya, destroyer of Gajapati-Râya, smiter on the head of Narapati-Râya, tanner of the deer the feudatories, terrifier of the four quarters of Koṅkaṇa, *chachcha-puṭa-châcha-puṭa*[1], a player on the pure *sâṅga* and *Brahma-vîṇa* which issued from the lotus mouth of Îśvara, skilled in the science of music, proficient in many sciences, skilled in the use of the three, the Koraṇṭaka, Vyâli, Nâgârjjuna and other incantations, his lotus feet reverenced by crowds, a fire of the last day in daily destroying the race of hostile kings, a son to the wives of others, having a flag with the crest of a golden boar, adorned with the glory of all dynasties, born in the Sôma-vaṁśa (or Lunar race), son of the emperor Parîkshit,—the emperor Janamêjaya was in Hastinâpura, ruling the kingdom in peace and wisdom :—On the occasion of his coming to the South on an expedition of victory, in the presence of the god Harihara, at the confluence of the Tungabhadrâ and Haridrâ,—on (? the year) reckoned as *ka-ṭa-ka-m* (1115), in the dark fortnight of the month Chaitra, Monday, under the great constellation Bharaṇi, at the *saṅkrânti* and *vyatîpâta*,—performing the serpent-sacrifice (*sarppa-yâga*)—to the Brahmans of the village of Pushpagaḍe, in the Eḍe-nâḍ Seventy of the Banavase Twelve Thousand kampaṇa,—(namely) Mâdhava-paṭṭavarddhana of the Kannaḍa-śâkha and Âtrêya-gôtra ; S'ankara-gaḷisa of the Kannaḍa-śâkha and Vasishṭha-gôtra ; Yôgêśvara-paṭṭavardhana of the Kannaḍa-śâkha and Srîvatsa-gôtra ; Vishṇu-dîkshita of the Kannaḍa-śâkha and Viśvâmitra-gôtra ;—these four being the chief ;—to two thousand Brahmans of many gôtras, at the moment of the final offerings (*pûrṇâhuti*) of the serpent sacrifice, before the blessing, the emperor being pleased, presented five-fold gifts,—umbrella, Palanquin, throne with guards, the token of a coin, a section pole,—and, together with the eight rights of full possession, the village of Pushpageḍḍe, with, attached to it, Bammanahaḷḷi, Niṭṭakki, Nachhe, Korakôḍi, Annageḍe, Koḍarli, Kereûru, Geṇḍaṇa, Kulavaḷi, Kakoṇḍeyahaḷḷi,—these ten villages. Here follow details of the boundaries. Usual final verses.

The god Râmanâtha's land, 4 mattar ; land for the *Vêdike*, 4 mattar ; land for the *agnihige* (or sacrificial fire), 2 mattar ; land for the chhatra, 8 mattar.

Signed,[2] *Ari-râya-mastaka-ṭala-prahâri.*

184

Date ? 1033 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jayasiṁha-Dêva was ruling the kingdom of the world :—

(On the date specified), when, entitled to the band of five musical instruments, mahâ-sâmantâdhipati, boon lord of Trikunda-pura, a Brahma-Kshatra, born in the Mâṭûra-vaṁśa, a shelter like a pleasure garden, embodiment of ...., having the horse crest, distinguished by the mirror flag, a Bhairava to foreign armies, wrestler with hostile forces, an only hero in battle, a champion as good as his word, a lion in courage, unshaken champion, a mine of bravery,—Âḷuvya was ruling the Banavâsi Twelve Thousand and the Sântaḷige Thousand under the shadow of his single umbrella ;—he came into the plain of Kuppagaḍḍe for battle with the maṇḍalika Kundama, (a terrible description of which follows). In this, *toḷagaḍa-gaṇḍa* (the unshaken champion,—see above) slew many and went to the world of gods.

His son, (with numerous epithets, some of which are the same as his father's), his elder brother's lion, was Jayasinga-Dêva. Description of his bravery, on account of which he obtained from the king (or kings) the title *munn-iṛivan* (slayer in front or in the van). So that the Malevar shrivelled up, the Manneyar trembled, the Sâmantas' hearts failed, the Maṇḍalikas were alarmed, the

[1] Meaning unknown. [2] The Kannada word *oppa* is used.

Bêḍar cried out, and the Kurumbar were scared, by the might of his single arm he raised up the earth, and laying four fingers lightly on the backs of the people, he gained the world by his valour,—Simha-bhûpâlaka.

This good son, on the departure (or death) of his father, had (a temple of) Âlêśvara made in the agrahâra of Kuppagaḍḍe, and granted lands (specified) for the offerings to the god, the lights and worship. Usual final verses.

The *kavirâja-vallabha* Kappaṇa-bhaṭṭa's composition. Châmuṇḍôja did the work (of engraving). Bammôja made the temple. Fortune.

185, 186

Date 1402 *A.D.*

(Most of the inscription is effaced). At the time of an eclipse of the moon, Duggaṇa-Nâyaka made a grant for the god Nârasiṃha of Kuppagaḍe.

187

Date 1278 *A.D.*

Obeisance to S'ambhu &c. Praise of the Boar.

Be it well. When, (with usual titles), the sun to the lotus the Kadamba-kula, vîra-Kâvarasa was ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, the great minister, (with other epithets), Vîra-Badaki-Seṭṭi, (on the date specified), made a grant (specified) for the work of the big tank of the immemorial crown-estate (*paṭṭada-vṛitti*) agrahâra Kuppageḍḍe. Usual final verses.

188

Date about 1220 *A.D.*

Be it well. When, with all titles, the Kâdamba-chakravartti Malli-Dêvarasa was ruling a peaceful kingdom :—..... when Sâreya-Bhairava-Nâyaka was greatly slaying ? the Âlvas in battle, the Âluva Sankaya-Nâyaka slew the whole of Bireya-Dêva's force. So that both armies applauded, he fought in the plain of Birusa, and in Basavaḷi was united to the celestial nymphs, who bore him away in a celestial car.

189

Date 1283 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-chakravartti Râmachandra-Dêva-Râya's reign, (on the date specified), fighting with the robbers who killed Biraya,—Taraṇa Ravutti-gauḍa's (son) Bommaya fell upon him with a spear, and slaying Sâmaraiya in Kuppe, ... distinguished himself and gained the world of gods.

190

Date about 1280 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara vira-Kâva-Dêvarasa was ruling a settled kingdom :—under the orders of the great minister Kalla-veggaḍe, ... Jalla-Sâraya slew the opposing king and gained the world of gods.

191

Date 1032 *A.D.*

When the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Jayasingha-Dêva was ruling the kingdom of the world :—And Brahma-Dêva was ruling the [Banavâ]si Twelve Thousand,—(on the date specified),—(with titles as in No. 184 above), [Al]jayya-Dêva and the house ministers set up a śâsana that Pârvvanapa||i Sâre, in Ballavanage in the Eḍe-nâḍ Seventy, should be (called) Sâre, without Pârvvanapa||i. Imprecation.

192

Date 1290 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the bhujabala-praudha-pratâpa-chakravartti vîra-Râma-Dêva's reign ; (on the date specified), when Sôyi-Dêva-Râṇe was ruling the Eḍe-nâḍ Seventy,—Narabalegavi Sôva-Nâyaka having impounded the cows, Malapa, fighting, gained the world of gods. A grant of land (specified) was made for Mala-Jêva in Vaichi-nâḍ. Imprecation.

193

Date 1163 *A.D.*

In the Kalachuryya-bhujabala-chakravartti Bijjaṇa-Dêva's reign, (on the date specified), when Ekkalarasa marched against Jagadêva, on .. ... passing ontside Kûḷuganûr, he having carried off the cows, ... 's son Kil|a went and attacked him, and slaying many, recovered the cows, and gained the world of gods. Verses describing how he attacked Hoysaṇa's chieftain when he was carrying off the cows and loosing the waists of the women, and recovered the cows. A grant of land (specified) was made for him.

Written by Chaṭṭimayya, son of Kuppaṭûr Chimmara-Bâchimayya.

196

Date 1379 *A.D.*

Praise of the Jina śâsana. When, (with usual titles), vîra-Bukka-Râya's son Harihara-Râya was ruling the kingdom :—(on the date specified), the Âḷuva mahâ-prabhu, head-jewel of the Eighteen kampaṇas, the sun of mahâ-prabhus, Tavanidhi Bomma-Gauḍa, with all the *sannyasana* rites, expired and went to *svargga*. His praises.

198

Date 1292 *A.D.*

In order to exalt the family of the brave Mahadêvaṇṇa was the daṇḍêśa-Mâdhava born from the womb of Râma. He was a bee at the lotus feet of Mâdhavachandra-dêva, and forsaking all family ties, having erected a Jina temple, with the rites of *samâdhi* he went from earth to the heavenly world. In the 23rd year of the Yâdava-Nârâyaṇa, the bhujabala-praudha-pratâpa-chakravartti vîra-Râmachandra-Râya's victorious reign, (on the date specified), the lay-disciple of Mâdhavachandra-bhaṭṭâra of the Kâṇûr-gaṇa, the nâḷ-prabhu daṇṇâyaka Mâdi-Gauḍa went to *svargga*.

199

Date 1372 *A.D.*

Praise of the Jina śâsana. When, (with usual titles), vîra-Bukka-Râya was ruling a victorious kingdom :—(on the date specified), the râya-guru, head of the Balâtkâra-gaṇa, Simhanandy-

âchâryya's lay-disciple, Soraba Vîra-Gauṇḍa's daughter, wife of the Âḷva-mahâ-prabhu Tavanidhi Brahma's wife, Lakshmi-Bommakka, with the rites of *samâdhi*, expired and went to *svargga*. Her praises.

200

Date 1378 *A.D.*

When the mahâ-maṇḍalêśvara vîra-Harihara-Râya was ruling a victorious kingdom :—(on the date specified), the worshipper of the feet of Tavanidhi S'ânti-Tîrthakara, wearing the dress of a *dâsi*, the dear lay-disciple of Ra .... Maladhâri-dêva, the holy man of the Âḷuva-mahâ-prabhu Tavanidhi Bommaṇa's house, ...

201

Date 1371 *A.D.*

(On the date specified), Mâdhavachandra-Maladhâri-dêva's dear lay-disciple Tavanidhi Mâdi-Gauḍa's son Bommaṇṇa, by the rites of *samâdhi* went to *svargga*.

202

Date 955 *A.D.*

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the world :—And Javanaiśa was ruling this Banavâsi-nâḍ ; and Biṭṭiga held the office of nâḷ-gavuṇḍa ; and Seśigala Bûva was the ûr-ggavuṇḍa ;—Bêḍas having raided Kûdali and carried off the cows, he stopped the cows at the Maseyara boundary, and falling in fight, attained to the happy state. His son Chikka set up this stone, having an umbrella and a description written .. ..

203

Date 965 *A.D.*

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the world :—And Javanaisa was ruling this Banavase-nâḍ, and Biṭṭiga held the office of ûr-gavuṇḍa ;—Bêḍas having raided Kûdali and carried off the cows, ... fought like Arjjuna, and restoring the cows, fell in the fight and gained the happy state. His son Biṭṭiga set up this stone.

208

Date 1286 *A.D.*

Be it well. In the 16th year of the Yâdava-Nârâyaṇa, the bhujabala-praudha-pratâpa-chakravartti Râma-Dêva-Râya's reign, (on the date specified), Hemma-gauḍa fell in some fight and went to *svargga*.

209

Date 1289 *A.D.*

In the 20th year of the same reign, (on the date specified),—Be it well. The Sinda-Gôvinda, sitagara-gaṇḍa, Pâtâla-chakravartti, born in the Bhujagêndra-vams'a, the nâḷ-prabhu .. Madhukaraiya, when a dispute arose between ..... in Nâgarakhaṇḍa, and they took away Gâdhara-Seṭṭi and were harrying the cows and women,—saying it cannot be heard of (or allowed), the râya-râjaguru Brahmarâsi-dêva's disciple . ..

210

Date 1291 *A.D.*

In the 22nd year of the same reign,—when ..... laid siege to Beṭṭada-Kûrali .. ... Sôyi-gauḍa fought and went to *svargga*. By the victor is gained spoil &c.

213

Date 1029 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jayasiṃha-Dêva's kingdom was extending &c;—

And— Be it well. With all titles, the mahâ-maṇḍalêśvara, boon lord of Banavâse-pura, obtainer of a boon from Châmuṇḍi, a lion in assaulting his enemies, with these and all other titles,—Ariva-Singa-Dêva's son Kundamarasa was ruling the Banavâsi Twelve Thousand and the Sântaḷig e Thousand;—(on the date specified), when Peṛagâri of Basavur in Eḍe-nâḍ was holding the office of ûr-gâvuṇḍa of Hariyadi, he gave to the Brahmans.....

215

Date ? 1292 *A.D.*

(On the date specified), when Timmaṇa-gauḍa was...., Viṭhappa transferred the *pura* of Koppa to the god Mallikârjuna.

216

Date 903 *A.D.*

Be it well. (On the date specified), when, entitled to a band of the five chief instruments, the mahâ-sâmanta, boon lord of Trikunda-pura, of Brahma-Kshatra descent, ... a shelter like a pleasure grove, having the horse crest, distinguished by the mirror banner,—Priyâgara was ruling Eḍe-nâḍ;—having made the .... bu tank, the grove, and the temple, the founder of this village, Kereyahaḷḷi Guluganṇa, fought in the woods of Neṛenûr, and died. His son Bîra set up this stone. Imprecation.

Bharatayya's beautiful writing (*divya likhita*).

217

Date 1243 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Siṃhaṇa-Dêva's reign, (on the date specified),—when Thakkura, one of the Nâyakas under that Siṃhaṇa, stationed in the Taravûr Iḍugôl *ṭhâṇa*, being unwilling to do his duty on the *umbaḷi* (allowed), had strengthened himself,—the nâḷ-prabhu Kâmeya-haḍavaḷa being in Tuḍunidhi, attacked him and fought,—when his son to order (*besa-vaga*), the Tâḷaguppe Nâyaka's son Chikka-Voḍeya, slew, distinguished himself and gained the world of gods. That haḍavaḷa Kâmaiya made for him a grant of land (specified).

218

Date 1282 *A.D.*

Be it well. (On the date specified),—when Bîreya-haḍavaḷa attacked Taravûr,—Tâḷaguppe Mâchi-Nâyaka's (son) Bayicheya-Nâyaka's son-in-law Sôyi-dêva, scattering the foot-soldiers of the army, chopped to pieces the horse and umbrella, and gained the world of gods. This stone was cut by Santôja.

219

Date 1288 *A.D.*

Be it well. In the reign of the Yâdava-Nârâyaṇa, the bhujabaḷa-pratâpa-chakravartti vira-Râmai-Dêva, (on the date specified), the nâḷ-prabhu, the Taravûr haḍavaḷa.....

220

Date 1127 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, ... born in the Mâṭûra-vaṁśa, ... was ruling ...., —(on the date specified), Kasavara.. of Tâḷaguppe in the Eḍe-nâḍ Seventy, ... fighting in Isavur ... . gained the world of gods. To Tailapa-Dêva's Herma-gauṇḍa's (wife) Gavuṇḍabe was given land (specified) for her living.

221

Date 1231 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual titles), the sun to the lotus the Kâdamba-kula, vîra-Malli-Dêva-Râya was ruling a kingdom extending on all sides ;—(on the date specified), when the Nâyakas of Simhaṇa-Dêva's house, Simha-Nâyaka and Aṅkadêva-Nâyaka, having raided Siḍani in Eḍe-nâḍ, were carrying off the prisoners and live stock,—the Kântâpura bond servant (*besa-vaga*) the linkman Kâḷeya-Nâyaka's sons, Ajjeya-Nâyaka and his younger brother Bommeya-Nâyaka, hearing the tumult at Siḍaṇi,—together with their master Eḍaha-Gavuṇḍa, ran, brought back the prisoners and live stock, and slaying many horses and brave warriors, distinguished themselves and gained the world of gods.

222

Date 1231 *A.D.*

Memorial of some one else who fell on the same occasion in Geṇḍevaḷalu.

223

Date ? 1152 *A.D.*

Be it well. In the 14th year of the mahâ-maṇḍalêśvara vîra-Bammarasa's victorious reign, (on the date specified) ;—In Eḍe-nâḍ which was like the forehead ornament of the lady earth, in.. .. shone the nâḷ-prabhu Gujja-gauḍa. His son was Aija-gauḍa. The remainder of the inscription, much of which is effaced, consists of his praises. He seems to have fought on the side of the Hoysaṇa king Narasimha, and taking a vow to perform some exploit, speedily brought in the head of the enemy. He fell in battle and was borne to *svargga* with the usual accompaniments.

The Kuppaṭûr stone-mason Bîrôja cut the stone.

224

Date 1219 *A.D.*

Be it well. When the Kâdamba-chakravartti Malli-Dêvarasa was ruling the kingdom in peace :—(on the date specified), when the Iḍugôḍ-heggaḍe Mâḍeya's son Binavaṇa was in Geṇḍavaṇa, going from Kuppaṭûr, like a thunderbolt a band of robbers fell upon him in the Aḷeya-haḷḷa, and those who were with him fled, on which Binavaṇa being greatly enraged attacked them like Antaka. But the robbers though attacked, were enraged and did not go, but stood and rushed upon him, while he, amid celestial songs of victory, like a Garuḍa (or kite) which sees the Nâgas (or serpents), slew them. Fighting till Java (or Yama) was filled, he was borne away in Basavaḷi in a car to Indra's city by the celestial nymphs.

225

Date about 1100 *A.D.*

Be it well. When Tribhuvanamalla-Dêva was ruling the kingdom :—(on the date specified), when Maḍayara Satyagara-Dêva raided Geṇḍavaṇa and carried off the cows,—Mañcha-gâvuṇḍa's sons died. And Mañcha-gâvuṇḍa made a grant for them.

227

Date 1223 *A.D.*

Be it well. In, the boon lord of Banavase-pura, obtainer of a boon from Jayantî Madhukêśvara, Malli-Dêva's reign, the 18th year, (on the date specified), Beḷuvage Mârâ-gavuḍa's son Râma-gauḍa being attacked by robbers on the road, fought with them and gained the world of gods.

228

Date about 1220 *A.D.*

Be it well. In Malli-Dêva's time,—the son of the Hebbâr of the god Râmanâtha's village, Bâkala-gauḍa, fought .....

229

Date ? *about* 1070 *A.D.*

Be it well. When, the mahâ-maṇḍalêśvara, obtainer of a boon from the god Jayantî-Madhukêśvara, the Chaḷukya-chakravartti Kirtti-Dêvarasa was ruling the kingdom in peace and wisdom :—

Jagadêva having made a raid,—the great minister .. ṭeya-Kâḷa-gauḍa's son Boppa-gauṇḍa slew many in Indavara, and gained the world of gods. His ... maintained this work of merit.

232

Date 1582 *A.D.*

May it be prosperous. Be it well. (On the date specified), Keḷadi Râmarâjaiya granted to Puṭṭanahaḷḷi Bhadri-gauḍa an *umbaḷi* as follows :—As we have had your eyes put out (or ? taken away your threshing-floor), we grant to you 5 kha of land in the fields in front of Puṭṭanahaḷḷi belonging to Bâsaûru in the Soraba-sîme, to be enjoyed by you and your posterity free of all imposts. Written by the sênabôva Maduliya.

233

Date 1139 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śâsana. Prosperity be to the true creed of Samantabhadra and Pûjyapâda, the doctrine of Akalaṅka-guru, which is a destroyer of sin.

Mighty in war was the Châḷukya-chakrêśvara Taïlapa ; an ocean of truth (*satya*) was Satyâśraya ; of valour (*vikrama*) and might of arm was Vikramâdîtya ; of highest fame, Ayyaṇa ; world renowned was Jayasimha ; in beauty a form of love in the world was Trailôkyamalla ; highly distinguished was Sôma, an ornament to the earth. Praised by the people of the three worlds was Tribhuvanamalla ; by his glory piercing the hearts of hostile armies was Bhûlôkamalla ; truly a lord, Jagadêkamalla ruled the earth.

Master of the Kuntala-vishaya, for the Kuntala-chakréśa like an abode of happiness in the Banavase-nâḍ, shone Uddare in Jiḍḍulige. Description of its trees and gardens.

A king in the earth, of the Ganga-vaṁśa, praised by the people, piercer of Chaṭṭiga, a champion in chasing away hostile kings, as his glory increased, he rushed forth and plundered Kânchî, and being a refuge, took the money which was in the country,—that Mârasinga, of true fame, a king of renown, delighting in the face of war,—was the great king Mârasiṅga. A sun to the lotus the Gangakula, the equal of Aṅgaja, delighting in unstinted gifts, he broke his enemies, and shone with exalted fame,—the king Ekkala ; his praises. To the learned and poets from the Aṅga Kaḷiṅga Vaṅga Kuru Jâṅgaḷa Kauśala Madhya-dêśa Bhadraṅga Turushka Gauḍa Magadha Ândhra Avanti Varâṭa and Chôḷa countries he was as liberal in gifts as Karṇṇa.

Praise of Suggiyabbarasi. Paramêshṭi-svâmi her god, her guru Mâghanandi-bratîndra, the Bhavyas her relations, the king Mârasinga, who was an unequalled refuge, her elder brother,—Suggiyabbarasi gave to yatiśas gifts of food and the Pañcha-vasadi splendidly decorated. Her praises. And she granted land in Savaṇabiḷi for the basadi.

And after some time that estate was added to by Kanakiyabbarasi. Wherever there was no Jina temple, there she provided a Jina-mandira, and wherever the Jina munis had no place which produced an income, she gave them grants,—thus did Kanakiyabbarasi shine in the world.

As if she would bring down the tree of plenty to the earth, and give more than S'akra's cow of plenty, or as if she would carry off the wishing-stone and give it,—such was the devotion to the highest good, of Chaṭṭiyabbarasi. Her father the king Mârasinga, her elder brother the king Ekkala, her husband the king Daśavarmmâ, to whom Eṟeyanga was the eldest son, and his younger brother the king Kêśava,—thus, as possessed of the fourfold gifts, did the circle of the learned praise Chaṭṭiyabbarasi.

Her supreme deity Jinêndra, her gurus the company of rishis, Boppa-daṇḍêśa her uncle Boppavve her mother, her father Kôṭi-Seṭṭi,—while thus connceted, S'ântiyakka was highly esteemed,—her husband Kêti-Seṭṭi, an ocean of perfection, made the basadi of Uddare; his praises as a supporter of the Jaina dharmma.

In the śrî-Mûla-sangha, Koṇḍakundânvaya, Kânûr-ggaṇa, and Tintriṇîka-gachchha, shone Râmaṇandi-bratipati, whose disciple was Padmaṇandi-bratipati, whose disciple was Munichandra-siddhânta-dêva. His disciple Bhânukîṛtti-siddhântêśa was celebrated in the world. To him king Ekkala having given the Kanaka Jinâlaya, also made a grant of land in Savaṇa-Biḷilu, in the reign of the Chalukya-chakri Jagadêka-mahîśa, (on the date specified). Usual final verses.

This is connected with the tîrttha of Bandaṇike.

234

Date 999 *A.D.*

Be it well. When, (with usual Chaḷukya titles), Satyâśraya-Dêva was ruling the kingdom of the world:—(on the date specified), when Kêsari-Bhîma was ruling the Banavasi Twelve Thousand;—and Kaḍimayya was managing the ? outside property; and Nâgârjjuna of the Bandaṇike Sattaras was holding the office of nâṛ-ggavuṇḍa,—Chaṭṭa being angry, ran and attacked Nâgarakhaṇḍa, and having raided Todaḷḷi, was filled with pride, the gavuṇḍa who held the office of nâḷ-gavuṇḍa, Tavuḍaṭṭige Naṛibbe-gavuṇḍi's son Ammanga-gavuṇḍa, seeing the ruin of his town, reached the old stakes of the tank and went to *svargga*. His younger brother Râyanya and his son-in-law Mâdeyya put up this stone.

235

Date 1084 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending &c:—And the great minister Madhuvapayya was holding the office of perggaḍe;—Boppa of Bandaṇike, holding the office of nâḷ-gâvuṇḍa, (on the date specified), when Kummuga Bammayya harried the cows, stopped him, and recovering the cows, gained the world of gods.

236

Date 1084 *A.D.*

Be it well. In the same reign as the above,—when Madhuvapayya was holding the office of perggaḍe for the Banavâse Twelve Thousand;—and Boppa of Bandaṇikke was holding the office of

nâr-ggâvuṇḍa,—(on the date specified). Tavudaṭṭi Vaḷa-gâvuṇḍa's son Châvuṇḍu-gâvuṇḍa, when Tailapa of Banavâse carried off the cows, stopped him, recovered the cows, and gained the world of gods.

237

Date 1221 *A.D.*

(On the date specified), apparently Tauvaṭi Male-gauḍa and others (named) under the jurisdiction of Bandaṇike Bomma-Dêvarasa sold certain land outright, at the price of the day, on which Rêvaṇṇa and his brothers (named) appeared as claimants to a share. Thereupon, through the nâḷ-prabhu Tribhuvanamalla-Prithvi-Seṭṭi and other chief persons (named), those Tauvaṭi gauḍas made a division of the gift to the satisfaction of all, and striking the gong of victory, gave it over with washing of the feet.

When Rêvaṇṇa had thus come into the enjoyment of it, the temple of Kali-dêva in that place being in ruins, he had it repaired with stone work, had a tank dug, and granted under it for the god rice-land and two gardens. Also a *vîsa* in the *hon* as ? bridge toll. These gifts Dêvarâya made over to the priest of that temple, Sakeya-jîya.

238

Date 1625 *A.D.*

May it be prosperous. Obeisance to S'ambhu, &c.

(On the date specified), the Hoṅkaṇa sênabhôga Liṅgappayya's son Puṭṭarasayya, and the latter's son Râmaṇṇa, had the temple of Râmêśvara in Hire-Chavuṭi built of stone, erected a *dîpa-mâle* pillar, ...

239

Date 1444 *A.D.*

Be it well. (On the date specified), the Chikka-Chavuṭi prabhu Bommaḍa and others (named), in order that the tank might flow, made a sluice .....

240

Date 954 *A.D.*

(On the date specified), when Kannara-Dêva was ruling the kingdom :—And the burden of the Banavâsi Twelve Thousand was on Kaliviṭṭarasa's son Rasaṇṇa ; and Kaṅga Liṅḍiga held the office of nâḷ-gavuṇḍa ;—Bêḍa robbers having carried off the sacred cows, the gauṇḍa attacked them, the ornament of the Kachchhavi-kula, and returning .... went to the world of gods. A grant of land was made for him, and his sons set up this stone.

Benediction and imprecation.

243

Date 1070 *A.D.*

Be it well. When the Châḷukya-chakravartti Trailôkyamalla-Dêva's victorious kingdom was extending on all sides :—(on the date specified), Viśvakarmma and other karṇikas, doing worship to the feet of all the Brahmans of the immemorial agrahâra Kuppaṭûr, granted land (specified), measured by the Kachchhavi pole, for the god Kamaṭhêśvara. This the thousand will protect.

245

Date ? *about* 950 *A.D.*

. llabbe's daughter Kasavakka, and Kasavakka's son Chaṭṭa, gave to the Brahmans of Kuppaṭûr a thousand cows, and set up .. .. .. The stone work was done by Ayyaṇṇa. The writing by Khaḍga-vidya-Siddhâchâryya.

246

Date about 950 *A.D.*

Be it well. When Akâlavarsha, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Karkara's kingdom was extending on all sides :—(on the date .....

247

Date 1288 *A.D.*

Be it well. (On the date specified), in the 19th year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râma-Dêva's victorious reign :—all the Brahmans of the immemorial senior agrahâra Kuppaṭûr, for the offerings to the original Mûlasthâna god of their village, gave one *kula* of paddy per family as the god's *koḷaga*. Usual final verses.

248

Date ? *about* 950 *A.D.*

..... son Bidiyamma gave to the Brahmans of Kuppaṭûr gold for a thousand cows, and accepting the benedictions which the thousand (Brahmans) bestowed, set up this stone.

249

Date 1065 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), [Trailôkya]malla-Dêva's victorious kingdom was extending on all sides :—

A dweller at his lotus feet, famous for being in the front of the battle, was the Maleya king .. mâditya-chamûpati. When that great one was ruling both the Banavâsi Twelve Thousand and the Sântaḷige Thousand in sole enjoyment ;—

An ornament to the ocean-girdled earth was the Kuntala country, like a .....to whose face was the Banavase-nâḍ, in which, beautiful was Kuppaṭûr, ever filled with Brahmans versed in the vêdas and śâstras. Verses describing the studies of its Brahmans and the natural beauties of the place. Brahmans without learning, yatis without *saṁśruti*, warriors without strength, wives without conjugal affection, these there were not in that town.

Be it well. (With the usual ascetic virtues, and detailed statement of their learning and piety), were the Brahmans of the all-worshipful immemorial agrahâra Kuppaṭûr. A bee at the lotus feet of Hara, proficient in logic, politics, dramas, music and the arts, was Lôkanâtha. That great one, for the decorations and illuminations of the original god of that place, the Mûlasthâna god, the worship, daily offerings, evening lights, Chaitra and pavitra festivals, and temple repairs, (on the date specified), doing worship to the feet of the thousand, granted land (specified). The 50 families of oil-mongers will give oil according to their families for the perpetual lamp. These grants the thousand will protect. Usual final verses.

Moreover, for the evening lights, the right was granted to the manure at the northern gate. This right, which Lôkanâtha-paṇḍita obtained, will be enjoyed by females and males of his family as long as sun and moon endure.

250

Date 1237 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Simhaṇa-Dêva's 26th year, (on the date specified),—Be it well. The cows of, with all titles, the

immemorial agrahâra Kuppaṭûr being carried off in a raid by Sôvi-Dêva of Gutti,—at that juncture, the dear son of the thousand, Hommi-seṭṭi, and Kâmeya's son Mâra, these two, saying this is our opportunity, ran and attacked him, and shouting aloud, recovered the cows. Verses praising their exploits and stating that the celestial nymphs bore them away in triumphal cars to the world of gods. By the victor is gained spoil &c.

251

Date 1177 *A.D.*

Be it well. In the Kaḷachuryya-bhujabala-chakravartti Râyamurâri-Sôvi-Dêva's 10th year, (on the date specified), when, having received the Banavase-nâḍ, Vikramânka was ruling with gentleness;—and the thousand of the wealthy Kuppaṭûr, followers of Manu's moral code, were at peace:—like an Asura coming to destroy the sacrifices of that town was the wretched Gavuḍasâmi, some of whose friends who were attacking and seizing, the Brahmans made prisoners. Then that Gavuḍasvâmi-daṇḍanâtha, taking the whole of the fixed rent, unjustly brought the raiders of Haḍu-Dêva of Uchchaṅgi, besieged the village in three circles, and plundering it, was loosing the waists (of the women) and seizing the prisoners:—At that instant, sending for Idukeya-Nâyaka's son, the brave Kêteya-Nâyaka, they all ordered him, saying 'You release the women and the cows'. On their thus ordering him with a great fury like that of Mâri, slaying many, and recovering the women and live stock, he gained the world of gods. All the Brahmans, approving, granted for him a *netta-goḍage* of land and a house (specified), free of all imposts, to continue as long as sun moon and stars. By the victor is gained spoil &c.

252

Date 1143 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's kingdom was extending &c.:—A fight having arisen between (with the usual ascetic virtues) the immemorial agrahâra Kuppaṭûr and Nêṛilige about boundaries,—taking advantage of that occasion, the son of the thousand of Kuppaṭûr, Bîchaṇa's son Kirttiyaṇṇa, losing control, attacked the opposite party in the Baḷâra plain, and breaking the heads of many and killing them, (on the date specified), gained the world of gods. By the victor is gained spoil &c. A grant of land was made for him, which the thousand will protect.

253

Date ? 1141 *A.D.*

In Jagadêkamalla's .. year, (on the date specified), in the dispute about boundaries, the son of the thousand [of Kuppaṭûr], Saṅgaḍi Mâḍi-Seṭṭi, attacking the bond servants (*besa-vakal*) of Neralige, and killing many, gained the world of gods. For the maintenance of his flocks (*brinda-pôshaṇakke*) the thousand granted for him land (specified) and a house.

255

Date 1158 *A.D.*

Be it well. In the Kaḷachuryya-bhujabala-chakravartti Tribhuvanamalla-Bijjaṇa-Dêva's 2nd year, (on the date specified), when the mahâ-maṇḍalêśvara Haive Boppa-Dêva and Chahârasa-Bammarasa were fighting one with the other in the plain of Kuppaṭûr,—the bond servant (*besa-vagu*) of the thousand, Nambiya-Kêsiga, killed many and gained the world of gods.

256

Date 1218 *A.D.*

Be it well. In the Yâdava-chakravartti Râya-Nârâyaṇa Simhaṇa-Dêva's 9th year, (on the date specified), when, at the immemorial agrahâra Kuppaṭûr, vîra-Bijjaṇa-Dêva's officer Jagadêva-sâhaṇi unjustly put Bomma to death, and seized and imprisoned Brahmans,—the dear son of the thousand, the herdsman Dosa, piercing the horses, and killing many foot-soldiers, released the prisoners and gained the world of gods. The thousand made a grant of land (specified) for his family. By the victor is gained spoil &c.

Verse saying that he broke the Turaku force, which came with loud shouts, &c.

258

Date ? about 1470 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), the worshipper of the feet of all the Brahmans of the immemorial agrahâra Kuppaṭûr, Koṛana Haripa's son Si. . . . , a big tiger having come into the Kêdagi wood in front of the town, forcing it out with a great noise, this bond servant (*besaraga*) hit it savagely with a big club and killed it. On rejoining the thousand, they gave him the name Ripu-Mâri, and (? he gained the world of gods).

259

Date 1475 *A.D.*

Obeisance to S'ambhu &c. Desiring the rank of a god, Tammuga, striking off heads of hostile kings in battle, summoned the bhûtas to consume them, and went to the presence of S'iva. Distinguishing himself by the might of his arm, Tammuga subdued kings in battle, and united with his wife, gained the lotus feet of S'iva. (On the date specified), with various epithets, the power of Harihara's arm, Kâtigavaḷḷi Kâḷa-gavuḍa's son Tamma-Gauḍa, conquering the enemy in battle, went to the feet of S'iva.

260

Date 1367 *A.D.*

(On the date specified), the servant of the feet of the famous S'rutamuni, praised by good chief poets, Dêvachandra-munipa, attained to the heavenly world. S'rutamuni's disciple, the world-renowned Dêvachandra-bratipa, of the Dêśi-gaṇa, shone as an ornament of the family of yatis, the guru of Âdi-dêva His farther praises, saying that he restored a ruined Jina temple. Praise of the Jina śâsana. Honoured by S'rutamuni was Mallachandra, whose disciple was Âdi-dêva.

261

Date 1408 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śâsana.

Be it well. His two feet illumined with the rays from the jewels in the crowns of the hosts of gods prostrate before him, worshipped by Svâmi and other Chakris of the line of the great lord Gôpîśa, master of Bândhavapura,—the lord S'ântinâtha is victorious. From the tree of plenty Gôpipati, nourished by the nectar of the moonlight the mercy of that S'ântiśvara, was produced the fruit, a son S'rîpati, who truly answered to his name, ever victor over Naraka. His son, a sun to the lotus the Jina-dharmma, friend of the good, an ocean to the streams of literature, the knowledge of singing his

wealth, a reflection of his grandfather, was like him named Gôpipati, adorned with all the good characteristics of his class. By him, the beloved disciple of Siddhântâchâryya of the Mûle-sangha and Dêśi-gaṇa, was made a Jina temple, which he endowed.

By its roaring waves and dashing spray proclaiming that it had mountains and pearls was the ocean surrounding Jambu-dvîpa, in the middle of which was mount Mêru, south of which was the land of merit Bharata-khaṇḍa. Among the many beautiful countries it contained, an abode of the Jina-dharmma, a mine of good discipline, like the dwelling of Padmâsana (Brahma), having acquired great fame, the birth-place of learning and wealth, the home of unequalled splendid earnestness,—thus distinguished in many ways was the lovely Karṇṇâṭa country. Its ruler, a thunderbolt to the mountains hostile kings, donor of lands, râjâdhirâja, Trinêtra in the game of war, mighty of arm, famed for the power of his commands, proficient in the practice of archery, matchless, in wrath Ugra, single-handed hero, in form the god of love, profound,—was king Harihara's son Dêva-Râya. When that king of men was ruling the kingdom in peace and wisdom :—

Shining in beauty beyond all countries was the entire Karṇṇâṭa province; and in that Karṇṇâṭa country famous was the Gutti-nâḍ, which contained Eighteen kampaṇas, in which the most famous nâḍ was Nâgarakhanda, to which Kuppaṭûr was an ornament, owing to the settlement of the Bhavyas (or Jains), and its chaityâlayas, beautiful with lotus ponds, pleasure gardens and fields of *gaudha-śâli* rice. Further description of its attractions.

The ruler of that town, Gôpa-mahâprabhu, shone as purified by Jina-dharmma, his blameless career like steps to paradise. That Gôpa-gauḍa's son, whose glory had spread over the ocean-girdled Jambu-dvîpa, was Siriyaṇṇa. His son (with praises) was Gôpaṇṇa. Verses in his praise. By the instruction in Jinêndra-dharmma of his guru Siddhânti-dêva, accompanied with numerous lucid comments, Gôpaṇṇa became a good servant of the faith. His wives (with praises) were Gôpâyi and Padmâyi.

Siriyaṇṇa's son, the Male-nâḍ mahâprabhu Gôpaṇṇa, having enjoyed the society of his wives for many days, abandoned family pleasures, and (on the date specified), making gifts to Brahmans of gold, grain, land, cows and all the other gifts,—discarding all pleasures of the mind or the palate, repeating the praises and prayers of the Jina-dharmma, taking the hand of the môksha-Lakshmî, he with great joy went to heaven, amid the plaudits of all the good.

Seeing that, Gôpâ's wives, making all gifts to Brahmans, with pure minds doing reverence to the lotus feet of Siddhânta-yôgîndra, thinking on the feet of the great Vîtarâga, went to heaven,—Gôpâyi and Padmâyi.

262

Date 1077 *A.D.*

May it prevail, having grown by reason of the *anêkânta-vâda* (the *syâd-vâda*), free from impediment, reverenced by Pâkaśâsana,—the Jina-śâsana.

Among the fourteen worlds is the middle world, one *rajju* in extent.[1] In the centre of that middle world is the golden mountain, to the south of which is the Bharata land, in which, like curls (*kuntala*) to the lady earth, shines the Kuntala country, to which an ornament (with various natural beauties) is Vanavâsi, in which royal city,—

Be it well. (With usual titles), a sun to the lotus the Kâdamba-kula, was Kîrtti-Dêva, whose descent was as follows ;—The famous Ânandajina-vratîndra's sister's dear ....., a bee at the lotus feet of Jina, well exercised in the use of weapons, born under the famous Kadamba tree, devoted to the worship of vânaprasthas and yôgis, dwelling in the forest (*vanavâsiyâgi*), became a great king. A kingdom having been procured for him from the Śâsana-dêvi, and that forest (*vana*) being formed

[1] This appears to be a term of the Jain cosmography, the extent of each of the worlds being measured by *rajju*, literally rope or cord.

into a country for that prince, a crown was placed on his brow composed of peacock's feathers, whence he obtained the name Mayûravarmmâ, the revered one (or progenitor) of the Kadamba-kula, Trilôchana. Directly descended from that Mayûravarmmâ was Kîrtti-Dêva; his praises. He subdued the Seven Koṅkaṇas as if in sport. His senior queen was Mâḷala-Dêvi; her praises.

In that Banavâse-nâḍ, (with various attractions) was Kuppaṭûr, the thousand Brahmans of which were distinguished for their learning and devotion (as described). Of those connected with the famous Bandaṇike, this Brahma-Jinâlaya an ornament to the world, in the above described Kuppaṭûr, being the foremost, the acme of virtue Mâḷala-Dêvi obtained for it from the king Kîrtti, Siḍḍaṇi, the most beautiful place in Eḍe-nâḍ.

To describe the greatness of the spiritual descent of the priest of the Bandaṇike tîrtha and all the other chaityâlayas, the maṇḍalâchâryya Padmanandi-siddhânta-dêva;—Death to the race of sinners, the last Tîrtthakara, the lord Vîranâtha, so that this world might understand, expounded all the *tatva* in detail, directed the people into the right path of *môksha*, widened it, and united with his mistress *mukti*, praised by Indra. From the celebrated Kasyapa arose the Kâsyapa-gôtra, from which sprung the foremost of the leaders of the Jina gaṇas, the *avadhi-jñâni* Gautama-muni, who in chief, and the bright sun of the *śruta-kêvalis*, Vishṇu-muni, were those who specially extended that path. After many yatis from them had passed away, there became incarnate, the embodiment of great lore, the truly renowned Bhadrabâhu-yati, this wonder. After him, fully proficient in the traditions, blameless, with his feet raised four inches (above the ground),[1] obtainer of perfection, an ocean of invincible arguments against the pretended essence of the united evil creeds, was Kuṇḍakundâchâryya. In the Kuṇḍakundânvaya, the Mûla-saṅgha, Krâṇûr-gaṇa and Tintriṇika-gachcha, like the moon to the ocean, was the siddhânti-chakrêśvara Padmanandi; his praises.

By that consecrating priest Padmanandi-siddhânti-dêva, the crowned queen Mâḷala-Dêvi having had the Kuppaṭûr Pârśva-Dêva-chaityâlaya well consecrated,—she worshipped in the prescribed manner all the Brahmans (possessed of the usual ascetic virtues) of the immemorial agrahâra Kuppaṭûr,—and having the name of Brahma-Jinâlayam given to it by them, along with the priests of the Kôṭîśvara-mûlasthâna and all the eighteen temples there, and causing the priest of Banavâsi Madhukêśvara to come, performing worship to them, causing the *jôgavaṭṭige*[2] to be placed, and giving to those Brahmans 500 honnu, and obtaining from them the lands (specified),—these and Siḍḍaṇivaḷḷi obtained from Kîrtti-Dêva, (on the date specified), she granted for the daily worship and the food of the ṛishis, washing the feet of Padmanandi-siddhânti-chakravartti.

Usual final verses. S'âsana composed by Bammara Hariyaṇṇa.

263

Date 1342 (*or* 1402) *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina-śâsana. In the island of *jambu* trees (Jambu-dvipa), in the Bharata-kshêtra, near the holy mountain (S'rîdhara), protected by the wise Chandragupta, an abode of the good usages of eminent Kshatriyas, filled with a population worthy of gifts (*dakshiṇa-pâtra*), a place of unbroken wealth, was the district (*vishaya*) named Nâgakhaṇḍa, of good fortune, possessed of all comforts, and from being ever free from destruction (*laya*) of the wise,

[1] Due to the exaltation resulting from *yôga*. S. B. No. 105 (Vol II) says he moved about, leaving a space of four inches between himself and the earth under his feet.

[2] *Jôgavaṭṭige* or *yôgapaṭṭike*,—a cloth bound round the back and knees of an ascetic while seated in meditation.

called *nilaya* (an asylum). There, adorned with gardens of various fruit trees (named), shines the village named Kuppaṭûr, protected by Gôpêśa. There, like the forehead-ornament to the wife the territory of king Harihara, was a Jina chaityâlâya, which had received a śâsana from the Kadambas. In that chaitya, a moon to the ocean the ritual of the worship, was the famous Chandraprabha, a relative (*bândhava*) of Pârśvanâtha, serving as guru the paṇḍita whom his father Durgêśa had pointed out. (On the date specified), he fell ill from a fever brought by the doorkeepers, the messengers of Yama, and ended his life, and taking merit to wife, with his son Perggamâ, attained to the state of highest happiness.

264

Date 1393 *A.D.*

(All the first part is gone).

Who will now give us the desires of our hearts? there is none to speedily release his relatives from the troubles into which they have fallen ; the support of his relations is gone ;—thus do the people in the earth, with tears falling from their eyes, exclaim.

When Gôpi had departed, the good he had done while in the body was extolled by Vajra in a poem (*kṛiti*), so as to endure as long as sun and moon.

Be it well. (On the date specified) the âlva-mahâprabhu Kuppaṭûr Gôpa-gauḍa went to *svargga*.

265

Date ? 1527 *A.D.*[1]

(*Nâgarî characters*).

The god Umâ-Kaiṭabhêśvara. Obeisance to S'ambhu &c.

Be it well. (On the date specified)[1] when the ruling kings of Vidyanagar in this own Twelve Thousand country, servants of the lotus feet of the universal emperor of the sixty-eight great lingas, the god Virûpâksha whose lotus throne is at the Pampâ-kshêtra on the bank of the Tuṅgabhadrâ,—the mahârâjâdhirâja paramêśvara Achyuta-Râya Narasimha-Râya Kṛishṇa-Râya, seated on the throne in Vidyânagara, was ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—the headman of Piṭhamane village, the first in the Kupaṭûr Twenty-six of the Nâgarakhaṇḍa Malu-nâḍ, belonging to the Chandragutti-veṇṭhe of the Banavâsi Twelve Thousand in the south country,—Saṅkaṇṇa, the prabhu of this nâḍ, of the Châṇḍrâyaṇi-sampradâya, received an order as follows ;—In all the villages, agrahâras and towns here, at the beginning, middle or end, by day or night, and at half hour meetings, you will be served first, have the first *prasâda*, the first *tâmbûla*, and independent oversight of all the religious ceremonies in this Kupaṭûr nâḍ. (Here follow details of the dues payable to him ; the insignia he may use, and the duties he has to perform). (*Signed*)—śrî-Virûpâksha.

(Witnesses) —Sun and moon &c.

Here follow particulars of certain previously existing grants for various purposes, a good deal defaced.

266

Date ? 1629 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), Keḷadi Venkaṭapa-Nâyaka favoured to the worthy Basavalingapa's son Basavaya's son Bhadrapa an original order for the *gauḍike* of the *kasabe*

[1] The date given in the inscription in S'aka 1291, the year Vyaya, which do not correspond in the least. It also professes to be of the simultaneous reign of Achyuta-Râya, Narasimha-Râya and Krishna-Râya (in this incorrect order) at Vijayanagar, all of which are much later. The style, contents and date all seem to condemn the inscription as a fabrication.

Kupaṭûr in the Kupaṭûr-śîme, as follows ;—Vîraṇa-Gauḍa of this Kupaṭûr, having left the country, and gone in the direction of Sîre and the revenue not having come to our palace,—the gauḍas and sênabôvas of that country have made petition to the presence, and various officials (named) having stated that for this Kupaṭûr-śîme there was fixed for the Mogals a money payment of 9000 varaha, and for the sênabôvas 2000 varaha,—both together 11000 varaha ; and if Bâlûr Viraiya-Gauḍa be sent for and examined, he will state in the presence the original order for the management of the village,—and he having said that if the village be given for 325 varâha, he would free it from the gauḍi distribution of food to Brahmans and others,—in presence of the minister Guru Basavaiya and all the other councillors, receiving from the hands of Śilavanta Bhadraiya for the śîme 11000 varaha for the Mogalai sarâf, and 475 varaha as tribute to the treasury,—the officials of the country gave to Viraṇa, according to his desire, 325 varaha as above written, by the hands of Śilavanta Bhadraiya, and the officials of the country, with the approval of the sênabôvas, made over to him all the various dues and payments (specified in detail).[1]

267

Date about 1629 *A.D.*

(*Nâgari characters*).

This is a similar grant, by Keḷadi Venkaṭapa-Nâyaka, but too much effaced to make out the connected meaning.

268

Date about 1245 *A.D.*

With an immense profusion of epithets (as met with in other inscriptions of the kind), attributing to them all priestly and royal virtues and learning, promoters of the Vîra-Bananju-dharmma,—the Five Hundred svâmis of Ayyâvaḷe, when consecrating priests to the seventy-seven crores of *ghaṭika-sthânas*,—granted to the Kôṭîśvara râja-guru, mahâvâdi Rudraśakti-dêva, for the decorations and illuminations of the god Kôṭîśvara, Naḍabi as the first place, together with the tax on classes and all other rights. Imprecations. Whether given to the faith in youth or up to a Brahmâchâri of Kôṭîśvara, which is a southern Ayyâvaḷe, it is the same as if given by the Five Hundred chiefs with the sign of the faith.

269

Date 1235 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Singhaṇa-Dêva's reign, (on the date specified), when the mahâ-maṇḍalêśvara, a stake for liars, a cattle-rope to champions, Nigalaṅka-malla, in energy in war Râma,—Bandaṇike Sôyi-Dêvarasa, being in Ukkhaḍi, fought with the people of Sântaḷige,—Ma.. ya-Basava, slaying many men and horses, distinguished himself and gained the world of gods. By the victor is gained spoil &c.

270

Date 1249 *A.D.*

Served by wise men, praised by the voice of true poets, an abode of all comforts, distinguished in the world for its attractive qualities,—is the good country of Vâṇa-khêḍa. In Deṇagâve in that nâḍ, was the high-minded Sôma-Dêva-Vâṇe, the friend of the destitute, adorned with all good qualities, victor over his enemies. His son was Ravi-Dêva-Vâṇe, whose glory was as follows ;

[1] It is difficult to make out the meaning clearly.

(verses in his praise) saying that he was the disciple of Sarbbêśvara-dêva, and had the title Sandaṇi-simha and others. His crowned queen was Mallubâyi ; (her praises). Their son was Sôyi-Dêva ; (his praise). Roaming over the world day and night in search of mighty men who would withstand him, and finding none,—Sôya, as if to seek for warriors in the world of gods, entered Indra's city (*i. e.* died). His younger brother was Ekkama-Dêva ; (his praise) : whose younger brother was Vikrama-Dêva ; (his praise).

A crest jewel of the Kâlâmukhas, in the form of the frontal eyed, Sapriśakti-yatipa,[1] supporter of the learned, praised by the king Simhaṇa, (with other epithets), was Rudraśakti ..... praise of Sarbbêśvara-dêva.

The thus celebrated Vikrama-Dêva, (on the date specified), in the presence of the god Kôṭiśvara, together with his wife Ellaha-Dêvi, gave to the hands of the râjaguru, the mahâvâdi Ekkôṭi-chakravartti Rudraśakti-dêva,—Sarbbêśvara-dêva being present,—money for certain lands (specified),—and for the benefit of his father, mother and brothers (named) and twenty-one generations on his father's side and twenty one generations on his mother's side,—assigned the lands for a *chhatra* for feeding daily ten Brahmans. Usual final verses. Bendiction of the donors.

271

Date 1249 *A.D.*

The chhatra established by Sandhâṇa-sihva Vikka-Dêva-Vâṇe.

272

Date 1241 *A.D.*

(The whole of the first part coresponds with No 270 above).

The thus praised Vikkama-Dêva, (on the date specified), washing the feet of the priest of the Kôṭiśvara temple, Sarbbêśvara-dêva's son Rudraśakti-dêva, in order to provide a settlement for the god Kôṭiśvara, the king gave 125 ga. Moreover, to provide for the offering at one season to the god Kôṭîśvara, and for the perpetual light, he gave 100 ga, and felt satisfied.

273

Date 1241 *A.D.*

The Sâvanta Sandhâṇa-sihva Vikka-Dêva gave .. for the god's affairs, and 100 ga for the perpetual light of the tower.

274

Date about 1245 *A.D.*

The hunter Nâga-Dêva set up this Nandi for the god Kôṭinâtha.

275

Date 1231 *A.D.*

Obeisance to S'ambhu &c. Invocation of Kôtiśvara (with numerous epithets) ; may he ever grant the wishes of all the people.

In the pleasant Nâgarakhaṇḍa is the agrahâra which is a jewel mirror to the earth, the beautiful Kuppaṭûr. With its splendid temples, its golden towers, its lofty mansions, its streets of shops,

[1] This is evidently meant for Rudras'akti,—Sapri standing for Rudra.

its interior surrounnded with a moat, its ... ,and the houses of dancing girls,—how beautiful to the eyes was Kuppaṭûr. It surpassed Alakâpura, Amarâvati and Bhôgavati. Within that village, vying with Kailâsa, stood the temple of Kôṭinâtha; built by Viśvakarmma and carved with complete devotion, planned in perfect accordance with the many rules of architecture, and freely decorated with *drâviḍa bhûmija* and *nâgara*.[1] Farther description of the beauties of Kuppaṭûr.

Having taken refuge with that Kôṭiśvara, (with numerous epithets relating to his ascetic virtues and learning), chakravartti of the Ekkôṭi-samaya, priest of seventy-seven temples,—was Rudraśaktidêva; his praises. That yatiśvara's dear younger brother, of one single speech, having the profit of both worlds, of threefold purity (in mind, word and deed), the essence of the four modes of policy, destroyer of the five-arrowed, refuter of the six modes of logic of his opponents, free from the seven sorrows, warding off the eight forms of pride, possessed of the nine treasures, his fame brightening the ten quarters, an embodiment of the eleven Rudras, having the glory of the twelve suns,—was Sarvvêśvaraśakti-dêva; (farther verses in his praise).

When the thus praised Rudraśakti-dêva and Sarvvêśvaraśakti-dêva, the elder and younger brothers, living by the service of the lotus feet of Kôṭinâtha, were protecting all his servants:—

Be it well. (With usual titles), Trinêtra to Madana the Mâḷava-Râya, terrifier of the Gurjjara-Râya, establisher of Telunga-Râya,—adorned with these and other titles, the prauḍha-pratâpa-chakravartti Sêuṇa vîra-Simhaṇa-Râya, ruling the kingdom in peace,—having heard of the greatness of Ananta-Kôṭinâtha, and his heart being expanded, he directed Vâsugi-Nâyaka to look in the south and give to the world-ruler Kôṭiśvara adorned with Vâsugi, a large village. Simhaṇa-Râya having thus ordered, (on the date specified), on behalf of Simhaṇa-Râya he granted with all ceremony, for the god Kôṭinâtha, Taḍasa of Kâginele in Bâsûr-nâḍ, and thus acquired all manner of merit.

After this, Honna-Boommi-Seṭṭi granted for the decorations and illuminations of the god, for vessels and cloths, Bannihaḷḷi in Sattuga-nâḍ.

Then, the chief of the Yâḍava-Râya Simhana's army, (with various epithets), Vaṅka-dêva, hearing of the greatness of the immemorial self-born Kôṭiśvara, granted for the god Yekkaṭi in Nâgarakhaṇḍa.

Benediction and imprecation. May Sarvvêśvara live for ever.

The Siddhanâtha temple of Kabbina-Sirivûr in Bâgadage-nâḍ is attached to Kôṭiśvara. Also the stone Svayambhu temple of Mulugunḍa, the city throughout the four ages of the Ekkôṭi-samaya-chakravartti. The Râmanâtha temple of Emmanûr is connected with Kôṭiśvara. The Râmanâtha temple of Kiṟuvaḍe is attached to Kôṭiśvara. Also the Grâmêśvara temple of Abbalûr, and the Mûlasthâna Vosavantêśvara of Tiḷuvaḷḷi. The Chaitâpura of Devangeri is connected with Kôṭiśvara. The Mûlasthâna of Hânuṅgal is attached to Kôṭiśvara. Also the Râmanâtha temple of Kuppaṭur[2]

Usual final verse.

Date 1280 *A.D.*

Be it well. In the Yâḍava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Râma-Dêva-Râya's 12th year, (on the date specified), in the presence of the Ekkôṭi-chakravartti Sarbbêśvaraśakti-dêva, worshipper of the lotus feet of the god Kôṭinâtha,—before the Arya Sankaṇṇa of Kuppaṭûr, and various gauḍas (named) of Nêṟḷige,—Sôva-gavuḍa of Banagere gave his *umbaḷi* for the perpetual light of the god Kôṭinâtha. The same repeated.

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[1] These and *bhadrôpîṭa* appear to be technical terms of the *s'ilpa-s'âstra* or science of architecture.

[2] Two terms are used,—*pratibaddha* (attached to), and *sammandha* (connected with).

276

Date 1070 *A.D.*

Obeisance to S'ambhu &c. May (with various epithets) Kôṭinâtha, fixed in the lotus heart of the guru Sarvvêśvara, ever grant us happiness.

In the ocean-girdled Jambu-dîva is the Mandara mountain ; to the south of which is the Bharata-kshêtra, in which is ...., wherein is the beautiful Nâgarakhaṇḍa. Among the chief villages of that nâḍ is the agrahâra named Kuppaṭûr. Description of its attractions. And in the eastern quarter of that village, together with the gods, and accompanied by Pârvvati, Kôṭiśvara came and settled, to ever give fortune to the faithful. In the first the Krita-yuga, Bâṇâsura having discovered this, set up in due form, with devotion, Ananta Kôṭiśvara. And Viśvakarmma built his temple with complete devotion, adorned with all manner of pictures, its front brilliant with many golden kalaśas decked with precious stones, its towers kissing the clouds.

Its priest (with various epithets) was Sarvvêśvara-dêva ; his praises. While the râja-guru, the Ekkôṭi-samaya-chakravartti, priest of seventy-seven temples, Sarvvêśvaraśakti-dêva was ruling in peace the kingdom of penance (*tapô-râjyam*) :—

Be it well. When, (with usual Chaḷukya titles), Bhuvanaikamalla Sômêśvara-Dêva's victorious kingdom was extending &c :—And, a dweller at his lotus feet, the great minister, (with various epithets), Udayâditya was ruling the Banavase-nâḍ in peace ;—(with description of their ascetic virtues and learning) the thousand of the immemorial agrahâra Kuppaṭûr, the local officials and the *manneyar*, uniting among themselves, granted lands as follows (here follow the details). Grants were also made (as specified) by the oil-mongers, the betel sellers and the gaulas of Nâgarakhaṇḍa for the perpetual lamp. Also certain taxes (specified) in the town.

Hearing that all these had been assigned to the god Kôṭinâtha,—Udayâditya-daṇḍa-nâyaka sent for the thousand and the temple priest, and coming into the presence of the emperor Sômêśvara, with folded hands, said,—"The original linga of the Krita-yuga being permanently in Kuppaṭûr, and Ananta-Kôṭi-Girijêśvara being established here, it is a place of supreme merit and the highest glory ; [here perform a work of merit], Dêva, O king." On his thus making petition, taking it to mind, (on the date specified), the king Sôma-Dêva chakrêśa granted for the decorations of the god Ananta-Kôṭ-bhuvanêśa, for the great illuminations, vessels, cloths, great ceremonies and ornamental buildings, Kerehaḷḷi, together with Puṇḍagrâma, and directed the thousand and Udayâditya to maintain them, and was satisfied with the provision for the increase of his fame and merit.

Date about 1180 *A.D.*

Be it well. When (with usual titles) the Kâḍamba-chakrêśvara Kâma-Dêva was in Gutti, ruling the kingdom :—

A dweller at his lotus feet, (with various epithets) was Sôvi-Dêva-daṇḍâdhiśvara (or Svami-Dêva-daṇḍâdhipa). After some time the ornaments having become broken, he resolved to repair the temple of this his family god, decorated with many paintings. And having restored the temple and set up the golden kalaśas, he granted for the god, with the approval of his lord, Benavûr, washing the lotus feet of Sarvvêśvaraśakti-dêva, and felt satisfied.

After that,—Be it well. With all titles, the mahâ-maṇḍalêśvara, (with various epithets), Boppa-Dêvarasa, *manneya* of Sattalige-nâḍ, when he was in Muḷugunda, ruling the kingdom in peace :—having heard the *purâṇa* relating to the Kôṭilinga in the temple established by Bâṇâsura, and filled with faith, came and saw (the beauties of the place) ; and having seen, gave for the god Alahûr in his Sattalige-nâḍ, and felt satisfied.

Be it well. (With several epithets), the moon in raising the ocean the Sindhu-kulânvaya, supreme Vaishnava, a bee at the lotus feet of Vishṇu,—the mahâ-maṇḍalêśvara Iśvara-Dêva, (praises of his valour in capturing hill forts and subduing the army of the Yâdavas), when, with Koppaḷe as his residence (*taḷavîḍu*), he was ruling the kingdom :—in order that the temple of Kôṭinâtha might never go to ruin, granted Mâsûr in his Neḷavaṭṭu-nâḍ, and felt satisfied.

Date about 1215 *A.D.*

Be it well. Entitled to the band of five chief instruments, boon lord of Dvârâvatî-pura, born in the Vishṇu-vams'a, a sun in causing the lotus the Yâdava-kula to unfold, to hostile kings a *jagajjhampam*, Trinêtra to Madana the Mâḷava-Râya, terrifier of the Gurjjara-Râya, establisher of Telunga-Râya,—adorned with these and other names, the prauḍha-pratâpa-chakravartti,—Vellugi-Dêva's son was Bhillama, to whom was born Jaitugi, who begot Simhaṇa,—when that Simhaṇa, having subdued all so that no enemies were left, and captured all manner of hill and water forts so that none were left to fight against, was ruling the kingdom with the prospect of peace and his victorious kingdom was extending on all sides :—

A dweller at his lotus feet, (with various epithets), was the Âhira Jaita. When this celebrated Âhira Jaitugi-Dêva, being in the residence of Hiriya Baḷḷigâve, was protecting Jiḍḍuḷige and other districts of the South ,—he gave for the god Kôṭinâtha, which accoording to the purâṇa was the original linga and this a holy *tîrtha*, his own village of Chikka Sakuna.

And hearing of that work of merit, the chief favourite of his lord king Simhaṇa,—the unequalled Pôtâra-Nâyaka, when he was in the residence of Tiḷuvaḷḷi, protecting Nâgarakhaṇḍa ;—the learned man of the place having informed him that this was the celebrated *âśraya* of the original linga of the Krita-yuga, far above the *śruti*, Kôṭinâtha, the beloved of Parvvati,—and aroused his anxiety to perform a work of merit, he gave for the god Alahaḷḷi, and secured happiness in this world and fortune in the other world.

Be it well. With all titles, the mahâ-maṇḍalêśvara (with various epithets) was Drôṇapâla ; his praises. This Drôṇapâla, hearing that the Kôṭinâtha temple was superior to all other Iśa temples in the ocean-girdled earth, and (hearing) also the meaning of the *smṛiti*, (on the date specified) obtained for the god, Taḷa ..

After that, a full moon to the ocean the universal king Simhaṇa's kingdom, (with other epithets) was S'iva-Nâyaka. Thus celebrated, S'iva-Nâyaka granted for the repairs of (the god) Ananta Kôṭiśiva-Nâyaka, Kummûr in Jiḍḍuḷige-nâḍ, and felt satisfied.

Be it well. With all titles, the sarvvâdhikâri, (with other epithets), the crest-jewel of king Simhaṇa's ministers was Honna-Bommiga. This Honna-Râya, at an auspicious time, granted Kabbiḷavaḷi for the repairs of the god, and felt satisfied.

Be it well. Entitled to the band of five chief instruments, glory of the great .... kula, an elephant-goad to hostile kings, Bîra-Dêvarasa of Chandâur, granted for the god, Teḷḷangere, and acqnired energy and devotion. Usual final verse.

Grant of ground for a garden of 6000 trees ; its boundaries. Usual final verse.

277

Date about 1165 *A.D.*

The śâsana of Abbalûr Grâmêśvara. Obeisance to S'ambhu &c. May Îśvara (with various epithets) ever protect Mahâdêva-chamûpa.

Illustrious in the world were the Châḷukya kings. Among them, by his valour shaking off Lâḷa, Mâḷava, Chêramma, and Gûrjjara, the heroic Châḷukya king Taila secured the Lakshmî of the Châḷukya empire. His son (omitting laudations) was Satyâśraya, whose younger brother was Daśavarmmâ, whose son was Jayasimha, whose son was Âhavamalla. His son was Bhuvanêkamalla, whose younger brother was Vira-Paramardi or Vira-Hemmâḍi-Râya. By his valour Vikramâditya ruled the whole world, having forced all hostile kings to submit to his commands. Bhûlôkamalla was his son, Sômêśvara. His ....was Jagadêkamalla, who slew the generals of the hostile Chôḷa and Gûrjjara kings, capturing their .... wealth and troops of horse, and brought glory to the Châḷukya emperors. After him, his younger brother, double of Daśakaṇṭha, tenfold of ....., a hundredfold of Râma,—Nûrmmaḍi Tailapa became mighty, Trailôkyamalla.

Be it well. When, (with usual Châḷukya titles), the emperor Trailôkyamalla-Dêva was ruling:—at that time,—

Be it well. Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, boon lord of Kâlânjara-pura, having the crest of a golden bull, with the sounds of the *tûryya* and *nirghôshaṇa*, a sun to the lotus the Kaḷachuryya-kula, (with various other epithets), S'anivâra-siddhi, Giridurggamalla, Nissankamalla,—with these and all other titles, was the mahâ-maṇḍalêśvara Bijjaṇa-Dêvarasa; his praises, saying that when angry, the tip of his tongue appeared to Chôla like a flame, to Lâṭa it caused his bowels to protrude, ...

When he by his valour having acquired this empire was ruling the kingdom, one day,—the essential man of the Banavase country, (with other praises), a wise one who knew his intentions,—Be it well. The great minister, (with various epithets), was Mahâdêva-daṇḍanâyaka; his praises. His king the Mâḷava-Râja, whose wife was the mother Padmâmbike, whose father's younger brother, the victor over his enemies, was Kâḷidâsa, whose wife was Ekkala-Dêvi, and their son was this Mâdêva-daṇḍâdhipa. Praises of Kâḷidâsa, saying that if he spoke, it was like letters engraved on copper plates, &c. To describe the glory of this celebrated great minister Kâḷidâsa-chamûpati's dear son Mâdêva-daṇḍêśvara; his praises

When, thus famous and celebrated, mounted on the chariot of Bijjaṇêśvara's mind, he was ruling the Banavase country:—Description of the country. An ornament to that country was the great city Ballipura[1]; its attractions. When in Balipura[1], most beautiful with citizens (wealthy) like Dhanada (Kubêra), with three puras the favoured abodes of Tripurâri (S'iva), five maṭhas which practising the rites of their own respective creeds were free from deceit (*nissâṭhya*), three medical dispensaries for the promotion of dharmma, three Brahmapuris in which the houses were as if joined together, and with numerous varied mansions,—the great minister, the paṭṭa-sahaṇi sênâdhipati of the horse and elephants, the Huligere Banavase-nâḍ sarvvâdhikâri, Mahâdêva-daṇḍanâyaka was ruling the kingdom in peace and wisdom;—one day,—praise of Padmâvati-Dêvi (*stops here*).

278

Date 1518 *A.D.*

(On the date specified), at the time of the moon's eclipse,—the râjâdhirâja râja-paramêśvara vîra-pratâpa Kṛishṇa-Râya-mahârâya,—the villages granted for the god Kôṭinâtha being ruined,—when that Kṛishṇa-Râya-mahârâya was in the camp (*bîḍu*) of .. pura, ruling a peaceful kingdom,—(on the date specified, as above), in the presence of the Virûpâksha-linga on the bank of the Tungabhadrâ, he granted for the god Kôṭinâtha the following five villages (named). Usual final verses.

[1] So spelt in the original.

279

Date ? 1518 *A.D.*

(Nâgarî characters.)

May it be prosperous. Hêmaṇa-bhaṭṭa, son of Siddhara Nâraṇa-bhaṭṭa, of the Upamanyu-gôtra and Kaṭha-śâkhe,—with the countenance of Dêva-Nâyaka, obtained at the hands of Kṛishṇa-Râya the villages for the god Kôṭinâtha and returned. May it be prosperous.

283

Date 1023 *A.D.*

Be it well. (On the date specified), when, with all titles, Jagadêkamalla Jayasinga-Deva, favourite of the earth, was ruling the kingdom of the world:—And Kundayya was ruling the Banavâse Twelve Thousand;—Sântayya was holding the . . . . . , and Kabilaya was holding the . . . . . :—

Be it well. Adorned with all ascetic virtues, ... ruling Anûr, set up the . . . linga and made a grant for it. (Much of the inscription is effaced).

284

Date 1283 *A.D.*

By the victor is gained spoil, &c.

Be it well. In the 14th year of the reign of the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Râmâchandra-Râya, (on the date specified), Channa-Bommi-Dêva having raided Kuppaṭûr-agrahâra and carried off the prisoners and cows,—the nâḷ-prabhu, Haḍavaḷa Bîrayya, running to the riot, fought with the Haḍavana-râvuta S'iva-dêva, and gained the world of gods.

285

Date about 1265 *A.D.*

Obeisance to S'ambhu. Be it well. In the . . year of the Yâdava-Nârâyaṇa, the bhujabala-chakravartti Mahadêva-Râya, (on the date specified, the name of the year is gone),—when the mahâ-maṇḍalêśvara, (with usual Kadamba titles), vîra-Kâma-Dêvarasa marched against . . . . . ,—in the battle of Soraba, Haḍavaḷa-Kâmayya's brother-in-law Billayya, fighting with the horse, (gained the world of gods.)

286

Date 1168 *A.D.*

Obeisance to S'ambhu &c. Usual final verses.

Be it well. When the Kaḷachuryya-chakravartti Râyamurâri-Sôma-Dêva's victorious kingdom was extending &c:—with broad agrahâras like breasts to the ocean-girdled lady earth, and Nâgarakhaṇḍa surrounded with leafy woods like the ring round the eyes of a girl, pleasing to the mind was the Banavâse-maṇḍala. Its ruler, subduer of hostile kings, (with other epithets), was the king Sôyi-Dêva. When that king was ruling the kingdom in peace;—In that nâḍ shone Eḍe-nâḍ, in which was Taravusa. Great in it was Kâḷa-gavuḍa, whose wife was Kañchi-gavuḍî. Their eldest son was Bamma-gauṇḍa, whose younger brother was Târaka. His younger brother, distinguished for learning, was Bhîma-gauṇḍa. When these three were nâḷ-prabhus of the Areyûr Twelve,—praise of Târaka-gavuṇḍa, whose senior wife was Kâmiyakka, who bore Kâḷa-gavuṇḍa; his praise.

When the nâḷ-prabhu Târaka-gavuṇḍa, together with his sons, friends, and wives was in peace,—he erected a S'iva temple, and set up the god S'rîkaṇṭha, and (on the date specified), washing the feet of (with the usual ascetic virtues) Kalimêśvara, made for the gods a grant of land (specified). Usual final verses.

287

Date 1163 *A.D.*

Be it well. In the Kaḷatsuryya-bhujabala-chakravartti Tribhuvanamalla-Bijjaṇa-Dêva's 8th year,—when Talevûr Hâraḍi Sôvavarmma ? and other chieftains were ordered by Bijjaṇa-Dêva to the fort of Gutti, and they attacked and laid siege to it,—at the bidding of Kalammaṇa, ... Sankaṇa slew many and gained the world of gods. Date repeated, according to the Kali-yuga. Praise of Sanka.

Jôma-gâvuṇḍa wrote it. The worshipper of the god Madhukêśvara of the Banavâse fort, Bammôja, did the stone work.

289

Date 1138 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the Châḷukya Bhûlôka year, (on the date specified), when ... seizing the rafts of the Banavâse fort, carried off the cows,—Taḍeyûr Kaggajja's son Doḍḍa-Bêḷeya ran and attacked him in the plain of Hasaṭe, and slaying many, recovered the cows, and went to the world of gods. His praise. Jôma-gavuṇḍa wrote it. Dâsôja of Talave did the work.

290

Date 1157 *A.D.*

A similar memorial in the Châḷukya-chakravartti Trailokya-Malla's 9th year.

291

Date ? 1316 *A.D.*

A similar memorial in the time of the Sindhu Gôvinda, the Pâtâla-chakravartti, born lord of Bhôgâvati-pura, ... (the name is gone).

292

Date ? 1275 *A.D.*

A memorial of the Yâdava-Nârâyaṇa, the bhujabaḷa-pratâpa-chakravartti Râma-Dêva's 5th year.

293

Date 1224 *A.D.*

Be it well. In Simhaṇa-Dêva's 16th year, (on the date specified), Kâḷayya of Talevûr fort, was united to the feet of the god Kale.

295

Date ? 1312 *A.D.* (1296)

Obeisance to S'ambhu &c. Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti vira-... Dêva's 6th year, (on the date specified),—Be it well. When the Sindhu-Gôvinda, the Pâtâla-chakravartti, born in the Bhujagêndra-vaṁśa, (with other epithets), the nâḷ-

prabhu, the great snake general Kâmayya, having attacked Sâteyanahaḷḷi, burnt it and carried off the plunder,—Tankapaḍala Bombayya attacking him, slew Kâmayya's brother-in-law, many men and horses, and distinguishing himself, gained the world of gods.

297

Date ? *about* 1280 *A.D.*

A similar memorial in the Kadamba chakravartti Kâva-Dêva's 11th year.

298

Date about 1300 *A.D.*

A memorial of the time of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa Râma-Dêva.

299

Date 1074 *A.D.*

Obeisance to S'ambhu &c. When, (with usual Châḷukya titles), Bhuvanaykamaḷḷa-Dêva's victorious kingdom was extending &c, and he was in the residence of Bankâpura, ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with various other epithets), was the great minister, senior minister for peace and war, the mane-verggaḍe-daṇḍanâyaka Udayâditya. Verses in his praise. When this Udayâditya-daṇḍâdhipati was ruling the Banavâse Twelve Thousand, the S'ântalige Thousand, and the *vaḍḍa-râvuḷa-sunka* of the eighteen rice villages in peace and wisdom ;—Dâsa-gâvuṇḍa of Torevarddhana in the Nâgarakhaṇḍa Seventy of the Banavâse Twelve Thousand,—by order of daṇḍanâyaka Udayâditya,—for the god Gangêśvara-Svayambhu of the Mûlasthâna, (on the date specified), washing the feet of Sômêśvara-paṇḍita, disciple of Tatpurusha-paṇḍita of the Mâliya-maṭhad-anvaya,—in memory of the departure (or death) of his father Kâsannara Kappagâvuṇḍa and his mother Arasiyabbe-gâvuṇḍi,—granted to the god, for repairs, incense, and offerings, land (specified). Also land for the maṭha, and for oil for the lamps.

And by order of daṇḍanâyaka Udayâditya, the sunka-veggaḍe Mâlappayya, for the god's perpetual lamp and for oil for the lights of the maṭha,—of the *vaḍḍa-râvuḷa*, *perjjunka* and the two *bilkoḍe*—these four customs duties, levied on goods here from the four quarters, and bare grain in transit, granted half rates. For the betel-leaf sellers the headman will take *okkal-deṛe* (family tax) and *koḍabiṭsa* from the Balanjigar, and carry out the provisions of the śâsana. Usual final verses.

Châvuṇḍayya of the Uchchaṅgi fort wrote it. Kâḷôja, son of Bîrôja of Tiḷivaḷḷi, for doing the work of the śâsana received an annual grant of grain (specified) from Sômêśvara-paṇḍita.

300

Date ? 1252 *A.D.*

(The first 34 lines are illegible). Praise of Dâsi-Râja's son Kâma. He had the tank built, constructed the sluice, and repaired (the temple of) Kalinâtha, and by devotion for Kaṛekaṇṭha made his office of *perggaḍe* illustrious.

Praise of the sênabûva Mallayya, son of Dêvarâja, and an able minister. And S'rîdhara-paṇḍita, learning the stories of *dharmma* from the Linga-purâṇa, repaired the temple of Râmanâtha, and granted ?6 paṇa. And S'rîdharaîryya's son ... made over.... to the Gâḍeya-jîya Kâmayya, named Gaṅgâdhara, and the temple priests.

Be it well. (On the date specified), at the time of the sun's eclipse, he made the grants. Usual final verses.

This śâsana was written by Vâsudêva-Râja-paṇḍita. The clever Bineyôja [engraved it]. Imprecation.

301

Date 1579 *A.D.*

Be it well. (On the date specified), in the time of Arasappa-Nâyaka,—in the quarrel between S'ankhaṇa-Nâyaka and Arasappa-Nâyaka, the pârapategâra of Soraba, Virûpâkshaya, and Mandikûdûr Hêmâji laid siege to Engaḷa and plundered it. Refusing to give up Siḍḍahaḷḷi and Kumuruhaḷḷi, Malliṇa-gauḍa's son Chikaṇa-gauḍa, planting ..... at the gate, ... his village (*the rest is much effaced*).

302

Date 1270 *A.D.*

Be it well. In the 29th year of (with usual Châḷukya titles), born in the Kâdamba-vaṁśa,—vîra-Kâva-Dêva, (on the date specified), robbers having raided Keṛi-Maḍivur, Kêti-Seṭṭi of Kiṛiya-Mâguḍi attacked and slew them, and distinguishing himself, gained the world of gods.

304

Date ? 1110 *A.D.*

A memorial of Kuppaṇa who was killed by robbers.

305

Date ? 1208 *A.D.*

Be it well. When, with all titles, the Hoysaṇa Yâdava-chakravartti vîra-Ballâḷa was ruling the kingdom of the world :—(on the date specified), Kâ[va]-Dêva having raided Hâyava and carried off the cows, Hanche Bijjeya's son Viṛaha, slaying, gained the world of gods.

306

Date 1166 *A.D.*

Be it well. When, (with usual Kadamba titles), (on the date specified), the glory of the Kadamba-kula, Kîrtti-Dêvarasa and the maṇḍalika Bammaṇa besieged the Ginnalaguṇḍi fort and fought,—Chavuti-Seṭṭi's son, Hiriya-Rêviya-Mâcheya slew and gained the world of gods, uniting with Siva.

307

Date ? 1208 *A.D.*

Be it well. When, with all titles, the Yâdava-chakravartti Hoysaṇa vîra-Ballâḷa was ruling the kingdom of the world :—in his 19th year, (on the date specified), Kâva-Dêva having raided Hâyava and carried off the cows, Haṇḍiya Sômaya attacked, slew and gained the world of gods. By the victor is gained spoil &c.

308

Date 1223 *A.D.*

Be it well. When the Yâdava-chakravartti Singaṇa-Râya was ruling the kingdom of the world :—(on the date specified), Hâyama was raided and some one fell in the fight.

309

Date 1212 *A.D.*

Obeisance to S'ambhu &c. Be it well. (With usual Châḷukya titles), ... (on the date specified), Singaḷa-Dêva's raiders having seized the people and cattle of Bandalike and shut up the grain stores, Doravaḷi Meḍikaḷa-gauḍa's son Channa, recovering the cows, and slaying many, gained the world of gods. For his wife the Brahmans of Kaṟilige granted land (specified).

Ôm. Obeisance to Siva.

310

Date ? 1129 *A.D.*

In Bhûlôkamalla's 9th year (the date specified), at the time of the eclipse of the sun, ... Râcheya-jîya-bhaṭṭa entered the fire and gained the world of gods. His elder brother Nâ[ra]simha... set up this stone.

313

Date ? 1176 *A.D.*

Be it well. (On the date specified), during Jâbakayya's superintendence,—Permmâḍi-Deva's son Tailapa-Deva, double of Permmâḍi, having raided Asaganahaḷḷi belonging to agrahâra Nêṟilage, and carried off the cows,—Dâkanga, son of Mâli-abbe, slew the leader Kâḷamogamayya's horse, recovered the cows, and gained the world of gods. All the Brahmans made a grant for him. Imprecation.

314

Date 1075 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's kingdom was extending &c:—And, a dweller at his lotus feet,..... was ruling the Banavâsi Twelve Thousand and the Sântaḷige Thousand;—(on the date specified), Gaṇḍara-dêva, son of the thousand of agrahâra Kuppaṭûr,—when, sent by Kâdamba Sântaya-Dêva, the whole army under twelve nâyakas [made a raid], carried off the cows, and were loosing the waists of the women,—Gaṇḍara-dêva, thinking on the saying "By the victor is gained spoil" &c., fought ..... Nâyaka, slew many, made an arch of their heads, ... recovered the cows, gained the victory, and mounting a car brought by celestial nymphs, while the heavenly drums sounded, went to the world of gods; and as the celestial nymphs crowded round him with ardent longings, the rain of flowers descended.

...Kilava's writing. Chemvuḍôja's son Bammôja's work.

315

Date 1076 *A.D.*

For Nâga, the son of the Kuppaṭûr thousand, they granted an *umbaḷi* and a flock.

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending,—(on the date specified), recovering the cows, and slaying many, Sovara Nâga gained the world of gods.

316

Date ? 1494 *A.D.*

The god Virûpâksha is the refuge. (On the date specified), Kuppaṭûr Vîra-gauḍa's .. Lokuvali Mala-bôva's younger brother Puṭa-bôva had this *vîrakal* made.

Palahaya's work.

317

Date 1071 *A.D.*

When. (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's kingdom was extending &c :— And, (with usual Kadamba titles), the mahâ-maṇḍalêśvara Kîrttivarmma-Dêva was in Banavâsi, ruling the kingdom ;—(with usual ascetic virtues) the thousand of agrahâra Kuppaṭûr, uniting,—(with numerous epithets, including), the Koṇḍeya-taḷa-prahâri, Gaṇḍara-Dêva-Seṭṭi having had a new tank built, and cutting down the forest under the tank, formed new rice-fields,—the thousand, (on the date specified), gave to him one matta of rice-land under the tank, according to the Kachchavi pole. And the rent of that field the Seṭṭi granted for Seṭṭikere (tank). Usual final verses.

319

Date 1239 *A.D.*

Be it well. In the 4th year of (with usual Kadamba titles), .. ṇaya-Dêva, (on the date specified), when Simhaṇa-Dêva's nâyakas.... with 30,000 horse, came and captured the hill-fort of Gutti, burnt the nâḍ, and were marching along with their booty openly displayed,—the Iḍagôḍ heggaḍe Ballayya's son Haripaya, being in Tâḷaguppe in Yaḍa-nâḍ with Kâḷeya-haḍala's son Hemmayya, fought in that town, destroyed the enemy, slaying many, and gained the world of gods. His younger brother heggaḍe Baichayya had this stone made. By the victor is gained spoil &c.

321

Date 1242 *A.D.*

Be it well. In the reign of the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Singhaṇa-Dêva, (on the date specified), when Kâmeya-haḍavala laid siege to Tavarûr, Boppa-bôva fought and gained the world of gods. A flower garden was granted for him by Kâmeya-haḍavala as a *nettaru-goḍege*.

322

Date 1244 *A.D.*

Be it well. In the same reign, (on the date specified), when Kâmeya-haḍavaḷa being in Tavarûr was attacked by Bîrarasa who laid siege to the place, and Kâmayya was victorious in the fight,—his rutting elephant, the potter Somayya's son Nâgayya, slaying many, went to the world of gods. By the victor is gained spoil &c.

323

Date ? 1500 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when the mahâ-nâyakâchâryya, Yallappa-Voḍeyar's minister Kallanna-Nâyaka's .... Mallarasayya,—on Yallappa-Voḍeyar having favoured the Kuppaṭûr-Bhârangi-śîme kingdom to the junior queen Bommarasi-amma of the female apartments for her portion,—being her minister and coming to assume the management of this kingdom,—in the course of his inquiries from village to village, coming to Beṇṇagere, he stopped the daily allowance at the Nârâyaṇa temple, and having proper *prôkshaṇe* (or purification) performed for the god, granted a śâsana regulating the worship and ceremonies.

324

Date ? *about* 1158 *A.D.*

Om. Obeisance to S'iva. Be it well. In, with all titles, Trailokyamalla-Dêva's 12th year, (on the date specified), ... ḍa-gâvuṇḍa coming from Hânungal-nâḍ with his wife and children, was attacked by robbers in Baṭṭi ..... By the victor is gained spoil &c.

325

Date ? 1178 *A.D.*

Obeisance to S'ambhu &c. Description of the Mandara mountain and the ocean. To the south of that mountain, surrouuded by the earth which is girdled by the ocean, is the happy Hari-varsha, and like the husband of the earth Kimpurusha, the Bharata-kshêtra. That Bharata land in regular succession many Châḷukyas ruled. After whom, marching on Thâṇa, twisting the neck of Mummuri, and putting in his place an agent under his own orders, Polakêsi without difficulty burnt Kânchî. It being said that Chôḷa burnt Kalyâṇa, taking a single elephant, the king Âhavamalla with invincible courage slew the warlike Chôḷa. His son, terrifying and scaring the Chôḷika Lâḷa Gauḍa Maleyâḷa Telunga Kaḷinga Vanga Pañchâḷa Turushka Gûrjjara Jajâhuti Mâḷava Konkaṇa and other kings, and bringing them under his orders, protected the earth under his single rule,—Vikramânka, the great ruler, king Permma.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c:—

A dweller at his lotus feet,—Has it penetrated the autumn cloud, has it become part of the sky, the sun or the moon, has it looked into the depths of the milk ocean, is it with Ganges stream cleansing the sky,—thus do the people in the world describe the greatness of the fame of Ananta-chamûpa. His conduct is such ; he is fit for this ; this work is thus far suitable for him,—thus well considering, he comes before his master and represents, and placing them in employment, protects the camp, so that they each praise the great chamûpa Anantapâla as their father and mother.

A dweller at his lotus feet,—The son of Hari (Karṇa), the son of Hari (Arjuna), the son of Hari (Manmatha), to suppliants, enemies and lotus-faced women (respectively)—in liberality, courage and beauty, who among new men (of the present day) can be compared with him,—thus does all the world with delight describe the tree of plenty to the excellent,—Gôvinda.

Be it well. When, with all titles, the daṇḍanâyaka Gôvinda-Râja was ruling the Banavase Twelve Thousand:—And the promoter of the Kâdamba-vamśa, Tailaha-Dêvarasa was in the position of maṇḍalika of the Hânungal Five Hundred, and the Banavase Twelve Thousand ;—In that nâḍ, (with description of the various kinds of trees there), was the Nâgarakhaṇḍa-kampaṇa. To the *manneya* of that nâḍ, Boppa-Dêva and his wife Siriyâ-Dêvi was born S'ôma-bhûpa. And in that Nâgarakhaṇḍa-kampaṇa, praised in the world for its S'iva temples, its groves of *nâga* trees, its attendants on S'iva (*pramathar*), its Brahmans and others, was the Sivapura Bhârangi. To describe the glory of the rulers of that village ;—(with praises) there was Chaṭṭa of the Bichchara-kula. In it was the nâḍ-prabhu S'aiva, whose younger brother was Gulaga, whose son was Malla, to whom was born Chaṭṭa, to whom and his wife Chaṭṭauve was born Chauḍa. At that time, being in the enjoyment of the village, he erected in Bhârangi a fine temple of Mallikârjjuna in stone. And after the god had been set up by the sênabôva Bammaṇa, he bought land from Chaṭṭa-gâvuṇḍa, and (on the date specified)[1] , washing the feet of Kalyâṇaśakti-paṇḍita-dêva, disciple of (with the usual ascetic virtues) Kriyâśakti-paṇḍita-dêva, priest of the god Grâmêśvara of Chikka Kereyûr,—made grants (specified) for the god Mallikârjjuna of Bhârangi. Also Chaṭṭa-gâvuṇḍa made grants (specified). Names of persons appointed to maintain the grant. Usual final verses.

326

Date ? 960 *A.D.*

When Kannara-Dêva was ruling the kingdom of the world :—(on the date specified), Gabbindara ruling the Banavasi Twelve Thousand ; the Nâgarakhaṇḍa Seventy being under the authority of

[1] The figures of the date are given as 1094? but Hêvalambi, given as the year, = 1099 expired.

... ; and Bichchara Eṟega's .. ṟega holding the *ûr-ggavuṇḍu* of Barangi ;—the Baisarika sculptor Muddaṇṇa, when Pebba-gâmunda of Barangi harried the cows of Kaṇṇasôge, opposed him, slew, and gained the world of gods .... ṟega set up this stone.

327

Date 1112 *A.D.*

When, (with usual Châḷukya titles), Tribhuvanamalla-Permmâḍi-Dêva was ruling the kingdom :—and Bopparasa was ruling the *munneya* of the Nâgarakhaṇḍa Seventy ;—and the mahâprachaṇḍa-daṇḍanâyaka Goyindarasa was ruling the Banavâse Twelve Thousand ;—Jagadêkamalla Tribhuvanamalla-Dêva, (on the date specified), the prabhu of the Nâgarakhanda Seventy, Boppagâvuṇḍa of Bârangi, not allowing the kinsman of Bopparasa of Bandaṇike to capture ...., fought, died and went to *sargga*. The nâḍ .... uniting gave a *jayaviṭṭa*.

The skilful Marôja's writing (or engraving—*barehâ*).

328

Date 1159 *A.D.*

Obeisance to S'ambhu &c. ..... filled with wealth, the outer and middle worlds, which if well considered are in the forms of *vaitrâsana* (a cane couch), *jhallari* (cymbals), and *muruja* (a kind of drum), surrounded by three kinds of air[1], perfect in the *shaḍ-drabya*[2] (six elements), how beautiful are they, without any illusion of a creator, the three perishable worlds. Among those three worlds beautiful was the Earth, in which was the joyous Jambû-dvîpa, in which attractive to the sight was the Bharata-kshêtra. In it was the glorious Kuntala country, which was possessed by the Chaḷukya kings. After the passing away of those many Châḷukya emperors, the earth was held by them in the following order,—Tailapa ; his son (omitting laudations) Satyâśraya ; his brother's son Vikramânka ; his younger brother's son Ayyaṇayya ; his younger brother Jayasimha ; his son Âhavamalla ; his son Sôvi-Dêva ; his younger brother Paramarddi ; his son Sômêśvara-Dêva ; his son Jagadêkamalla ; his younger brother Nûrmmaḍi-Taila. In his time was the king Bijjala.

A dweller at his lotus feet, Kasapayya-Nâyaka gained renown. When he was ruling the Banavâsi Twelve Thousand ;—in that country, (with description of its natural beauties), was the Nâgarakhaṇḍa kampaṇa. The master of the *munneya* of that beautiful Nâgarakhaṇḍa Seventy, a moon to the waterlily the Kâdamba-kula, (with praises), was Sôvi (or Sôma)-Dêva, whose father was the king Boppa-Dêva, and Siriya-Dêvi his mother.

A dweller at his lotus feet ; (with praises) was Biri-Seṭṭi, whose descent was as follows :—Having successfully had a tank constructed after examination by experts (*siddhara-sôdadinda*), having planted groves of trees like the tree of plenty, and having made a S'iva-linga formed according to the rules with the *parusha* (the philosopher's stone) and other precious stones,—as the fruit (of these meritorious deeds) the *dêvi* Ambika obtained a son of purest good qualities,—Taili-Seṭṭi. To Râjikauvve and to Taili-Seṭṭi was born the victorious and meritorious Biraṇa. To his wife Garasauvve was born Kêti-Seṭṭi, and his younger brothers Châri-Seṭṭi and Tailam. Praise of Kêtaṇa and his wife Kâḷikauvve, to whom was born Bira, a moon to raise the tide of prosperity of his family. To Biri-Seṭṭi and Bêchauve was born Chauṇḍa. Biri-Seṭṭi's brother was Mûḍa.

That Biri-Seṭṭi having set up the god Kêdârêśvara in Bhârangi-pura in the Nâgarakhaṇḍa Seventy,—for the endowments of the god, the heads of villages whose consent he obtained were the following :—Chaṭṭa, (his praises), whose son was the nâḷ-prabhu Chauḍu-gauḍa, (his praises, styling

[1]The *samîra-traya* are *ghanôdadhi*, *ghanânila* and *tanuvâta*. [2]The *shaḍ-dravya* are *jîva*, *ajîva*, *dharmma*, *adharmma*, *âkâś'a*, *kâla*.

him) *sâhitya-vidyâdharam* (master of all learning). His son was Kêtana. That Bîri-Seṭṭi having obtained the consent of—Be it well. Possessed of all titles, the mahâ-maṇḍalêśvara Sôvi-Dêvarasa, Chanḍa-gâvuṇḍa, Kêta-gâvuṇḍa and others the Sixty families,—for the decoration and illuminations of the god Kêdârêśvara, the daily offerings, temple repairs, and livelihood of the priests and ascetics there, granted (on the date specified), washing the feet of (with the usual ascetic virtues) Kalyâṇa-śakti-paṇḍita-dêva, disciple of Kriyâśakti-paṇḍita-dêva, priest of the god Grâmêśvara of Kereyûr,—lands (specified) under Dêvingere and a garden of 500 trees under the Kauṭiliya-kere. Also sites for 4 houses, and 1 maṭha. And the Prithvi-Seṭṭi of Koṇavatti, with the Mummuri-daṇḍa, the Five hundred svâmis being present, granted for the god dues (specified) on grains (as named), for as long as sun and moon endure.

Be it well. With all titles, the daṇḍanâyaka, the great minister Mâyi-Dêvarasa of the customs, being established in the sole management of the customs of the Banavase Twelve Thousand, granted for the god a free pass for 20 bullocks by whatever Balanjigar that were in Bhârangi they might be loaded. Also certain local taxes and tolls (specified).

And the mahâ-maṇḍalêśvara Sôvi-Dêvarasa, for the god's perpetual lamp, granted 1 oil-mill, and the *hejjuṅka* oil-tax on a certain quantity of oil .. (*some here effaced*).

Usual final verses.

329

Date 1415 *A.D.*

...having destroyed Ananga-râja (the god of love), praising Jinarâja, his feet receiving the worship of the good, endowed with all good qualities, Vâdirâja among *vâdis* (or speakers), reverenced by all râjas. Like the white lotus in a pond, or the moon in the sky, like Hari, or Hara, or a smile, or Haladhara (Balarâma), ... was the munipati's wide-spread fame. His disciple was Jayakîrtti-munipa, and devoted to the service of his feet, Siddhânta-vratipa, reverenced by all kings, fully versed in siddhânta. His disciple was Bulla-gauḍa, his son Gôpinâtha, and his mother Malli-gâvuṇḍi. Praises of all of these in order. His disciple (with praises) was Siddhânta-dêva-munipa, whose mind was bent on shutting up the Bauddha speakers. Having overcome the Sânkhyas Yaugas Châryvâkas Bauddhas Bhâṭṭas and Prâbhâkas, what other speakers can withstand him ? Praise of Bullapa-gauḍa, and his son Gôpaṇa-prabhu, who was like a bee in the hand of his mother Malli-gauḍi.

The râya-râjaguru-maṇḍalâchâryya, mahâ-vâda-vâdiśvara, râya-vâdi-pitâmaha, to all the learned a chakravartti, Abhayachandra-siddhânta-dêva's senior disciple was Bulla-gauḍa, whose son Gôpa-gauḍa was the ruler of the following town ;—Among the islands Jambu-dvîpa, and among countries the Kannaḍa country, are distinguished for beauty, wealth, and truthfulness. In Jambu-dvîpa, in the Karṇâṭaka-vishaya, adorned with all manner of trees (named) is Nâgarakhanḍa. A head-ornament to that nâḍ was Bhârangi, filled with wise Bhavyas (or Jains), learned men, just men and wealthy people, so that it seemed the abode of the goddess of fortune. In it was a splendid chaityâlaya in which was Pârśva Jinêśa. The ruler of that town was Gôpa-gauḍa's son Bullappa's son Gôpaṇa, who had two gurus, Paṇḍitâchâryya and S'ruta-munipa, one to turn him from evil ways, and the other to lead him into good ways. Having enjoyed all the good of this world, and, desiring to gain the good of the other world, (on the date specified), Gôpaṇa, by the rite of *samâdhi* rapidly quitted his body, and obtained *mukti*. May it be fortunate. The date in the same S'aka year, on which this stone was set up.

330

Date 1465 *A.D.*

Praise of the Jina śâsana. Praise of S'ruta-muni, of the Mûla-sangha, Nandi-sangha, Pustaka-gachcha, and Dêsi-gaṇa. His disciple was Dêvachandra-muni. His disciple, favoured with the

kindness of Abhayachandra, Gôpi-pati's son was Buḷḷappa. The village of which he was the lord,—belonging to Gutti, in the Eighteen kampaṇa country, was Nâgarakhaṇḍa, among the villages in which was Bhârangi, in which were fine chaityalayas. Praises of Bullappa, who made grants of land and had ponds (*dîrgghika*) constructed. Knowing that his end was approaching, he performed all the appointed ceremonies,[1] and by the rite of *samâdhi*, (on the date specified), went to the abode of the immortals.

331

Date ? 1456 *A.D.*

Memorial of the death, with Jaina rites, of Bhâgîrathi, whose father was the prabhu Bullappa, and her mother, Mallabbe.

332

Date ? 1205 *A.D.*

In the time of vîra-Ballâḷa-Dêva, (on the date specified), when Kâva-Dêvarasa raided Tevarateppa,—Madavari Hariyaṇa slew . . . fulfilled (his duty), and went to the world of gods.

333

Date ? 1205 *A.D.*

A similar record when the same man raided Kuṇiteppa.

334

Date ? 1242 *A.D.*

Be it well. In the time of the ... chakravartti Sômêśvara, when . . . . raided Kuḷiyateppa and carried off the cows,— . ...Goppa-gauḍa's...Bira, recovered the cows, slew many, and gained the world of gods. His ...

335

Date ? *about* 1140 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva was ruling the kingdom:—And the . verggaḍe-daṇṇâyaka Bammaṇayya was ruling the Banavâse Twelve Thousand;—and .... was holding the .... of the Nâgarakhaṇḍa Seventy;—(*rest effaced*).

336

Date 1081 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c:—

And, a dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, the mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, ... was ruling the Sântalige Thousand, the Jiḍḍuḷige Seventy, and the Nâgarakhaṇḍa Seventy in peace;—(on the date specified), when Boppaṇa was holding the office of gavuṇḍa of the Nâgarakhaṇḍa Seventy, and Nâga-gavuṇḍa was ûr-gavuṇḍa of Koḍadateppa;—when the cows of Koḍadateppa were harried, Nâgi-Seṭṭi's son Mâchi-Seṭṭi ran and attacking (the robbers) in the Kelligaṭṭa plain, fought, died and went to the world of gods. By the victor is gained spoil &c.

[1] A detailed account is given of his gradual expiry. Beginning with the prayer of 35 syllables, he came down to 16, then to 6, to 5, to 4, to 2, and stopped at 1, when, merely moving his tongue, he went to *svargga*.

337

Date 1116 *A.D.*

Be it well. (On the date specified), when, with all titles, daṇḍanâyaka Gôpanarasa was ruling the Banavâse Twelve Thousand:—Boppa-Dêva was holding the .... of the Nâgarakhaṇḍa Seventy; and Kâla-gavuṇḍa was ûr-ggauṇḍa;—Kadamba Kîrttivarmma's general Piḷiya, meaning to put down Haruvateppa, cursed it, and going against the town from the woods opposite, was loosing the waists of the women and driving off the cows,—the Nâgarakhaṇḍa Seventy prabhu, Kuḷiyateppa Mala-gauṇḍa's son-in-law Makalamaṇi slew with the dagger, and gained the world of gods. This stone was set up by (here follow the names). The work was done by Balige.. Mâmôja. The writing was by Mala-gauṇḍa's brother-in-law .....

338

Date 1439 *A.D.*

(On the date specified), the chief person of...Kalla-gauḍa having killed ... Bomma-Nâgaṇṇa,—his wife Bairâyi performed *sahagamana*. Mahadêva made (this stone).

339

Date ? 1217 *A.D.*

Be it well. In the 8th year of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhana's victorious reign, (on the date specified), when Singarasa and Birarasa raided Tevarateppa,—Lôka-gauṇḍa's son-in-law Gogi-gauḍa recovered the cows and gained the world of gods.

340

Date 1249 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabaḷa-pratâpa-chakravartti Kannaha-Dêva's 3rd year, (on the date specified), Tribhuvanamalla Hâyega, the hunter Hariyava-Seṭṭi's bond-servant (*besa-vaga*), the Kuḷiyateppa blacksmith Malôja's son Bomôja having gone to a hunt, when a boar charged him, stabbed it with his dagger, distinguished himself and gained the world of gods.

345

Date 1171 *A.D.*

Praise of the Jina śâsana. To the ocean-girdled earth like a beautiful breast formed for enjoyment was Nâgarakhaṇḍa in the Banavâsi-maṇḍala. Description of the latter. Its ruler, the subduer of all hostile kings, was Sôvi-Dêva, the glory of the Kâdamba-kula. Praise of his valour in subduing hostile kings, whose wives were drowned in their tears,—and challenging the Changâḷva king, he put him into chains. He thence acquired the names Kadamba Rudra, Gaṇḍara-dâvaṇi, maṇḍalika-Bhairava, Nigalanka-malla, and Satya-patâka.

As Nâgarakhaṇḍa was an ornament to Banavase, so to it was Tevarateppa, adorned with betel vines and areca gardens. A bee at the lotus feet of king Sôvi-Dêva, the master of that Tevarateppa was Boppa-gauṇḍa; his praises. His wife was Châvikabbe-gavuḍi, whose brothers were Bammi-Seṭṭi and Kalli-Seṭṭi. To Tevarateppa Boppa-gâvuṇḍa and Châvikabbe-gavuṇḍi was born Lôka-gavuṇḍa, the nâḷ-prabhu of Tevarateppa. He erected a Jinêndra temple, and provided a tank, a well, and a

watershed for the temple, as well as a *satra*. To describe the excellence of that great lord's wife :—The daughter born to Tottûr Goyda-gavuḍa, Kâḷikabbe-gavuṇḍi gained praise in the world equal to that of the celebrated Attimabbe ; her praises.

Be it well. In the Kaḷatsuryya-chakravartti Râya-Murâri Bhujabala-malla Sôvi-Dêva's 4th year, (on the date specified),—Tevarateppa Lôka-gâvuṇḍa, for the eight manner of ceremonies of the Ratnatraya god he had set up, and for gifts of food to the rishis who come and go,—washing the feet of the mahâ-maṇḍalâchâryya Bhânukîrtti-saiddhântika-dêva,—granted lands (specified). Usual final verses.

Praises of that great lord's senior guru Munichandra-dêva, and of his beloved disciple Bhânukîrtti-saiddhântika. On hearing his name all malevolent gods left their thrones and fled astounded, while the yakshas, râkshasas, gandharvvas, pisâchas, bhûtas, serpents, vêtâḷas and others which quickly devour, trembling, asked 'What are your orders ?'—such was the potency of his command. On the wonder-working crowd of snakes, evil planets, śâkinis, vampires, goblins, ghosts, raṭṭanga, bhântara, devils and fiends showing themselves in the world, he set up yantras, repeated mantras, or gave other tantras (and exorcised them)—the wonderful saiddhantika Bhânukîrtti-muni.

Disciple of Munichandra-dêva-yamina, of the Mûla-sangha, Kuṇḍakundânvaya, Kâṇûr-gaṇa and Tintriṇi-gatsa, may he prevail, proficient in saiddhânta, the lord of Bandaṇikâ-pura,—Bhânukîrtti-muni.

346

Date about 1160 *A.D.*

(The inscription is effaced at the two sides all the way down). Invocation of the Boar form of Vishṇu. May the god Narasimha grant to the famous Sôma all his desires.

Description of the ocean. Among the *dvîpas* it encircled was Jambu-dvîpa, in which was mount Mêru, south of which was the Bharata-kshêtra, an ornament to which was the Kuntala country. After many kings had ruled over it, there arose a celebrated victorious one, who obtained the dominion of the world.

Be it well. When, (with his usual titles), the bhujabala-chakravartti Bijjala-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace :—

A dweller at his lotus feet, (with praises), was Sôyi-Dêva, who by his valour gained the names Kadamba-Rudra &c. (as given in No. 345 above). To describe the glory of his line ;—Celebrated was Bommarasa of Bandaṇike ; his son (with praises) was Bopparasa. Then occur the names of Sânta-nṛipa and Siriyâ-Dêvi. To the latter was born a son, ? Sôyi-Dêva. His wife was Mâlala-Dêvi, who bore Lachchala-Dêvi, who had Boppa-Dêva for her husband. And king Sôma's wife ...also bore the king Mallikârjjuna.

Be it well. When, (with usual Kadamba titles), the mahâ-maṇḍaḷêśvara Sôyi-Dêvarasa, protecting the Banavase Twelve Thousand, was ruling the kingdom in peace and wisdom,—one day, being inclined to *dharmma*, saying, 'Ânandûr must be made an agrahâra', he gave directions to ... Dêva, and obtaining the control (of it),—together with the local governor Kasapayya, in the presence of the great minister Gôvinda-Râja, Nâkarasa, ... Tikarasa, the Brahmans of agrahara Tiḷivaḷḷi and .. reyûr, the nâḍ-prabhus and seṭṭis (named), and the crowned mahâdêvi Mâḷala-Dêvi,—washing the feet of Brahmans versed in the four vêdas, the vêdângas and upângas, and proficient in the śâstras,—made a grant in Nâgarakhaṇḍa .. ..

347

Date 1139 *A.D.*

(Most of the inscription is effaced).

Obeisance to S'ambhu &c. (On the date specified), when the great minister for peace and war, ...-daṇḍanâyaka ...? was ruling the Nâgarakhaṇḍa Seventy. By his orders .....

348

Date ? 1140 *A.D.*

In the .. th year of ..... (on the date specified), when the great minister, daṇḍanâyaka Bâbimayya was ruling the customs .... certain gaudas (named)? of Biṇṇingere made a grant for the god.

Be it well. When the mahâ-maṇḍalêśvara, Tribhuvanamalla, capturer of Talakâḍu Gangavâḍi Noṇambavâḍi Banavâse and Hânungal, bhujabala vîra-Hoysaḷa .... was in the camp of Bankâpura, ruling the kingdom in peace and wisdom :—

And,—Be it well. With all titles, the great minister, daṇḍanâyaka Râ .. mayya was looking after the Noṇambavâḍi and Banavâse-nâḍ customs ;—By his order,—Be it well. (With various epithets), the sunka-verggaḍe of the Nâgarakhaṇḍa Seventy, Dêvapayya-Nâyaka made a grant of land (specified) for the perpetual lamp and temple repairs of the god Grâmêśvara of Biṇṇingere. Imprecations.

The disciple of Kriyâśakti-paṇḍita of agrahâra Kiriya-Kereyûr, .. lliyamma Narasiyabbe's son Naychi-Seṭṭi also made a grant.

351

Date ? *about* 960 *A.D.*

Be it well. When Mârakki-arasa was ruling the Banavâsi Thirty-two Thousand[1] ;—the nâḷgâmuṇḍas of Bandanikke having fought among themselves, joining with Erega, Alagara Kupa-..... died and entered the abode of *sargga*.

352

Date ? 1286 *A.D.*

In the reign of the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti vîra-Râmachandra, (on the date specified), the Brahmans of the immemorial agrahâra ..... having invested ..... with the *gavuḍike* ;—when Bomma-bôva carried off the cows, Bâsiya .. turned them back, distinguished himself .....

By the victor is gained spoil &c.

353

Date ? 1613 *A.D.*

Obeisance to Gaṇâdhipati. (On the date specified), for the god Vîrabhadra of Neṟalige, the ruling mahâ-prabhu Sâveya-Arasamma granted land as follows :—When we had the Mûgûr agrahâra tank excavated, the land under the Sangi-Seṭṭi pond of Timmâpura which we had given for the god being submerged by the tank, we have given in lieu thereof land (specified) under the Kâna pond in Neṟalige.

354

Date ? 1743 *A.D.*

(On the date specified), Keḷadi Basavappa-Nâyaka caused to be written and sent to Linga the following matter,:—In the pêṭe being newly built in the Anevaṭṭi village of the Kupaṭûr-śîme,

[1] So in the original. The inscription, which is an old one, is very corrupt. Should be Twelve Thousand.

Hanchinâ Siddha having had a stone maṭha built for Basavappa-voḍêr, and saying we will bear the expense of the service, in order to provide a yard and hamlet for this maṭha applies for the waste land formerly under the weir of the Kâre pond near the pêṭe ; and Garaji Vîrappoḍêr having requested that the *hâgôpala-sthala* formerly belonging to the old pêṭe, for which there is no tax, may be brought under the *sist* and granted as an *uttâr*,—and Gurapa having reported that it may be considered and granted,—we have taken from Vîrappa-vaḍêr 5 varaha for the palace and make the grants (previous particulars repeated). In order to mark out the ground with stones engraved with the linga, we have sent our servant Muḍiyana from the presence, who will assemble those of the four boundary villages, and in their presence mark out the ground according to the *rêkhe* so that no dispute may arise, and set up the boundary stones.

This paper (*kâgada*) will be copied into the śênabôva's *kaḍita*, and returned.

355

Date 1768 *A.D.*

Be it well. (On the date specified), according to the orders of the Hajarat Navâb Sâheb, when Beg came to this village and was in the fort, he had a Friday mosque built, and made a grant for it, which will be continued to ..... mokha-Dhuyamulla.

356

Date 1491 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), at the lotus feet of the chief mahâ-mahattu of heaven and earth, Lingada Kantheya-dêva,—we, Kuppaṭûr Vîraṇṇa-gauḍa, have made over Lingâpura and the Kuppaṭûr Nirâsi-matha, so that they can at no time fail. Imprecations.

357

Date 1666 *A.D.*[1]

By order of Virûpâksha-mahârâya.

Obeisance ever to S'iva. Invocation of the Boar form of Vishṇu, and of S'ambhu.

Be it well. (On the date specified),—By order of the worshipper of the great linga, universal emperor of the gods, Virûpâksha, lord of Vidyanagara; seated on the jewel throne; master in the south of the eastern southern and western oceans ; entitled to the band of five chief instruments in all points of the compass ; the ruler of Chandragutti belonging to the Banavâsi Twelve Thousand and all the countries dependent on Âraga ; the mahârâjâdhirâja (with other epithets)[1] :—

A dweller at his lotus feet, the agent for his affairs, the ruling mahâ-prabhu Sapâyi Râmachandra-Râja of Sode being the ruler in enjoyment of the Kubuṭûr-sîme ;—It being represented that Vîranna, the nâḍ-gauḍa of Kubuṭûr-sîme, that he might obtain refuge (or merit), had given the Kôṭekoppa village to the Kubuṭûr Mirâśi-maṭha,—and in order that the work of merit might not go to ruin, an original grant specifying the terms may be issued,—an original grant is given to Kanthe-vaḍêr of the Mirâśi-maṭha as follows;—(here are repeated the terms of the grant and boundaries and rights of the village). Such is the original grant made by order of the mahârâya.

(Witnesses)—Sun and moon &c. Usual final verses.

358

Date? 1257 *A.D.*

Obeisance to Sambhu &c. Be it well. In the time of the mahâ-maṇḍalêśvara Bîra-Devarasa ;—(on the date specified), by order of Râyachaunḍi-Seṭṭi, Ajhjhamâri Lakharasa coming, laid siege to

[1] The date is altogether wrong in connection with Virûpâksha, and the contents are full of errors.

the gate of Benavur, and fought with Chikka-Dêva,—when Kala-gauḍa's son heggaḍe-Kâmayya slew many, distinguished himself and gained the world of gods. For that, Rudrasakti-dêva granted a *nett-aru-goḍage*. Praise of the hero.

359

Date 1129 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending &c :—

And, a dweller at his lotus feet, (with usual Kadamba titles), Taḷaha-Dêva was ruling the Banavâsi Twelve Thousand and the Hânungal Five Hundred in peace and wisdom :—(on the date specified), Binavûr Kâḷa-gâvuṇḍa's son Mâṇi-gavuṇḍa, —in the government of Siddhige-Seṭṭi,—assembling the prabhu-gâvuṇḍas of Basavûr and other places in the Eḷe-nâḍ Seventy,—the town being on one side and the tank on the other,—showed them the whole of the Bayalâkâsa rice lands to which he had brought the Jâlagere channel so that it could irrigate the whole plain. And begging from the nâḍ and from the king land for the tank, he granted 50 poles in the Makki plain. Usual final verses.

361

Date ? 1259 *A.D.*

(On the date specified), Mâdarasa-Voḍeyar's .... Virappa ended his time (or life), and his wife Nâkavve passed over (to the other world). The patron of his house, Kitanakêta Bairava-Dêva and his son Virûpaya set up this stone.

363

Date 1796 *A.D.*

(On the date specified), Channappa-gauḍa set up this pillar with devotion.

Date 1813 *A.D.*

(On the date specified) the temple was built.

364

Date 1796 *A.D.*

S'rî-Murigêndra. (On the date specified), at the feet of the sâmpradâyaka S'iva-pûje Muppinayya, Bennavûr Channappa-gauḍa's son Kariyappa-gauḍa doing obeisance, made this maṭha.

365

Date 1859 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), Hajarat .... Tâkhin Arâb Bahâdar granted the nâḍ-gauḍike of the .... sîme to Bennûr Basava-gauḍa's son Chennappa-gauḍa's son Kâtiḍi .. gauḍa.

366

Date ? 1257 *A.D.*

Corresponds with No. 358 above.

368

Date ? 1165 *A.D.*

Be it well. When the mahâ-[maṇḍalêśvara], ... Kêsavarasa was ruling in peace :—(on the date specified), the Hoysaḷa chieftain having carried off the cows of Korise,—Sakunavaḷḷi Chokka-gavuṇḍa's son Bûta-gavuṇḍa, in the ruin of his town, gained the world of gods. By the victor is gained spoil &c.

369

Date 1157 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending, &c :—(on the date specified), when Kanna .. si having given to Kâḷeya, the son of Lakuma-gavuṇḍa of Kâtikavaḷḷi in the Eḍe-nâḍ Seventy, his daughter Kâchajjiyama with a dowry, was himself making his village,—by order of the mahâ-maṇḍalêśvara Malli-Dêvarasa of Hayve, Singa-maṇḍalika came with servants and horses, raided Kâtikavaḷḷi and was carrying off the cows —when by the might of his arm, going after the cows, Kanneya attacked and withstood the enemy, fighting so that the corpses were writhing together as in the time of the congress of serpents. Verses describing the valour of Kanneya, whom twelve *apsaras* bore away. By the victor is gained spoil &c.

370

Date 1171 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the reign of Râya-[Murâri Sôvi-Dêva], (on the date specified), when .... Seṭṭiguṇṭe Ojeyya's son Tailaya was in the guard-house of Areyangal,—twelve *manneyar* laid siege and fought, on which, making their army retreat, slaying many, he recovered the cows and gained the world of gods. His elder brother Mâchi-Seṭṭi and his younger sister Siriyayve set up this *vîragal*. By the victor is gained spoil &c.

371

Date ? 1271 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the time of the Kâdamba-chakravartti vîra-Kâva-Dêva, (on the date specified), when heggaḍe Mâchayya went to Sâteyanahaḷḷi Bommi-Seṭṭi to speak about some business (specified), and was returning,—in the weir of the Kuppaṭûr tank, Tipparasa and his nâyakas attacked him,—on which he fought, slew many, distinguished himself and gained the world of gods. By the victor is gained spoil &c.

372

Date 1165 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the time of the Kaḷachuryya bhujabala-chakravartti Bijjaṇa-Dêva, (on the date specified), when the Hoysaṇa chieftain raided the immemorial agrahâra Kereyakâvise, and carried off the cows,—Mûḍivûr Bammi-Seṭṭi's son Malli-Seṭṭi, slaying many, gained the world of gods.

375

Date 1347 *A.D.*

(*Nâgarî characters*)

Obeisance to Virûpâksha and Gaṇêśa. Praise of S'ambhu and the Boar.

Kings of the Lunar line and Solar line, bringing to mind the famous Purûrava, and in conduct like Manu and others, with their invincible arms doing noble deeds in the three worlds, the glory of the Krita, Trêta and Dvâpara ages, protected this earth. In the Kali age evil having greatly increased, Dharma seeing that it was impossible for it to move about, went to the side of its master the creator and benefactor of the world, and said,—" With only one leg[left] how can I travel about in the troubles of this Kali age? Show some mercy, lord; yours it is to remove the difficulties of

those who bow before you." Hearing this from Dharma, the father (*tâta*), being favourable to the prayer he thus for a long time presented, made in the great royal line of which S'ailaûka was the lord, a king named Saṅgama. From the king Sangama's wife Kâmambikâ were born Harihara, S'ankara, Bukka, and Mârappa, like the four arms of Hari, able in protecting the earth and destroying their enemies. Their family god, the guru of all the gods, the god Virûpâksha; for merit, the Tungabhadrâ like the stream of the Ganges, bordered with pleasure gardens; their house filled with women; their stronghold Hêmakûṭa, like a mountain; for sport the Pampâ lake;—great was their fortune. Sole witness (or evidence) of the valour of heroes was the great city Hastini; which was protected by the king Harihara together with his brothers.

From Kallâsa, the king Mârapa having acquired a kingdom in the west, was established in Gômanta-śaila, the excellent Chandragupti, protecting his subjects in peace. His fame with perfume like that of white camphor pervaded the sky and vied with the scent of the *mandâra* (tree of paradise). Râjâdhirâja, Yuvarâṭ, paramêśvara, a great kite to the serpents the kings Bhôja and Tailanga, opposer in war of the three kings, terrifier of foreign kings, equal in power to Hari,—thus is he praised by the eulogists. When this king Vîra-Mârapa was ruling, *dharma* was promoted and he was protecting his subjects in good ways, with a contented mind,—when, in order to inquire into the welfare of the people, he set out on an expedition. As he was proceeding, on a certain occasion he encountered the Kâdamba king, surrounded like S'akra by an army composed of elephants, horsemen and foot-soldiers, and having defeated him in battle,—in order to see S'iva, the lord of Gôkarṇa, the original creator of the world, came to that place at leisure. Bathing in the water of the ocean at the time of the *parva*, pouring a libation to the *manes*, the highly generous Mârapa made gifts to Brahmans of lands, cows, virgins, and gold in quantities. And there he also bathed Mahâbala with cool water, musk, camphor, sandal, bdellium and saffron freely, and offered golden flowers. And (on the date specified), at the time of an eclipse of the sun, in the presence of that S'ambhu, he made a grant of Kântapuri to Brahmans dependent on him, versed in all learning, emigrants from the Andhra country, (praise of their accomplishments), giving to the village the name Mârapapuri. (Here follow names and particulars of the Brahmans)—altogether 28 shares.

Having returned to Chandragutti-pura, he was there in great glory, when to this great king floating in the ocean of the kingdom there was born (*ajani*) a pilot, who by the power of his wisdom could overreach even Guru (or Brihaspati), the great minister named Mâdhava, whose guru was Kriyâśakti, and of such fame that he was himself Tryambaka. By this conqueror of foreign powers was he obtained (*samprâpta*) as by Bhârgava was S'ankara. Having examined together (*samâlôkya*) the three vêdas (*trayîm*), and the text of the purâṇas (*purâṇa-samhitâ*), from love to the world and affection to the minister, he gave to mankind the commandments of Tryambaka in the compilation *S'aivâgama-sâra* (or *S'aivâgama-sâra-sangraha*). On the advice of the learned Mâdhava, he who directed the dharma of the kings and Brahmans of his own country, had this śâsana made, along with the chief lords, Brahmans, and the company of twice-born in the agrahâras of his own country.

An ornament to the Kuntala-dêśa was the Vanavâse Twelve Thousand kingdom, the chief capital (*pradhâna-râjadhâni*) was Chandragupti, with another name of Gômanta-parvata, in the Twelve Kharvâṭa country (attached to which), in Nâgarakhaṇḍa of Yaḍa-nâḍ, Kântapuri, otherwise named Vîra-Mârapapuri, belonging to Kamaṭhapura, situated on the bank of the Varadâ river, the king, in order that his government might continue as long as sun and moon, as an offering to Krishṇa, (with all the usual rights), gave, free of all imposts. Boundaries.

(*signed*,) in Kannaḍa—Vîra-Mârapa-Voḍêr.

Witnesses,—Sun and moon &c. Usual final verses.

śrî-Virûpâksha is witness. śrî-Madhukêśvara of Yaḍa-nâḍ is witness.

376

Date 1212 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Devarasa,—(on the date specified), Singaṇa-Dêva having come to .. . and slain many,—.... arasa's son Banaka stabbed his horse, distinguished himself and gained the world of gods. For his children a *nettaru-goḍage* was granted (as specified). Imprecation. Kali-dêva is the refuge.

377

Date 1209 *A.D.*

In the time of the favourite of earth and fortune, the mahârâjâdhirâja, boon lord of Dvârâvatîpura, Yâdava-Nârâyaṇa, the pratâpa-chakravartti bhujabala vîra-Ballâḷa-Dêva,—(on the date specified), to the thousand of Kuppaṭûr, the nâḍ-prabhu Huruvaḷi Kali-gavuḍa, for the perpetual lamp of his family god Kali, granted land (specified). Usual final verses.

379

Date 1533 *A.D.*

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Achyuta-Râya-mahârâya was ruling a peaceful kingdom :—Allappa-Nâyaka, descended from Chennappaṇṇanaya, granted for the god Hanumanta of Huruvaḷi a śâsana as follows ;—In order that much merit may accrue to Hiriya-Tirumala-Râjayya, the agent for the affairs of Achyuta-Râya-mahârâya,—all the lands, &c. (specified) included in Koppa, otherwise called Timmâpura, belonging to the village of Huruḷi of the Ghaṭṭe-sthala belonging to the *durgga* of Gutti,—which Achyuta-Râya-mahârâya had favoured to him as an *amara-mahale*,—together with all the rights pertaining thereto (specified) have we given for the offerings and perpetual lamp of the god Hanumanta of Huruḷi, for the priest, ... and tambourine players. (The details repeated).

Usual final verses.

380

Date about 1015 *A.D.*

Be it well. When Ayanaya was ruling the nâḍ ; and Duga was ruling this town (Eleyâḷa) ;—
.. . .

Imprecation. .. kkasa and the other seventy will remain and protect the land as long as the sun endures.

381

Date about 1010 *A.D.*

Be it well. When Vikramâditya Satyâśraya, favourite of earth and fortune, mahârâjâdhirâja paramêśvara bhaṭâra was ruling the kingdom of the world :—

And —Be it well. Sênavarasa was ruling the Banavâsi Twelve Thousand ;—.....

382

Date 1395 *A.D.*

Be it well. (On the date specified), the Brahmans of Elase and Kuppagaḍḍe in the Gutti Eighteen kampaṇa, together with all the gauḍas, granted of their own accord Elamballi in the Nâgarakhaṇḍe-nâḍ, with all the eight rights of possession (specified), to Nâraṇa-dêva, the son of the treasurer Dharaṇi-dêva of the Gautama-gôtra,—(making the grant) in the presence of the god Sapta-

nâtha of Gôve, on the shore of the ocean,—to continue as long as sun and moon endure.

Usual final verses, together with the following:—The Brahman who forsakes the rules for receiving gifts becomes a monkey; and the giver becomes a foul-scented jackal in the burning ground.

384

Date 1237 *A.D.* 1177 A.D. - 6099 S.S. Original.

(Very much of the inscription is effaced).

Mention of the Nâgavalli-kula and Nâgarakhaṇḍa. Praise of the Kaḍamba king Sôyi-Dêva. The government of Banavase-nâḍ was obtained by Vikramâditya, to whom the kings of Hayve, Koṅkaṇa, the celebrated Gaṅgavâḍi, and Tuḷu ..... gave tribute.

Be it well. When, with all titles, the mahâ-ma[ṇḍalêśvara] ... was ruling the Banavase Twelve Thousand in peace and wisdom:—Description of the attractions of Nâgavalli. Born in the Gâvaṇiga-kula was Kereya[ma-Seṭṭi], whose son was Dêki-Seṭṭi. Sanka-gavuṇḍa together with Deki-Seṭṭi, built in Elamba[ḷ]li a Jina temple. His guru was Bhânukîrtti-vratîndra, his mother the celebrated....., his wife Gangâmbike, and his father-in-law the world-renowned ... Of Kereyama-Seṭṭi's sons Kêtamalla and Dêki-Seṭṭi, praises of Dêki-Seṭṭi as a great supporter of the Jina faith.

Praises of Bhânukirtti-muni (as in No. 345 above), the disciple of Munichandra-dêva, of the Mûla-sangha, Koṇḍakundânvaya, Kâṇûr-gaṇa, and Tintriṇika-gachchha.

Be it well. (On the date specified), Elamba[ḷ]li Dêki-Seṭṭi, for the repairs of the S'ântinâtha basadi which he had made, for gifts of food to the Jîyas and for the four castes of S'ravaṇas,—washing the feet of the S'ântinâtha-ghaṭikâ-sthâna-maṇḍalâchâryya Bhânukirtti-siddhânta-dêva,—made a grant of land (specified). And that *sthâna* he made over to his disciple Mantravâdi Makaradhvaja.

Usual final verses.

385

Date 1004 *A.D.*

Be it well. When, with all titles, Satyâśraya-Vallabha was ruling the kingdom of the world:—And ... Bhîmarasa was ruling the Banavâsi Twelve Thousand;—Miḷiyapallaga Mârama-Seṭṭi's son Haya-Seṭṭi fought among the cows, died and gained the world of gods. His son Nârasayya-Seṭṭi put up this stone.

386

Date 1004 *A.D.*

A similar record for another son.

387

Date 1241 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Singhaṇa-Dêva,—(on the date specified), when the mahâ-maṇḍalêśvara Lakshmipâla-Dêvarasa was ruling Nâgarakhaṇḍa-nâḍ;—before the royal commissioners,—sarvvâdhikâri Kaḍuva-mahanta, sênabhôva Chandarasa, paṇḍita Madhusûdana, manneya Bommi-Dêvarasa, adhikâri Râmaya together with Mallaya,—Elaba[ḷ]li Kâḷa-gavuḍa and Kereyama-Seṭṭi having raised a dispute as to the Eḷaba[ḷ]li vṛitti.—The *arasu* (king) had the two parties apprehended and brought up, on which they both declared on oath in the following manner;—That Kereyama-Seṭṭi affirmed that he had paid the money, giving it to Kâḷa-gauḍa's great-grandmother Jaki-gavuḍi and Gaḷeya Chaṭṭeya, and had acquired (the vṛitti) with pouring of water. That he had not received the money from the hands of Kereyama-Setti and from

the hands of Gaḷeya Chaṭṭeya and made over the Elabaḷḷi vritti with pouring of water was what Kâla-gavuḍa (affirmed). In the presence of the god Kâli of Bandaṇike, before the Brahmans there, the five maṭhas, the Brahmans of Tâṇagundûr, the nâḷ-prabhu Bommi-Seṭṭi, sâvanta Mudaya, Seleyahaḷḷi Bamma-gavuḍa and Mâcha-gavuḍa, Yamanûr Sôva-gavuḍa, Baḷḷigâve Kiti-Seṭṭi, the chief citizens, *mummuridaṇḍas*, and superintendents of *dharmma*,—that Keṛeyama-Seṭṭi stood hanging down his head, while Kâḷa-gavuḍa, holding the consecrated food, won, and obtained a certificate of victory.

388

Date 1089 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending &c :—

And, a dweller at his lotus feet,—entitled to the band of five chief instruments, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, chief over the property of the court, (with other epithets),—daṇḍanâtha S'ridharayya was ruling the Mêlvaṭṭe *vaḍḍa-râvuṭa* and the two *bilkoḍe* ;—

And—Be it well Having received the rank of great minister charged with the burden of the whole kingdom, (with various epithets), a bee at the lotus feet of the god Sômêśvara,—Perggaḍe Changa-Dêvayya was ruling the grain customs of the Banavâse Twelve Thousand, with the *vaḍḍa-râvuṭa* and the two *bilkoḍe* ;—(on the date specified), at the time of the moon's eclipse,—for the perpetual light and offerings of the god Râme of the Elambaḷḷi-tirttha of Sirivûr, he granted all the family tax on bullock loads of damp and heaped-up grain, with the customs duties and *koḍavisa* on 20 bullock loads. Usual final verses.

Bammi-Seṭṭi's son Sâvaṇṇa wrote it. Gaṇapa ...

389

Date 1172 *A.D.*

Obeisance to S'ambhu &c.

In the middle of the seven islands which were surrounded with many oceans was mount Mêru, south of which was Bharata-kshêtra. In it was Kuntala, which was ruled by many illustrious valiant kings. After whom, one of surpassing fame for victory and courage gained the world by the might of his arm.

Be it well. The lord of all the Bhârata land, the emperor Bijjaṇa, his footstool covered with the bowed heads of all the kings in the ocean-girdled earth, as a garland between the breasts of the Lakshmî the Kuntala kingdom, ever protected the world. His son was the celebrated king Sôyi-Dêva, the famous Râya-Murâri, from fear of whose sword Lâḷa, Chôḷa and Gûrjjara paid him tribute.

Be it well. When, entitled to the band of five chief instruments, mahârâjâdhirâja, sun to the lotus the Kaḷachuryya-kula, (with various other epithets),—Râya-Murâri Sôyi-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

Description of the natural attractions of the Banavâsi country. In that nâḍ, rich in various groves (described) was the Nâgarakhaṇḍa-kampaṇa. To Śiri-Dêvi and king Boppa-Dêva was born the ruler of Nâgarikhaṇḍa[1], the king Sôyi-Dêva, who obtained the names Kadamba-Rudra, &c. (as in No. 345 above). In the Nâgarakhaṇḍa-nâḍ Elambaḷḷi was noted for its betel vines, and the fruit of its areca palms and orange trees. The ruler of that village was Keṛeyamma-Seṭṭi, who confining himself to the holy linga set up by Râma and worshipped by Râma, became known in the world as equal to Râma.

[1] So spelt in the original.

Be it well. (On the date specified), for the decorations and illuminations of the god Râmêśvara of the holy tîrtha of Eḷamḅaḷḷi, the daily offerings, temple repairs, and for the food of the ascetics there,—washing the feet of (with the usual ascetic virtues) Kâlêśvara-paṇḍita,—the mahâ-prabhu Kereyama Seṭṭi, in the 6th year of Râya-Murâri Sôyi-Dêva, in the year Nandana, made grants of land (specified) in Eḷamḅaḷḷi, obtained by exchange from the original owners and the gauḍas of the four boundary villages.

To describe the glory of that Kereyamma-Seṭṭi :—To Kîrtti-gauḍa's wife Chikkavve-gauḍi, the eldest among her sons was Kereyamma ; his praise. His eldest son, born to .. laliyauve, was Dêki-Seṭṭi, whose younger brother was Kêtamalla. Their wives were Chikkave, Mâḷave, Kâliyakka, Chaṭṭave, and Mâchiyakka. Dêki-Seṭṭi had three sons,—Sôma, Kereyama, and Kîrttivarmmâ. Their mother ? also bore Dêki-Seṭṭi, whose wives were Kêtiyakka and Gangave.[1] Usual final verses.

Moreover Kereyamma-Seṭṭi, in whatever he sold, gave a *viśa* in every *hon*. Usual final verse.

390

Date ? *about* 1141 *A.D.*[2]

(On the date specified), when the great minister, daṇḍanâyaka Bâchimayya was ruling the customs of Noṇambavâḍi, Banavâse and Hânungal, and all the *bîravaṇa* of the nâḍ in peace ;—the perggaḍe of the *biravaṇa* of the Nâgarakhaṇḍa Seventy, Bâchimayya, Mâḍi-Râja, Bala-Dêvayya, S'unkhara-Dêvapayya,—these four, for the perpetual lamp of the god Râmêśvara of the tîrtha of Eḷaballi, granted 1 oil-mill and 1 bullock-load, with 1 ? elephant driver. Imprecations.

391

Date 1216 *A.D.*

When, the favourite of ....., the mahârâjâdhirâja, boon lord of Dvârâvatî-pura,..... sun in causing to unfold the lotus the Yâdava-kula, conqueror of all the points of the compass, protector of the South, ... destroyer of Teluga-Râya, Yama to the Turuḥkka-Râya,—in Dêvagiri, situated among eighty-four hill-forts, [Singha]ṇa-Dêva was ruling the kingdom in peace and wisdom :—

At the time when appointed to all duties, the great ....., the wealthy Jânu-Nâyaka, was enjoying the mahârâja's favour in his orders ;—an ornament of the Sû .. śa-kula, (with other epithets), obtainer of a boon from the goddess Rêvatî, to king Simhaṇa a Sahasrabâhu in readiness for war, was the great .... Dellaṇa-Dêva ; whose son was Drôṇapâla-Dêva ; whose son was Vaijala-Dêva and the others. The queen was Bamma, ... and others the chief royal followers, Dâmôdara the purôhita, Kêśava-dêva the ....., Kâvaḍi the betel bearer, the sarvvâdhikâri Lakshmi-dêva, the great staff officer (or ? judge) Dêvadhara and others the five ministers.[3] —

With various natural beauties (described), the Nâgarakhaṇḍa-kampaṇa was like a jewel-mirror to the earth. (In it) with the knowledge of the priest of the Sômanâtha temple of the city of Bandaṇike, Bhairama-jîya ; the priest of the god Nakêśvara, Nâkeya-jîya ; the priest of the god Kôṭîśvara of Kuppaṭûr, Sarvvêśvara-dêva ; the priest of the god Râmêśvara of the Yammanûr village, Rudradhvaja ; and all the other bhaṭṭârakas :—of the Brahmans resident there,—the Sarvvajña Brahmans, S'uśvari Brahmans, Bhâla-Sarasvatî Brahmans, Kâmana-bhaṭṭa, Chakriya-dêva of Chikka-Kerevûr agrahâra, Basavarasa of Tiḷivaḷḷi agrahâra, Bhîmaya of Kuppaṭûr agrahâra, Mâdaya of Neṛilige

[1] Some of these details are not very clear.

[2] The name of the year is given as Bhârgava, apparently meant for a synonym of Raudri.

[3] Owing to *lacunæ* and foreign modes of expression it is difficult to understand exactly what officials are mentioned.

agrahâra, Trilôchana-dêva of Hiriya-Keṛevûr agrahâra, and all the other Brahmans :—Bammi-dêva of the nâḍ family, the dêsimukhi Seṭṭikavve, Selehaḷḷi Malla-gâvuṇḍa. Ekaṭṭi Kâma-gâvuṇḍa, Abbalûr Sôma-gâvuṇḍa, Bêgûr Kêta-gâvuṇḍa and all the other district officials :—the Eḷavaḷḷi chief Râmêśvara-dêva ; the Lakshmanêśvara tammaḍi, Kêtaya-jiya ; the Kali-dêva tammaḍi, Mallaya-jîya ; the Sântinâtha basadi paṇḍita, Hêmakîrtti :—

Thus, with the knowledge of the five orders of the city, has a śâsana been granted by me, having bathed at the eclipse of the moon, put on clean and pure garments, having performed (to the god) the *pañchâmṛita* bath, and made offerings of all manner of flowers and cooked food, and presented *ârati* of camphor,—by this mahâ-Mahêśvara, the mahârâja's son Drôṇapâla-Dêva, of supreme piety, settled in the Prabhâsa-kshêtra of the Saurâshṭra country,—for the permanent daily worship of the master of the fourteen worlds, the god Sômanâtha with his consort,—with pouring of water by the hand of the great treasurer Thakkura Kannara-Dêva, has been given the village of Eḷebaḷḷi, together with its hamlet Sirivûr, and all the rights pertaining thereto (specified). Its boundaries. Date.

Slôkas composed by the muni ;—(usual final verses)[1]

392

Date 1092 *A.D.*

Be it well. When, with all titles, the glory of the Satyâśraya-kula, mahârâjâdhirâja paramabhaṭṭâraka, Tribhuvanamalla-Dêva was ruling the Banavâse Twelve Thousand :—in the 14th year, (on the date specified), Hâlahuḍike Sôvarasa and Hayve Boppa-Dêva coming, besieged Eḷaṃbaḷḷi and were fighting,—Kaṇṇiya Kêtaṇṇa's servant Horayiga Marachi, slaying many, stabbing with his dagger, distinguished himself, and gained the world of gods.

396

Date ? 1200 *A.D.*

(On the date specified), when Kabbûr Kâḷa-gauḍa's son Bomala-gavuḍa, quarreling with his junior servant Kommâra Bomma-gauḍa's son Kallappa, beat him and killed him[2],—the claimant ? set up a stone in .... And that Bomma-gavuḍa with his wife Jabi-gavuḍi went to *svargga*.

397

Date ? 1223 *A.D.*

(On the date specified), Kantanahaḷḷi Bomma-gauḍa's son Bommaṇa went to *svargga*. And his wife Siriyûr Bommaṇa's daughter Vîrakka gained the world of heroes.

398

Date 1216 *A.D.*

Be it well. When the Yâdava-Nârâyaṇa, Sanivâra-siddhi, Giridurggamalla, Siṅgaṇa-Dêva-Râya-chakravartti, (on the date specified), was ruling the kingdom of the world :—

And,—Be it well. Ekalarasa was ruling the kingdom of the Jiḍuvilege Seventy ;—Piriya-Kabbûr Dammôja's son Halôja being attacked by robbers in the Duṇḍeyagaṭṭa road, shooting at his opponents and slaying many, he gained the world of gods. By the victor is gained spoil &c.

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[1] Quoted with many errors.

[2] Such appears to be the meaning.

399

Date 1074 *A.D.*

Be it well. When, (with usual Châḷukya titles), (on the date specified), Bhuvanaikamalla was ruling the kingdom :—

And Mayûravarmma-Dêvarasa was ruling the kingdom of the Banavâse Twelve Thousand, the Sântalige Thousand and the Hânungal Five Hundred in peace and wisdom ;—When Kabûr Viragâvuṇḍa was in the office of nâḷ-prabhu,—his brother-in-law Mâji-Seṭṭi's son ..... recovered the cows and gained the world of gods. Verse in his praise. By the victor is gained spoil &c.

Mahâdêva's writing.

401

Date about 1180 *A.D.*

In the time of the bhujabala-chakravartti Sankama-Dêva,—when the mahâ-maṇḍalêśvara .... (some one slew, and gained the world of gods.

402

Date 1199 *A.D.*

Be it well. In the time of the bujabala-chakravartti vîra-Ballâḷa-Dêva, (on the date specified), Tottur Sanka-gâvuṇḍa's son Sâta-gâvuṇḍa's son Hakkima-gavuḍa .. .. fighting with robbers, slew them, distinguished himself and gained the world of gods.

Obeisance to Sarasvati.

403

Date 1234 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Simha[ṇa]-Dêva's victorious reign, (on the date specified), Bandaṇike Mâchi-Seṭṭi's son Bammi-Seṭṭi's son Totûr Tiganeya,—..... when Bîrarasa raided ....., attacking him, slew many and gained the world of gods. Jakka-gauḍa's son-in-law Mâḷa-gauḍa obtained ....

404

Date 1211 *A.D.*

Be it well. In the time of, with all titles, the Yâdava-Nârâyaṇa vîra-Ballâḷa-Dêva, (on the date specified), Sikkada Masava-Seṭṭi's son Sôvaṇa, when the cows were harried, attacking, stabbing with the dagger, distinguished himself and gained the world of gods. śrî-Sômanâtha.

At the time when Simhaḷa-Dêva came.

408

Date ? 951 *A.D.*

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the earth :—Galvendara was ruling a divisiom of Banavâsi-nâḍ ; and Eṛa-Chaṭṭa was holding the office of nâḷ-gâvuṇḍa of the Nâgarakhaṇḍa Seventy ;—some one died in fight and gained the world of gods. By the victor is gained spoil &c. His wife Mukkabbe made this.

409

Date 1744 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), when the Dêśâhi Guttalala-*maṇiyara* Bahadar-Hanumanta-Gauḍa was ruling the kingdom in peace :—In the Huruḷimêsida-

sime[1], the village of Nelikopa,—Sôdi. . . . having obtained *mukti* in the Virakta-maṭha of Hire-Mâgaḍi in this country, and become a linga,—for that maṭha, in addition to the *ummaḷi utâr* it possessed from of old in the Nelikoppa village, we have given an equal quantity of land. And in accordance with the order issued in the name of the Chauṭe-Mahal S'ubhedâr Tukaps, boundary stones have been erected.

410

Date 1744 *A.D.*

Corresponds with the above, but stops at Virakta-maṭha.

411

Date about 700 *A.D.*

Be it well. When Vijayâditya-bhaṭâra was ruling the kingdom of the world —On the king Mariâr dying, this was the respect (shown),—for the Phallêśvara temple of Muḍi-nâḍ were given rice-fields, level ground, tank, flower garden, the gift of a virgin, an alms shed, ..., a plough of black soil,—such was the *dharmma* given according to his order. S'iri-Pâ .. vaham made this.

412

Date ? 1177 *A.D.*

Be it well. In, entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, ... year, (on the date specified),—when Malla-Dêva's queen Padumala-Dêvi having become hostile to Sôyi-Dêva, plundered ..... in Kuppaṭûr, and raiding the folds, was carrying off the cows,—the Hiriya-Mâguḍi heggaḍe-Kuppayya's younger brother Sankayya attacked, slew many, recovered the cows, drove back the enemy, distinguished himself and gained the world of gods. His sons Kuppayya and Kallayya set up this stone.

413

Date 986 *A.D.*

Be it well. (On the date specified), when Teyilaha was ruling the kingdom of the world :—And Chaṭṭu was ruling as king of the Banavâsi Twelve Thousand ;—and Bôḍayya, (with various epithets), Ayyana's son, was ruling the Nâgarakhaṇḍa Seventy ;—and Polega was ûr-ggâmuṇḍa of Piriya-Mâguṇḍi ;—Ponnalaru gave to Karuchaga Gujayya one forest ; and with the knowledge of the Thirty-two Thousand, his ...

414

Date 1159 *A.D.*

When, (with usual Châḷukya titles), Sômêśvara-Dêva was ruling the kingdom :—in his 13th year, (on the date specified),—the mahâ-maṇḍalêśvara Hoysaḷa-Dêva (having captured) Gangavâḍi Noḷambavâḍi Taḷakâḍu Uchchangi and the Banavâsi Twelve Thousand, was laying siege to Hânungal[2];—Sômarasa was nâḷ-gâuṇḍa of the Nâgarakhaṇḍa Seventy ;—and Bomma-gauṇḍa Doḍḍa-gauṇḍa was ûr-ggauṇḍa of Hiriya-Mâguṇḍi ;—when, by order of the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from the god Jayanti Madhukêśvara,—Madhukarasa,—Jakki-Seṭṭi was raiding Hiriya-Mâguṇḍi, and Bobbi-Seṭṭi's younger brother .... Seṭṭi was carrying off the cows and loosing the waists of the women,—.. .....stabbed with the dagger, distinguished himself, and gained the world of gods. By the victor is gained spoil &c. Obeisance to Sarasvati.

[1] Literally the gram grazing country. [2] Owing to gaps the statement is not very clear.

415

Date 1139 *A.D.*

A duplicate of No. 414 above.

416

Date 1159 *A.D.*

Be it well. In, (with usual Châḷukya titles). [Bijja]ṇa-Dêva's 3rd year, (on the date specified),—Hiriya-Nâyaka's brother-in-law Chikka-Kêta,—(obedient to) the mind's order of (with numerous epithets) Billaya the senior general of the Banavâse-nâḍ, appointed by the Kâḍ[amba] king, the mahâ-maṇḍalêśvara Kumâra-Kirtti-Dêva,—when the whole of Bijjaṇa-Dêva's officers, the Chauṭi kings, and an army under twelve chieftains, came and laid siege to the Gutti fort, and the town was ruined, .. the archers were following, and the spearmen were beaten,—chopping in pieces and slaying many, Kêtaṇa gained the world of gods. By the victor is gained spoil &c.

419

Date ? 1183 *A.D.*

In the Châḷukya ornament Sômêśvara-Dêva's 4th year, (on the date specified),—when the mahâ-maṇḍalêśvara Ballâḷa-Dêva's .....was unloosing the waists of the women,— ..... son Sôye-Seṭṭi drove back the enemy and gained the world of gods.

421

Date 1104 *A.D.*

When, (with usual Châḷukya titles), Tribhuvanamalla .....

Be it well. When the mahâ-maṇḍalêśvara Kirtti-Dêva was ruling the kingdom of the Banavâse Twelve Thousand in peace and wisdom :—(on the date specified), when Iḍugôḍu Sânta was the gâvuṇḍa,—his brother-in-law, in the ruin of the town, pierced through the enemy and went to the world of gods. Dasikeravâḍi Bommôja's work.

422

Date 1142 *A.D.*

(Most of the first part is effaced).

In Jagadêkamalla's 3rd year, (on the date specified), Padevaḷa Taila gained the world of gods. By the victor is gained spoil &c.

423

Date 1218 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhaṇa-Dêva, (on the date specified),—.. Nâgi-seṭṭi being attacked by robbers in Guṇṭêśvara, slew many and gained the world of gods. By the victor is gained spoil &c. Kesahaṇṭi Dêvaṇa engraved it. Kallâra-dêva wrote it.

425

Date 1242 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhaṇa-Dêva :—(on the date specified), when the nâḷ-prabhu Haḍavaḷa Chavuḍayya and Kâlayya were in Tuḍa ...., having collected the fixed rent, but were unwilling to go and see the officer appointed by Simhaṇa, the mahâ-maṇḍalêśvara Lakshmipala-Dêva,—and enraged thereat he came and besieged the town

and was fighting,—that Haḷavala's .... heggaḍe Channaya slew the enemy's force in sections, in accordance with the vow at first given to his master, and gained the world of gods. By the victor is gained spoil &c.

426

Date 1248 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the Yâdava-Nârâyaṇa; the bhujabala-pratâpa-chakravartti Kanhara-Dêva's 2nd year, (on the date specified),—when the mahâ-maṇḍalêśvara, Râya-kumara, kapaḍi-Kêdâra, supporter of Gô[va]pura, Padmamaṇa's son Neṇasi was ruling the Nâgarikhaṇḍa Seventy in the Banavase-nâḍ in peace and wisdom ;—setting up a linga in his name, and giving to certain gauḍas (named) in full as much as they wanted (for them), granted the lands (specified) for the god Neṇêśvara. And sending for Hêliyahaḷa Mâdhava-jîya, the gauḍas made to him a grant for Chaitra and pavitra illuminations.

Moreover, Neṇasi-Dêva set up the god Lakshmi-Nârâyaṇa, and made for it a grant of land (specified), giving the gauḍas all that they wanted for it,—and sending for sênabôva Bûchayya, made it over to him for the Chaitra and pavitra illuminations of that god. Imprecations.

427

Date ? 1248 *A.D.*

(The first part is gone). A grant of land (specified). Imprecation.

[1]The king who from continually worshipping the sun was never left by victory, and was always distinguished for devotion to the affairs of the country. Of a glory equal to Yudhishṭira and others born in the Lunar line, was born the king Simhaṇa, who took up his abode in the Banavase country. To describe that country ;—(list of trees that grew in it). Tangaśrapâla, the enemy who opposed him, he defeated by means of Lakkhanapâla, who had command of an army, was the son of Padmachamûpa, and was a lion to the deers hostile kings. In the Gelavâṛa village which he had himself acquired, he set up at an auspicious moment (the god) Lakshmî-Nârâyana, and made a grant (specified) for it.

428

Date 1383 *A.D.*

Be it well. (On the date specified), all the Sâlumûle of Eḍe-nâḍ in Gutti, Koṇḍaraḍe in Nâgarkhaṇḍa, Hânugal, the Chikka Jigalige and Hiriya Jigaḷige Four Hundred, Bâḷa-Chaugale-nâḍ, Hosa-nâḍ, Kabunâḷige, Aydâvaḷige, Hiriya Mahaḷige, Chikka Mahaḷige, Jambeyahaḷi-nâḍ. Hedanâḍ, Kunchi-nâḍ, Hora-nâḍ, and Baḷe-nâḍ,—all of the Gutti Eighteen kampaṇa, Vakhaligere-nâḍ, Honnatti-nâḍ, Uraḍ .. ya-nâḍ, Halasige, Honnâḷe, Iugundi, and other places,—having agreed among themselves, gave to the Sankaḷa basti of Hiligere a śâsana as follows :— When the mahârâjâdhirâja paramêśvara Bukka-Râya's son Harihara-mahârâya was ruling the kingdom of the world ;—A dweller at his lotus feet, was the mahâ-praudha Mude-daṇṇâyaka,—to whom the Sâlamûle of the ..... country gave the office of Seṭṭi of all the .... ,—on which that Mude-daṇṇâyaka and the Sâlamûle of our nâḍ gave an *umbaḷi* of 70 varaha for a palanquin and spears ..... garasa-Voḍeyar .. ....

[1] The inscription is indistinct, and the meaning of some parts doubtful.

429

Date 1552 *A.D.*

May it be prosperous. Invocation of the Boar form of Vishṇu.

(On the date specified), when the mahârâjâdhirâja râja-paramêśvara vira-Sadâ[siva-Râya-mahârâya] was ruling the empire of the world :—(*stops here*).

431

Date 1178 *A.D.*

In, with all titles, the Kaḷachuryya-bhujabala-chakravartti Sankama-Dêva's reign, the 3rd year, (on the date specified),—

When, (with usual Kadamba titles), Kirtti-Dêvarasa was ruling the kingdom in peace and wisdom ;—A dweller at his lotus feet,—(*rest illegible*).

439

Date ? 1191 *A.D.*

In the time of (with usual titles), the Kadamba-chakravartti Kâva-Dêvarasa, (on the date specified), in the battle of Uddhare, .. rika-Bûvaya, slew the .... and gained the world of gods.

442

Date about 1100 *A.D.*

Be it well. When, (with usual Châḷukya titles), Vikramâditya-Dêva was ruling the kingdom of the world :—And the mahâ-maṇḍalêśvara, obtainer of a boon from the goddess Ajjâ, ... the Kadamba lion, ... varmma-Dêva, ruling the Banavâsi Twelve Thousand, was in Ba ...., ruling the kingdom in peace and wisdom ;—being engaged in a discussion on the rewards of *dharmma*,—at that opportunity, he gave order for the repair of the great ....of Kelligunda, and made grants (specified) for it. Usual final verses.

Mahâdêva (wrote it) : Râjôja engraved it.

443

Date 1469 *A.D.*

The god Vîrabhâdra, the beloved son of Jagadîśvara, was set up, (on the date specified), and .. .. saying I have had enough of this world,. .. ..

445

Date ?975 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara .. Tailaha-(Dêva) was in the camp of Sirivûr, ruling the kingdom in peace and wisdom :—(on the date specified), Kevese Kâḷagâvuṇḍa's son Kallaṇa, going along the road, was attacked by robbers, on which he fought so as to establish his fame and renown, and going to *svargga*, gained the world of S'iva. Kallaṇa's ... mmaṇa made this.

446

Date 1483 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), to Ingalâdi-S'âta-dêva of the mahâ-mahattas of heaven and earth,—Hûkêri Mâdarasa-Nâyaka's son Tipparasa-Nâyaka gave a *pura-varga* with boundaries (as specified). Imprecations.

468

Date 1112 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Kîrtti-Dêva's senior general Kîrtti-[illegible] (on the date specified), had gone to bring the tribute from Hayve, his brother-in-law Binji-[illegible]'s son Vêmaṇṇa, in the battle of the plain, driving back the enemy and fighting in the van, gained the world of gods. His younger sister Kirttiyaṇṇa's wife Chaṭṭikabbe and his daughter Uddhate Mârasingaya's wife Hellabbe built the Odada tank, performed his funeral rites, and setting up a *bira-gôl*, put up this stone. By the victor is gained spoil &c. Verses praising his valour.

Sênabôva .. . wrote it. Masanôja's younger brother Amâli did the work.

469

Date about 1112 *A.D.*

Be it well. (On the date specified), when Banavâse Kîrtti-Dêva's general Kîrttiyaṇṇa was in the .... of Sekunavaḷḷi,—on his giving an order to....., thinking on the sentence,—By the victor is gained spoil &c.—Bandaṇike Goravaṇṇa, slaying the leaders and horses, gained the world of gods. Verses in his praise.

470

Date about 1112 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara Kîrtti-Dêva was ruling the Banavâse Twelve Thousand in peace and wisdom :—His senior general's wife Kîrttiyabbe .. .... Hayve Kêta (*rest illegible*).

471

Date 1012 *A.D.*

Be it well. (On the date specified), when the favourite of the earth, Vikramâditya was ruling the kingdom :—and, entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara Chaṭṭ[illegible]-Dêva was ruling the Banavâse Twelve Thousand in peace and wisdom ;—Nellûr Maleya-Kere[illegible]'s son Ammaṇa-gâvuṇḍa and his wife Piṭṭabbe-gâvuṇḍi, set up a linga, had a temple made [illegible] set up this śâsana.

Ammaṇa-gâvuṇḍa and his brother-in law Muddayya had a well dug.

472

Date 1188 *A.D.*

Be it well. (On the date specified), when, (with usual Kadamba titles), Kâva-Dêvarasa was in [illegible], ruling the kingdom in peace and wisdom :—When the giver of food, Muṭṭahaḷḷi Jakka-[illegible]'s son Mancha-gavuṇḍa's lawful wife Santiyabbe-gauḍi went to *svargga* ;—at that time [illegible]-Sômeya having received a share in the Nellûr land,—in the presence of the five ministers [illegible] other persons (named), he granted 6 poles of the lower rice land in the share for the god, washing the feet of the Jîya. Usual final verses.

473

Date 1448 *A.D.*

[illegible]sance to S'ambhu &c. (On the date specified), when the mahârâjâdhirâja râja-paramêś-[illegible]-pratâpa Dêva-Râya-mahârâya's son Mallikârjuna-Râya was on the throne of Vijayanagari, [illegible] all the kingdom in peace and wisdom :—Triyambaka-Dêva-Uḍeyar's son Bayichaṇṇa-Uḍe-[illegible] come, saying the Chandragutti kingdom .. ,—and a dispute having arisen between the

treasurer Mâṇikerâya-Voḍeyar's son Lingapa-Voḍeyar and ourselves,—Bayichanna-Voḍeyar raided Andavaḷi in Uḷige-nâḍ, on which Moraûr Dêva-gauḍa .... at his boundary and ascended to *svargga*.

474

Date 954 *A.D.*

Be it well.* (In the year specified), when Akâḷavarsha-Dêva, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Kannara-Dêva was ruling the kingdom :—And, entitled to the band of five chief instruments, mahâ-sâmantâdhipati, boon lord of Trikunda-pura, born in the Brahma-Kshatriya Mâṭûr-vaṁśa, a blameless gallant, having a pleasure grove as his umbrella, distinguished by the horse crest and the mirror flag, (with other epithets),—Mâchiyarasa, being in Eḍe-nâḍ, was acting as king of the Twelve Thousand ;—the Kakkarase *maṇṇiga*, the heroic Vôjiga, being invested with full power, and holding the office of perggaḍe, (on the date specified), he gave Muṭṭaguppe to the Brahmans, and granted for the god land (specified) under the tank of the Mâkaḷana temple his grandfather Magusi had built when the Thirty-two Thousand was under one king.

(With numerous epithets), sênabôva Mârayya wrote it.

475

Date 1577 *A.D.*

May it be prosperous. Obeisance to S'ambhu &c.

Be it well. (On the date specified),—for the *dharma-satra* of the god Nîlakaṇṭha of Heddase,—the Yaḍava-Murâri, Kôṭi-kôlâhala, holding faith in Śiva as his chief aim, Keḷaḍi Sadâśiva-Râya-Nâyaka's grandson Râma-Râja-Nâyaka,—the family of Hebâruva Lakhanna of Sangatâpura, (the) sarvamânya agrahâra of Heddase in Ede-nâḍ of the Gutti-veṇṭhe belonging to the Banavâse Twelve Thousand in our hereditary kingdom, having gone to ruin, and various people who have no right to it being in the enjoyment of their estate,—taking it from them, we have granted the land (specified) in the said year, at the time of the moon's eclipse, for a *satra* for daily feeding 10 Brâhmaṇas,—in order that our Sâdâśiva-Râya-Nâyaka may obtain an abode in the world of S'iva,—and have the stone śâsana written. (Boundaries of the land, and details of the expenditure to be incurred) altogether 144 kha of paddy. The remaining 11 kha we grant for any additional Brahmans that may come.

Witnesses—Sun and moon, &c. Usual final verses.

476

Date 939 *A.D.*

Be it well. (In the year specified),—when, the favourite of earth and fortune, mahârâjâdhirâja .... bhaṭṭâraka, Kannara-Dêva was ruling the kingdom :—And, (with titles as in No. 473) Mâchiga was in Po...., acting as king in peace and wisdom;—from desire to perform a work of merit through faith in the lotus feet of S'rîkaṇṭha-paramêśvara, washing the feet of Brahmâ[illegible] paramasvâmi, he made a grant (specified) for the temple which was his *vairâgya-sthâna* (or place of penance). And for the decorations and illuminations of the god S'rîkaṇṭha-Mûra Kûḷuga in the Eḍe-nâḍ Seventy, for the Chaitra, pavitra, gifts of food to the ascetics, and [illegible] repairs,—Banavâse Chaṭṭeya-Dêva, and, born in the Mâṭûr-vaṁśa, Mâchi-Dêva, (on the [illegible] fied),—washing the feet of, (with the usual ascetic virtues), Rudraśakti-paṇḍita-dêva,—made the grant. Usual final verses.

477

Date 991 *A.D.*

Be it well. (In the year specified), when (with usual Châḷukya titles), Âhavamalla-Dêva's kingdom was extending on all sides :—And, a dweller at his lotus feet, (with [illegible])

Mâchiyaraasa in No. 474 above), Sântivarmmâ was ruling the kingdom of the Beleguhe Seventy, Eḍenâḍ Seventy, Tandavûr Twelve, Gede Twelve, Mâgunda Twelve, Pulivaṭṭi Twelve, Kalavatti Seven, and Sântaḷige Thousand, in peace;—when he was encamped in Balluga in the fifty nâḍs which had risen against Bira-Sântara of Sântaḷige,—he had favour on Jôgayya,—son of Nangamma, the eldest son of Stbaḷḷi-Erehayya, nâḍ-gâvuṇḍa of the Gede Twelve,—and made him a grant as follows:—an equal share of the râgi porridge money raised in the Gede Twelve. No waste to be in the râgi porridge, or the nâḍ-gâvuṇḍas throughout the Gede government will be subject to fines and punishments. No one born in the Mâtûr-vamśa to fail in this. ? Signature. Imprecations.

He who runs away in battle loses the respect he had before: and if by chance he sees him, Vikrama-Singa (*i. e.* Sântivarmma) utters a spell, does he not?

Written by the minister for peace and war, Siyimma.

The golden mountain would be ruined, the fire of the last day would spread, Vishṇu would faint, the seven oceans would dry up, and all the (twelve) suns miraculously appear at once,—were Sântiga even in a dream to fail in the word he had uttered, or fear after having attacked.

478

Date 1198 *A.D.*

Be it well. (On the date specified), when the Kâdamba-chakri Kâma-Dêva was ruling the kingdom of the world:—when the *śrâvaka* Nêmayya, junior to the Eḍe-nâḍ official Mallayya, expired while in Heddase,—the land (specified) was bought and granted for his monument. Imprecation.

479

Date about 991 *A.D.*

Be it well. When the favourite of all the earth, the mahârâjâdhirâja paramêśvara paramabhaṭṭâraka, Kakkala-Dêva was ruling the kingdom of the world:—And, (with titles as in No. 477 above), Sântivarmmâ was in Herdase, acting as king in peace and wisdom:—at the opportune time, Kaṭega, in order that the king might have a son, vowed his head to (the goddess) Gundadabbe of Hayve; and having obtained a son to the king, gave his head to the soldiers, and went to *svargga*. For that Kaṭega, on account of his meritorious act, the king granted 24 *hera drammas*, washing the feet of the Brahmans there.

483

Date 1388 *A.D.*

When, the subduer of hostile kings, the champion over kings who break their word, vîra-Harihara-Râya was ruling the kingdom of the world:—(on the date specified), when the matchlockman Dêveya-Nâyaka, son of the silent Chikka-gouḍa of Muṭṭaguppe, was bitten by a snake,—his wife Muddana-Kêti became a great *sati* and went to Vaikuṇṭha.

484

Date 1410 *A.D.*

Be it well. In the time of the mahârâjâdhirâja vîra-Dêva-Râya-mahârâya:—(on the date specified), Nârappa-Nâyaka, son of (with numerous epithets) Bommeya-Nâyaka of the Durgga boundary, did his duty, fighting till his quiver was empty, and went to Vaikuṇṭha. His wife Bommakka became a great *sati*.

488

Date 1460 *A.D.*

Be it well. (On the date specified), when the great minister Dêvarasa was ruling Gutti :—the Maḷalagade mahâ-prabhu Mâcha-gauḍa's .....Mâda-Nâyaka's son Bayire-Nâyaka gave his life in his master's service.

489

Date 1442 *A.D.*

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Dêva-Râya-mahârâya was in Hastinâvati, ruling a peaceful kingdom :—And his minister Irugappa-Voḍeyar, along with Chandragutti, was ruling Gôve ;—when from Eḍe-nâḍ, especially Kuppeyahalli, Malalagade Bomma-gauḍa, in the service of his guru Nâgi-dêva, besieged Banavâsi, ... thinking that if they gave .....they would be beaten, .. . Bayichana of the school ..... and gained the world of gods. For his children, the forty-two, being pleased, granted land (specified) as a *nettaru-gôdana*.

490

Date 1436 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Hampe Hastinâvati, ruling the kingdom in peace and wisdom :—the servant of Bomma-gavuḍa of ... . of Eḍe-nâḍ .. ...Chandragutti of the Banavasi Twelve Thousand .... Hiriya-Tammaya-Nâyaka, besieging Kaṇagoṭa in the service of his master, fell. For his children was granted an *umbali*.. .....

492

Date 1239 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the favourite of earth, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, sun in the sky of the Yâdava-kula, crest-jewel of omniscience, Sômêśvara-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—And, a dweller at his lotus feet, the mahâ-maṇḍalêśvara (with various epithets) Bîrarasa was ruling the kingdom ;—(on the date specified), when Bîrarasa went to Kuppagoḍa within the guard-house, and put down Lakhamapâla's riot,—Chôḷeya-Nâyaka's spearman Chavuḍeya, son of Nâgaji and Bomma, attacked the enemy's force in front, pierced the horse, destroyed the king, and gained the world of gods. Verse in his praise.

494

Date 1334 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), when by order of the ..... chakravartti, ... the gaṇḍa-bhêruṇḍa, Hoysaṇa-[Ballâḷa]-Dêvarasa,—the great minister Kâmayadâṇṇâyaka, with the whole of his army, marched upon Kuppe, and laying siege to it, was fighting, and in the great place Sâgavade in Jiḍuvaḷige-nâḍ, the two armies from the Kuppa boundary and the Kaṇalaga boundary came and died in front of the ruler of Durgga,—the foremost gâvuṇḍa, the mahâ-prabhu S'ambhu-Nâyaka's son Hâruva-Gauḍa, on the horse on which he had mounted charged among the foot-soldiers who had crossed the boundary, and distinguishing himself, gained the world of gods. Hoysaṇa-chakravartti having given the order, (seems to be praise of the exploit).

495

Date 1445 *A.D.*

Be it well. (On the date specified), when (no king named) was in Hastinâvati, ruling the kingdom in peace and wisdom :—And his minister Mallarasa-Oḍeyar was ruling the kingdom of Gutti ;—Bommarasa-gauḍa,—the son of Maleyamma-gauḍa, master of the twelve villages belonging to Kuppe, the most beautiful place in the south of Eḍe-nâḍ,—went to the feet of the gods. And his wife, a head-jewel of the young women in all the circle of the world, with great desire performed *sahagamana*, and they were united to the feet of S'iva.

496

Date 1458 *A.D.*

(On the date specified), Siriya-gauḍa of Kuppe was united to the feet of the gods. And his wife Tanganṇa-gauḍi fell into the tomb along with him.

497

Date 1432 *A.D.*

(On the date specified), when the râjâdhirâja paramêśvara vîra-pratâpa Immaḍi-Dêva-Râya was ruling a peaceful kingdom :—Kumbati Râṇaya-Nâyaka ended his life. On which his wife Chauḍa-Nâyaki performed *sahagamana*, and they gained the world of gods.

498

Date 1177 *A.D.*

Names of those who set up the stone.

Be it well. In the Kaḷachuryya-chakravartti Râya-Murâri Sôvi-Dêva's 10th year, (on the date specified), when Sôvi-Dêvarasa of Bandalike, having stationed Kumbati Kalavasu-Gangaṇa's son Manchayya in the woods of Heddese, and his force came to Gutti saying 'I will take it', and his general Basavaya-Nâyaka and himself were fighting in .... . in Eḍe-nâḍ,—piercing the horse, and capturing the followers and camp of Gadde-Mâvinakâṭa, he gained the world of gods. Verses in his praise.

500

Date 1057 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending &c. :—

Entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, (with titles as in No. 474 above), Satyâśraya-Dêva, (on the date specified), having favour upon Bamma-gâvuṇḍa, granted to him the ... . of the three villages—Kilana, Gutti and Suṇavâḍi, belonging to the Eḍe-nâḍ Seventy.

Witnesses—(here follow the names). Of them, written by Piṭṭapayya's skill (*tantra*).

Satyâśraya-Dêva also granted to Barmma-gâvuṇḍa certain royal insignia.

501

Date 958 *A.D.*

When the favourite of the e[illegible]râjâdhirâja paramêśvara bhaṭṭâraka, Kannara-Dêva was ruling the kingdom of t[illegible] date specified), Kiru-Vaṇise Biyalamma's son Pade-

vaḷḷa-Ariga and Ereyabbe gave Elase; and the old attendants of Mâdêva—Jokkaṇṇa and Mâl[illegible] received a thousand cows.

502

Date 1294 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the time of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti Râmachandra, (on the date specified),—when the râya-kavâḷa Meyi-Dêva-Râṇe was ruling Eḍe-nâḍ, the district which the king had given him,—on that Meyi-Dêva-Râṇe and the two agrahâras, especially Sâta-gavuḍa of Sorab and Mâdi-gavaḍa of Tavanidhi, seizing the greater part of the crops, loading them on carts, and going off,—the worshipper of the lotus feet of the mahâ-maṇḍalêśvara, hunter of the hostile Konkaṇika, establisher of the Tuḷu-Râya, (with other epithets), Bîrarasa Bommarasa,—the son of Kira-Vuṇise Gôyinda-gauḍa (three ancestors named), Malale Bomma-Nâyaka displayed his bravery as follows:—Verses describing his exploits and triumphant death. The king granted for him as *nettaru-goḍege* the land (specified).

503

Date 1289 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Kâva-Dêva was [illegible]ling the king[illegible] of the world:—And the great minister Bîreyya-daṇḍanâyaka was the officer in [illegible]arge of the [illegible] nâḍ Seventy;—(on the date specified), when Chiṭṭaûr Kâḷa-gauḍa and Haḍeva[illegible] Mâcheya [illegible] Hâlugaṭṭa and carried off the cows,—Bamma-gauḍa and Muda-gauḍa attacked them, fou[illegible] gained the world of gods. Their brother-in-law Gadduge Bammeya was a[illegible]ted t[illegible] guardian of their families. Verses in praise of their valour. Bamma-gâuṇḍa [illegible] gadyâṇa from the treasury.

506

Date 1462 *A.D.*

Be it well. (On the date specified), in the riot at Heddase, Kesalûr T[illegible] about him and died,—for his wife and children a grant of land (specified) w[illegible]

507

Date 1216 *A.D.*

[illegible]ippa-gauḍa having la[illegible] [illegible]as made.

Be it well. In the time of the Yâdava-Nârâyaṇa, the bhujabala-pratâ[illegible] Dêva,—(on the date specified), when, springing up out of the watercou[illegible] was plundering with his band, and raiding . . . was carrying off the live s[illegible] gauḍa's confidential servant Kaḷuva Sôveya-nâyaka's (son) Boppeya, unal[illegible]pa-chakravartti Simhala-attacked and drove back the enemy and destroyed them, distinguishing [illegible]rse, Bâḷeyamma-verggaḍe nymphs sang his praises and bore him away to Indra's world in a flower[illegible]tock,—seeing it, Pâṇḍuva-[illegible]le to endure the calamity, [illegible]imself so that the celestial [illegible] car.

510

Date 1154 *A.D.*

Obeisance to S'ambhu &c. Be it well. When Trailôkyamalla-[illegible] extending &c:—And the great minister, the Kaḷikshuraya *paṭṭ*[illegible] daṇḍanâyaka of Banavase Huligere-nâḍ, Mahâdêvarasa was carry[illegible] the great minister Mârayya, Chaṭṭayya and other chief *ka*[illegible]-Dêva's victorious kingdom was present, (on the date specified), made for the stone work[illegible]*-sâhaṇi*, sênâdhipati, herggaḍe-following grant,—from the three families of oilmen of th[illegible]ng on the kingdom in peace;—[illegible] Mâyi-Dêva of the customs being [illegible]thâna god of Chiṭṭevûr, the [illegible]tax; the original customs

on 5 bullocks; the toll on betel leaves, a *hâga* per *hon* for the load; the rice-field in front of the temple, 10 poles. Imprecation. Sênabôva Singaṇa's writing.

Meaning. 'he rice-land which formerly the maṇḍalika Mallikârjjuna-Dêva had granted for the Mûla[illegible]âna god free of all taxes, they restored. Imprecation.

512

Date 1387 *A.D.*

Be it well. (On the date specified), when vîra-[Harihara]-Râya was in Vijayanagari, ruling the kingdom in peace and wisdom :—some one fell in fight at Chandragutti, and went to the *svargga* of heroes. An *umbaḷi* was granted to his son.

513

Date 1419 *A.D.*

Be it well. (On the date specified), in the reign of the mahâ-maṇḍlêśvara vîra-pratâpa-Dêva-Râya ;—the mahâ-prabhu of Chikka O .... nâd in the Gutti-veṇṭhe, .. gauḍa's son Jaka-gauḍa ....

514

Date 1197 *A.D.*

Be it well. In the time of the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, the Yâdava-Nârâyaṇa, vira-Ballâḷa-Dêva, (on the date specified),—when the great minister, worshipper of the holy feet of the god Kêdâra, Arasiyakere Mahadêvaḍaṇṇâyaka was ruling the kingdom ; his praises. His heggaḍe of the customs, Mâdirâja, granted for the god Râmanâtha of Chiṭṭûr certain dues (specified).

515

Date 1197 *A.D.*

Be it well. In the time of vîra-Ballâḷa-Dêva, (on the date specified), various customs officials (named) made grants (specified) for the god Râmanâtha of Chiṭṭûru, to the god's priest Madhukêśvara-paṇḍita. Imprecations.

And they granted the oil-mill tax in the town for the stone work of the temple and the mortar work in the roof.

516

Date 1212 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêva, (on the date specified),—the inscription is too much defaced to make out more than, with numerous epithets, Boppa-gauḍa made a grant to a guru Baramaraṇṇa. Also his son seems to have made a grant.

517

Date 1258 *A.D.*

Be it well. In the time of the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, (with other epithets), vîra-Râma-Dêvarasa, (on the date specified),—when the bhujabala-chakravartti vira ... ..'s minister Kûtâḷva-daṇṇâyaka's force ..... and loosed the waists of the women,—(with various epithets), Râma-gâvuṇḍa attacked them, recovered the cows and gained the world of gods. Verses describing his valour. By the victor is gained spoil &c.

518

Date 1171 *A.D.*

Be it well. In the reign of (with usual titles) Bijjaṇa-Dêva's son Sôvi-Dêva, (on t specified), Sântôja's son Bîmôja attacked and killed Malahara, and gained the world of go the victor is gained spoil &c.

519

Date 1138 *A.D.*

By the victor is gained spoil &c.

Be it well. In the time of (with usual Châḷukya titles), [Bhûlôkamalla-Dêva], (on the date specified),—when Javapa of Kuppe carried off the cows of Sântaḷige-nâḍ, ... Bôvi-seṭṭi came fighting, pierced with the spear, recovered the cows, established his heroism, and gained the world of gods ..... set up this stone carved with his triumph and his ascent with the celestial nymphs.

Engraved by Hallôja.

523

Date ? *about* 400 *A.D.*

..... and Mṛigêśa's son, who .. hamalla,—the queen herself, along with Ravivarmma ner own, obtained *mukti*, being like the glory to Ravi (or the sun), .. united with her own.

Imprecation.

524

Date 1465 *A.D.*

Obeisance to Gaṇâdhipati. (On the date specified), Kavaḍi Bela-gauḍa's wife Lâkhayi-herggaḍi entered into the linga.

525

Date 1152 *A.D.*

Be it well. In the Châḷukya-Vikrama Nûrmmaḍi-Tailapa-Dêva's 4th year, (on th date specified),— by order of Ekkala-Dêva, Kannaḍi Kâveya-Nâyaka,—when some bold s liers came along by way of plunder, and throwing away the scabbard, impressed ploughs, carried o many cows, and seizing three or four horses of Haḷḷavur, sent the cows to their ruler,—hiding himse in front of them, killed the horses, and Kannaḍi Kâveya-Nâyaka gained the world of gods. By victor is gained spoil &c. His younger brother Kannaḍi Kêteya-Nâyaka erected a *bîra-gôl* and stone. The nâḷ-prabhu Chiṭavur Kâla-gâvuṇḍa, may he live for ever.

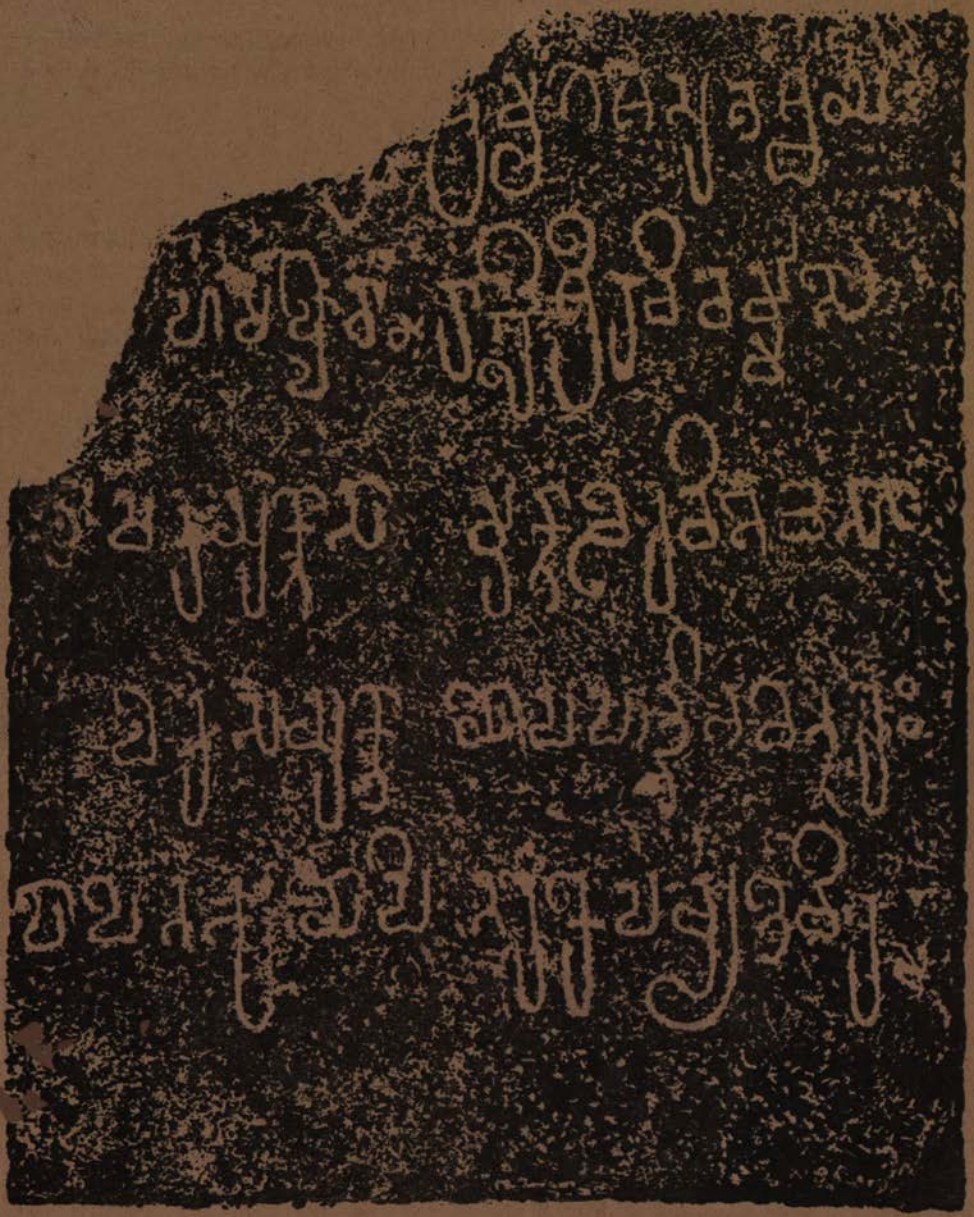
The stone-mason Siggôja made the sculpture.

526

Date 1518 *A.D.*

Obeisance to Gaṇâdhipati. May it be unobstructed. Invocation of the Boar form of Vi Obeisance to S'ambhu &c.

Be it well. In the year Vibhava (1508 A.D.), for the god Kêśava of Kasuruguppe, Kes Malla-gauḍa granted land (specified). And in the year Bhâva (1514 A.D.), for the same god, mple manager Basavarasayya made grants (specified). And in the year Dhâtu (1516 A.D.), Ka Basavarasayya, in order that merit may accrue to Adhiyappa-Nâyaka, gave land (specified) Ziraḷe village. And in the year Bahudhânya (1518 A.D.), Gulladahaḷḷi Lingarasayya ga pecified). Usual final verses.



STONE AT KAVADI (Sb 523)

527

Date 1475 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when Virûpâksha-Râya was in Vijayanagara, ruling the kingdom :—for the god Kêśava of Kâsaruguppe in Eḍe-nâḍ in the Chandragutti-nâḍ,—certain gauḍas (named) bought from Kanchi S'ambhu-dêva's son Govinda-dêva, land (as specified) for 45 gadyâṇas, the proper price at that time.

Usual final verses. Signatures. Witnesses,—The eight guardians of the world.

528

Date 1515 *A.D.*

Name of composer and engraver (Lingôja).

Obeisance to S'ambhu &c, (On the date specified), Basavappaya granted for the god Kêśava of Kâsaruguppe, a garden yielding one varaha as wages for the food of a respectable *dâsari*. Its boundaries.

529

Date 985 *A.D.*

Be it well. (On the date specified), when Piyaṇa, who seeing the murderers of Maleya Râjakka and his father-in-law, fought and killed them both, stabbing with his dagger, was ruling :—When Tailapa-Dêva was ruling the kingdom, and was king of Banavâsi,—Banûrayya had this pillar made..

530

Date 979 *A.D.*

Be it well. When, (with Châḷukya titles), Nûrmmaḍi-Tailapa-Dêva's kingdom was extending on all sides :—and Biṭṭiga was nâṛ-ggâvuṇḍa of the Jiḍurâḷge Seventy ;—(on the date specified), when Mâdeyûr Sântivarmmâ raided Bariyûr,—the bangle-seller Kôkara being in Punuvaḷḷi, attacked ..., drove back the enemy and went to the abode of *svargga*. By the victor is gained spoil &c.

His mother and other relatives (named) set up this stone. Verse in praise of a good son.

Mâdhavayya wrote it ; Nâga did the work.

531

Date 967 *A.D.*

Ôm. Be it well. When, the favourite of the earth, the mahârâjâdhirâja paramêśvara paramabhaṭṭâraka, Koṭṭiga-Dêva was ruling the kingdom of the world :—Gabbindra was ruling a division of the Banavâsi Twelve Thousand ; and Biṭṭiga was nâḷ-gâvuṇḍa of the Biḍurâḷge Seventy ;—(on the date specified), the Punuvâlavaḷḷi cowherd, Mâdaga Arivarmmâ, died among the cows.

Dâsayya's son Bhîmayya wrote it for Biṭṭiga-perggaḍe. Kannayya set up the stone.

532

Date 964 *A.D.*

Be it well. (On the date specified), when Biṭṭiga was nâḷ-gâvuṇḍa ; and Mâduga Kammayya's son Arivanma was gâvuṇḍa of Hanuvalvaḷḷi ; his younger brother Nâṇme having informed them of his desire, the Brahmans of Tâṇagundûr blessed him, and he built the ..... tank.

533

Date 1437 *A.D.*

Be it well. (On the date specified), Hunavaḷḷi Vidarakari Bomma-Nâyaka went to *svargga*, on which Kâmeya-Nâyakiti became a *mahâ-sati*.

535

Date 1444 *A.D.*

A similar memorial.

536

Date 1438 *A.D.*

A similar memorial.

540

Date? 1230 *A.D.*

Be it well. After the great minister, (with various epithets), worshipper of the lotus feet of the god Billêśvara,—Kumâra Haḷeya-veggaḍe had gone to the world of gods,—and the great minister, (with numerous epithets), his father-in-law's rutting elephant,—vîra-Bîrarasa was ruling the kingdom in peace and wisdom :—(on the date specified), when ..... and was carrying off the cows and ..... ,—Gâḍa-gauḍa of Hunivaḷḷi, seeing the procession of men and cattle, said I will yet show my gratitude here and gain distinction, mounted up to Buyyala, and seeing the shining swords of the horsemen and foot-soldiers in front of Manevane,—drawing forth the sword which Biladaṇḍi-gauṇḍa had fastened on to him, ... recovered the cows and prisoners, and gained the world of gods. Names of relatives who (set up the stone). Imprecation.

542

Date about 800 *A.D.*

His lamenting son Pogilli set up this stone.

Be it well. When the favourite of earth, the mahârâjâdhirâja paramêśvara, Gôvindara-Vallaha was ruling the kingdom of the world :—Deḍa-Nâganḍa was ruling ..... nâḍ ;—Bittiga and Erega, the nâḷ-gauḍigas of Goḷḷi-nâḍ, being in Vasavûr with the nâḷ-gâvigas of that nâḍ, Kali[ra] put them to flight, with their friends, flatterers, and many others who came with swords,—and this Induḅaḷḷi hero, (with various epithets), captured the fort of Vasavûr, put to flight Kali-dôra, stabbed and slew many, gained the victory, and Kaḷira himself too gained the abode of the gods.

543

Date 1172 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), the Kaḷachuryya bhujabala-chakravartti Bijjaṇa-Dêva's son Sômêśvara-Dêva was in Kalyâṇa, ruling the kingdom in peace and wisdom :—(on the date specified), Induḅaḷḷi Mârasiṅga-gauṇḍa's son Ereyama-gauṇḍa set up the god Vighnêśvara, and made a grant of land (specified) for it. His sons (named) will maintain it. Imprecation.

546

Date about 898 *A.D.*

Be it well. When, Akâlavarisha, favourite of the earth, mahârâjâdhirâja paramêśvara..... was ruling the kingdom :—(on the date specified), some gâmuṇḍa died. (The inscription is very much effaced).

548

Date 1686 *A.D.*

Keḷadi Chennamâji.

A dependant of Chennavîrayoḍer, Vîra, a gauḍa employed in this Uḍugaṇe fort, having come into the presence and requested orders that the *umbaḷi* of 6 varaha formerly granted to him in the Taḍagaṇi village of the Uḍugaṇe-śîme might be granted in the Hire-Kasave village of the Chiṭṭûr-śîme, and made payable to the god Vîrabhadra of that village,—we have accordingly resumed to the palace accounts the umbaḷi of 6 varaha granted in Taḍagaṇi village, and in lieu thereof granted land rated at 6 varaha in the Hîre-Kasave village of the Chiṭṭûr-śîme for the expenses of the god Vîrabhadra of that village. And in order to mark out the land with stones stamped with the linga, we have sent from the presence our servant S'ânta, who will assemble those of the four (boundary) villages, and in their presence marking out, so that there may be no dispute, ground of the rental of 6 varaha, he will set up the stones, and having this paper (*kâgada*) entered in the sênabôva's *kaḍita*, will return it to him, dating the order (as specified).

549

Date 1091 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c.,—and he was in the residence of Jayanti-pura, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—(on the date specified), for the god Châvêśvara,—Châva-gavuṇḍa, washing the feet of Siṅgeya-jîya and Îśvara-jîya, made a grant of land (specified). Usual final verses.

554

Date 1495 *A.D.*

Be it well. (On the date specified), at the time of the eclipse of the moon,—Iṇḍumûra Kasavaṇa-Nâyaka's son Vîra-Nâyaka granted to .... Viraṇṇa-voḍeyar, as a gift to S'iva, the land and garden (specified) in the Hasare village of the Chiṭṭûr-śîme, favoured to him for the office of Nâyaka by Sômaṇa-oḍeyar. Imprecations.

557

Date 1040 *A.D.*[1]

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's kingdom was extending &c ;—and .... was ruling the Banavâsi Twelve Thousand ;—and .... was holding the office of .... ; (on the date specified), ... jayya made a grant. Imprecation.

Nâgarâsi-jîya .....

559

Date 1448 *A.D.*

Be it well. (On the date specified), when marauders drove off the cows of Koṇḍagaṇale,—Mâdi-gauḍa and Sûrappa-gauḍa, father and son, both fought with the army, stabbed the men, seized the horse, and distinguished themselves with the highest devotion. Mâdi-gauḍa's wife and mother both went to *svargga*.

[1] Two lines at the beginning seem to be a later addition, not connected with the original inscription, made perhaps in 1049 A.D.

561

Date 1256 *A.D.*

Siddha-Râmanâtha is the refuge.

The first part seems to be in praise of some astrologer and his religious instruction, and the warnings of Siddha-Râmanâtha against taking away land given to the linga.

Be it well. When the mahâ-maṇḍalêśvara, (with numerous epithets), a bee at the lotus feet of the god Billêśvara,—Bîrarasa's victorious kingdom was extending on all sides,—(on the date specified), for the god Kapila Siddha Mallikârjjuna of Sonnalige, which is a southern Vâraṇâsi and a new S'riśaila, he gave land (specified) in Kâligesâle in his Jiḍuvaḷige-nâḍ, with all usual rights, free of all trouble.

562

Date 1461 *A.D.*

Obeisance to S'ambhu &c. When the mahârâjâdhirâja paramêśvara vîra-pratâpa ..... Mallikârjuna-Râya was ruling :—(on the date specified), when Bôgaya-Nâyaka besieged Kôḷigasâle,—Machala-gauḍa speared the men, seized the horse, and ....

563

Date 1103 *A.D.*

Be it well. In, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's reign ; (on the date specified),—when Anantapâḷa-daṇḍanâyaka was ruling the Banavâsi Twelve Thousand ;—and Baḷḷigâve Kariyagondarasa was officer of the *mêḷâḍke* ;—when the agent of Rêchi-Dêva, son of (with usual titles) Kâdamba Tailapa-Dêva, drove away the cows of Kânapaḷḷi,—Karava-gâvuṇḍa's son Hêmaṇa coming in front to stop the cows, died and went to the world of gods.

564

Date 1103 *A.D.*

Corresponds with No. 563 above, except that the name of Tailapa-Dêva's son is here given as Kîrti-Dêva, and the man who died was Chava-gâvuṇḍa's son Machaṇṇa.

This stone was made by Hôja.

565

Date 1424 *A.D.*

(On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Immaḍi-Dêva-Râya-mahârâya was ruling the kingdom in peace and wisdom :—And the glory of his arm, Triyambaka-Dêva was ruling the Gôve Gutti kingdom ;—Bayirava-gauḍa (son of Bîra-gauḍa, the mahâ-prabhu of Heggôḍe belonging to the Kuppe Twelve of the Eḍe-nâḍ Seventy), together with his wife, gained Vaikuṇṭha.

566

Date 1451 *A.D.*

Be it well. When the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Mallikârjjuna-Râya's agent .... sa-Voḍeyar was protecting Chandragutti ;—(on the date specified), Heggôḍe Tamma-seṭṭi together with his wife Bomma-gauḍi, gained the world of gods.

567

Date? 1165 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the bhujabala-Châḷukya-chakravartti Tribhuvanamalla-Dêva's 11th year, (on the date specified),—when the great minister Bijjaṇa-Dêva having placed in the hands of .... layya-daṇṇâyaka the office of under minister, and he marching to .... ge, was looking after S'rîvallabha's son Singi-Dêva's nâḍ ;—

When, (with usual Kadamba titles), Kumâra-Kîrtti-Dêva's minister Kumâra-maṇḍalika Bommayya, the mahâ-maṇḍalêśvara Ekkalarasa, and all the *manneyas* with all their stores, pitched their camp in Aṇdâsura, and laying siege, were fighting,—and Bîrarasa was besieging Himmâḍi,—Kuppe Kallaya-Nâyaka's son Dasôya-Nâyaka speared the horse, took off the head of the leader, slew many, and gained the world of gods. By the victor is gained spoil &c.

The writing of Mallayya, sênabôva of Hâlgaṭṭa.

568

Date 1162 *A.D.*

Obeisance to S'ambhu &c. In the Kalachuriya-bhujabala-chakravartti [Bijja]ṇa-Dêva's 7th year, (on the date specified),—when the mahâ-maṇḍalêśvara Kîrtti-Dêva's great minister Kumâra-maṇḍalika Bammarasa was ruling the kingdom in peace and wisdom ;—Bijjaṇa-Dêva's minister Sôyavamarasa.. ..... was fighting, saying 'I will besiege Gutti,'—Pulleya-Nâyaka ..... slew many and gained the world of gods. By the victor is gained spoil &c. The stone-mason Sômôja made it.

570

Date 951 *A.D.*

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the world :—And Karuvara's son Chikka-S'ambhu was ruling the Eḍa-nâḍ Seventy ; and Aychenna was holding the office of perggaḍe :—the Kaysôge lord Beḷḷanga's cowherd Dasavarmmâ, gave gold and cattle to the Brahmans of Tâgarati, and ..... went to *svargga*.

The son born to the cowherd Daṇḍi and to Karavabbe,—the cowherd Dasavarmmâ (*rest much effaced*).

Gangarâsi bhaṭṭâra wrote it.

571

Date 692 *A.D.*

Be it well. Victorious is the manifested Boar form of Vishṇu, which agitated the ocean and bore up the peaceful earth on his strong right tusk.

Of the Mânavya-gôtra praised in all the world, sons of Hâritî, nourished by the Seven Mothers the seven mothers of the world, of continuous good fortune gained from the protection of Kârttikêya, having all kings brought into subjection in a moment at the sight of the Boar ensign obtained from the favour of the adorable Nârâyaṇa, were the Chaḷukyas,—adorning whose family, his body purified by the final ablutions of the horse-sacrifice, was Pulakêśi-vallabha-mahârâjah.

Whose son, his pure fame established in Vanavâsi and other territories of foreign kings overcome by his valour, was Kîrttivarmmâ prithivî-vallabha-mahârâjah.

His son, who, by defeating Harshavarddhana the lord of all the North, bent on war, gained another name of Paramêśvara, was[1] Vikramâditya-paramêśvara-bhaṭṭâraka, who by his own effort alone, aided by his intelligence, acquired the proper royal glory of his line ; who illumined the points of the compass with the banner of his fame, gained by victory over hostile kings that made war upon him with shouts of various kinds (or languages) ; who after defeating the Pallava king (or king of the Pallavas) that by contempt of a family as pure as the rays of the moon was a cause of destruction, seized Kânchî-pura ; who with the thunderbolt of his prowess split the peaks of the pride of the ? triple mountains Chôla Pâṇḍya and Kêraḷa ; whose lotus feet were bathed in the waters the rays from the jewelled crown of the Kânchî king who had bowed to no other ; supreme lord over the circle of the earth situated in the midst of the three oceans.

His son, by command of his father, even as the general of Bâlêndusêkhara (put a stop to) the power of the Daityas, so put a stop to the overgrown power of Trairâjya Pallava (or Pallava who ruled over three kingdoms) ; having pleased his mind by bringing all the countries into peace ; in his unbounded affection, like Yudhishṭhira ; in being loved by S'rî, like Vâsudêva ; in being an elephant-goad to kings, like Paraśu-Râma ; in being a refuge for kings, like Bharata ;—Vinayâditya-Satyâśraya śrî-pṛithivî-vallabha mahârâjâdhirâja paramêśvara, thus commands all people :—

Be it known to you.—Six hundred and fourteen S'aka years having passed, and the eleventh year of our victorious reign being current, our victorious camp being situated at the village of Chitrasêdu in the Toramarâ-vishaya,—when the blessed sun was turning to the south, under the Rôhiṇî-nakshatra, on Saturday,—on the application of the Âlupa king Guṇasâgara's son Chitravâha-mahârâja,—to Divâkaraśarmmâ,—son of S'ankaraśarmmâ and grandson of Nâgaśarmmâ, of the Dêvarâta-Kauśika-gôtra, proficient in the Ṛig-vêda,—is given the village named Sâlivoge in the Eḍevoḷal-vishaya, to the north-east of Vaijayantî-pura, with pouring of water and presentation of a coin,—not to be entered by soldiers ; free from all molestation.

May the kings to come, whether of my family or of another, reflecting that life and wealth are transient as lightning, but that fame will last as long as sun moon and seas exist, maintain this as fully as if granted by themselves.

Moreover, it has been said by the blessed Vyâsa, arranger of the vedas ;—(here follow usual final verses).

By the great minister for peace and war, Râmapuṇya-vallabha, was this śâsana written.

Later addition, in rough characters.

Banavâsi Âne-Seṭṭi's son-in-law Basantakumara received the śâsana which granted Salevuge in Eḍevoḷal-nâḍ. To S'ântapa's son Dêvereya, Nashṭappa bought and gave it On Marana and Vokuli quitting the *koḍaṅge*, the claim to Salevuge (belongs to) the blacksmith Vasantakumara.[2]

Witnesses :—(here follow the names and their places).

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[1] A comparison with Dâvangere No. 66 shows that Satyâs'raya has been left out here. Vikramâditya was his son. There are also minor errors in letters &c.

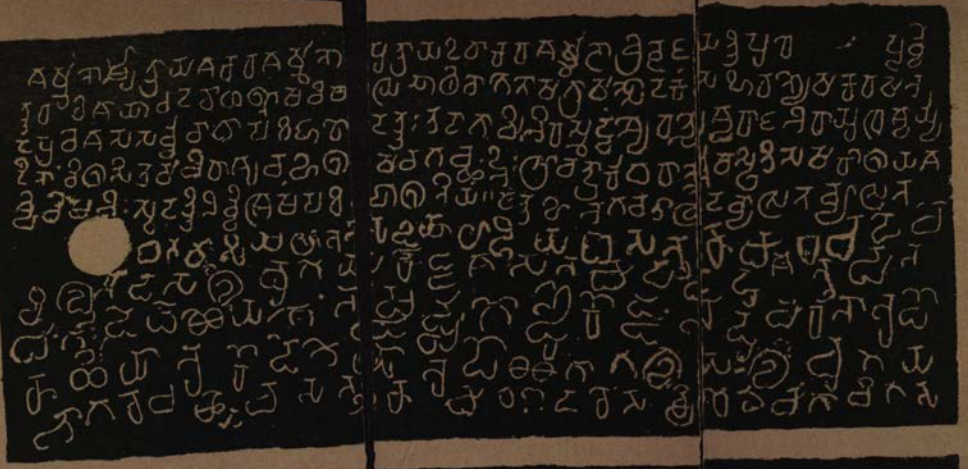
[2] Some parts of this are doubtful.

11b

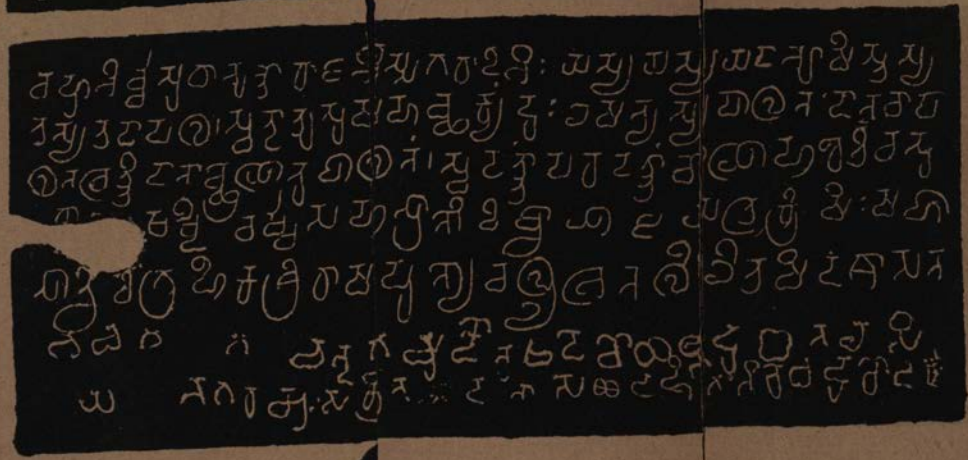
11a

OPPER PLATES (SORAB 571)

SORAB C



IIb



IIIa

SÂGAR TALUQ

——:o:——

1

Date 1241 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêśvara, (with other epithets), worshipper of the lotus feet of the god Billêśvara,—Bîra-Dêvarasa was ruling the kingdom of the Sântalige Thousand in peace and wisdom :—(on the date specified), Mâsûr Seṭṭuma-gâvuṇḍa's son Heḷavaja,—when the force of Lakhanapâla of Moḷeûr .. hegiḍala in Jiḍuḷige-nâḍ came and laid siege to Ikkela,—speared the horse, slew many, and gained the world of gods. By the victor is gained spoil &c.

Heḷavaja's junior, Haḷeya .....

2

Date? 1460 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), when Vijayanagari Mallikârjuna-Râya's great minister Ganga .. Nâyaka and .. sa-Voḍeyar came to Chandragutti,—when .... gauḍa's grandson Malli-gauḍa was gauḍa of .... in Khaṇḍa-nâḍ, .. (the rest in much effaced).

Sântara will protect this.

4

Date 1193 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêśvara, *âdiyarâditya*, (with other epithets),—Kumâra Vîra- .... was ruling the kingdom of Kunda-nâḍ and Koḍa-nâḍ in peace and wisdom :—(with usual titles), Sanivâra-siddhi, Giridurggamalla, the nissanka-pratâpa-chakravartti vîra-Hoysaṇa .... (on the date specified),—when .. mêya-Nâyaka's son-in-law Tavanidhi Chaṭṭeya-Nâyaka's son Nâra.. Nâyaka,—Belagavatti Îsvara-Dêva being in the Chiṭṭûr fort, and Bâleyama-veggaḍe raiding with a force,—attacking among the brave soldiers, charged through the army of horse, killed the Nâyakas in ...., and slaying many, gained the world of gods. Verses praising his exploits.

7

Date 1025 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's kingdom was extending on all sides :—And, a dweller at his lotus feet, Kundamarasa was ruling the kingdom of the Banavasi Twelve Thousand ;—and his junior, Mûkarasa, was ruling the Sântalige Thousand ;—(on the date specified), an agreement was made as to the boundary of Morala-Mârahûr in the Kunda-nâḍ Thirty and Sitavâḍi in the Eḍe-nâḍ Seventy, as follows ;—(here come the names of various men who took part in the settlement, but too much effaced to make out clearly).

8

Date 1410 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when Dêva-Râya was ruling the kingdom :—Birûr Bomma-gauḍa's son Mâḍappa went to *svargga*, and his wife Masanakka performed *sahagamana*.

11

Date about 1245 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍlêśvara Vîra-Dêvarasa was in the residence of Kalase, ruling the kingdom in peace and wisdom :—(on the date specified), Vîra-Dêvarasa .... Gutti .... gâvuṇḍa Malla..... (and some one fell in the fight).

14

Date 1248 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara, (with various epithets), sun in the sky of the Yâdava-kula,—Bîra-Dêvarasa was ruling the kingdom of the world :—(on the date specified), Sakhaṇarasa and especially Bibi-Seṭṭi marched upon Bîrama, and in the battle of the Isûr river, Kâya speared the horse, slew ...., distinguished himself and gained the world of gods.

15

Date 1218 *A.D.*

Om. Obeisance to S'iva. Obeisance to S'ambhu &c.

Be it well. When, (with usual titles), the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa's kingdom was extending on all sides, to continue as long as sun moon and stars :—

May the wealth of pleasure-groves, the glory of beauty gold and jewels, never be wanting to the Kunda-nâḍ and Kôḍa-nâḍ kings. To Bommarasa, born among those rulers of Kunda- nâḍ and Kôḍa-nâḍ, and to Lachchiyabarasi were born Kâḷarasa, Bâleyamma-vêggaḍe and Keleyabarasi. To Keleyabarasi's daughter Biyabarasi and to the general Gongaṇa was born Bâleyamma-verggaḍe.

When Balla-verggaḍe's son-in-law, that Bâḷeyamma-verggaḍe was ruling the kingdom with a peaceful face (*sukha mukha*) ;—(on the date specified), he had a temple of the god Sômanâtha made in Kalise.

To describe his glory :—(here follow a number of verses praising his valour, &c.)

16

Date 1672 *A.D.*

Barur Bôṭapa-Nâyaka, (on the date specified), caused to be written and sent to Keḷadi Chennamâji's guru Basavapa the following matter :—We have granted to the Haḷêpayika ..... Jambâni Hanumanta an *umbaḷi* (as specified) in Jambâṇi village in the Dêvasthâna-hôbali of the Keḷadiśîme, which will be transferred to him and report made to the presence. This paper (*kâgaḍa*) will be entered in the sênabôva's *kaḍatta*, and returned to the possession of the donee.

Here follow the names of a number of officials.

17

Date 1672 *A.D.*

A similar grant by Keḷadi Chennamâji to the Haḷêpayika Jambâni Hucha.

18

Date 1672 *A.D.*

A similar grant by the same to Jambâni Timma.

19

Date about 1269 *A.D.*

Obeisance to S'ambhu &c. When Komâra Bommarasa's kingdom was extending on all sides :—a dweller at his lotus feet,—(on the date specified), ...

(Most of the inscription is effaced).

20

Date 1671 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), [Keḷadi Sṍ]maśêkhara-Nâyaka made a grant (specified) to ... voḍêr, in the Jambâni village.

21

Date 1571 *A.D.*

(On the date specified), Keḷadi Râmarâja-Nâyaka-ayya granted to Hiriya-Kaliyur Timma's (son) Malarasa a *nettaru-goḍage umbaḷi* (as specified) in the Hennagêri village. Imprecation.

26

Date? 1598 *A.D.*

(On the date specified), Keḷadi Malle-gauḍa gave to the Yalagaṇale torch-bearer Bommayya's son Kâma a *nettaru-goḍage* as follows :—your Bommi having died in our service, we have given for him land (as specified) in Beḷala-matti.

27

Date ?1241 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, nissanka-malla, ... lord of Pombuchcha-pura, subduer of foreign armies,—Kumâra Bira-Dêvarasa was ruling in peace :—when at Bayalahaḷḷi in ... talige, Sôvi-Dêva and the nâḍ-sâmanta [fought with] Bôkôra Madaga-Nâyaka and Kariya-Nâyaka, (on the date specified), Râma attacked the enemy, slew many, and gained the world of gods. Pleased with Râmaya-Nâyaka's comradeship (*jôḷavâḷa*), Kumâra Bira-Dêvarasa, filled with compassion, made a grant for him.

28

Date 1160 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhûlôkamalla-Dêva's kingdom was continuing as long as sun moon and stars :—

And,—Be it well. With all titles, mahâ-maṇḍaḷêśvara, chief lord of the northern Madhurâ, chief lord of Paṭṭi-Pombuchcha-pura, obtainer of a boon from the goddess Padmâvatî, delighting in musk,—the mahâ-maṇḍalêśvara Jagadêvarasa was ruling the kingdom of the Sântaḷige Thousand and the Banavâse Twelve Thousand in peace and wisdom ;—(on the date specified), when, among the progeny of Kappa-gauḍa, born as chief of Elare,—the son of the haḍavaḷa-Huliyama's younger brother haḍavaḷa-Jakkaṇṇa and his wife Boppakka, the haḍavaḷa-Boppaṇa came and was boasting of himself,—Jagadêvarasa being in Avaraguppe ;—Tailaha-Dêva of Baṭṭakaḷa and Sahive Malli-Dêva

of Kolasakara attacked one another in Avaraguppe in the Balukaṇi,—whereupon Boppaṇa's charioteer, who had learned wonderful stratagems from his elders, being with a strong force, said I will place myself among the gods, and in less than half a minute slew many, and gained the world of gods. On which Jagadêvarasa granted as a *nettaru-goḍage* 2 gadyâṇa. Imprecation.

29

Date 1269 *A.D.*

The inscription is too much effaced to make out more than that it refers to some fight in the reign of the mahâ-maṇḍaḷêśvara, (with numerous mutilated epithets), Bommarasa.

30

Date ? *about* 1000 *A.D.*

Be it well. Entitled to the band of five chief instruments, mahâ-Mahêśvara, a cattle-rope to the champions hostile kings, the Kâdamba-chakravartti Chandâvur Tailapa-Dêva's son Kâva-Dêva's glory was as follows :—verse in his praise, saying he was called the Kâdamba-Rudra. Along with him, the Kâdamba-chakravartti (with various epithets), Tribhuvanamalla-Dêva's son Chaṭṭeya-Deva's generalissimo, of the Solar race, ... Dêva, having come with the four divisions of the army ;—The mahâ-maṇḍalêśvara, shears to the champions hostile chiefs, Bîrarasa's son Bommarasa's glory was as follows :—(the rest is nearly all effaced : there is a date at the end, but the number and name of the year are gone).

31

Date 1290 *A.D.*

Obeisance to Gaṇâdhipati. Be it well. When, with all titles, mahâ-maṇḍalêśvara, ornament of the great Ugra-vaṁśa, chief lord of Paṭṭi-Pombuchcha-pura, worshipper of the lotus feet of the god Billêśvara, subduer of foreign armies, hunter of the houses of enemies, cage of adamant to refugees, Kôṭe-Nâyaka Sôme-Nâyaka was ruling the kingdom of the Eighteen kampaṇa :—Mâhaḷi-Nâyaka and Jakare-Nâyaka's son-in-law Bitti Oba-Nâyaka ..... (on the date specified),—Eḍagai Obaya-Nâyaka's son Bommeya-Nâyaka ..... the robbers who had mounted up on a pillar of the hall of assembly and were stretching out their necks ..... knocked them down, speared them, and distinguishing himself, gained the world of gods.

32

Date 1307 *A.D.*

Obeisance to Gaṇâdhipati, Sarasvati and S'ambhu.

Be it well. By order of,—with all titles, the Kâdamba-chakravartti, an elephant-goad to the brave, Nigalanka-malla, (with other epithets), vîra-Kâva-Dêvarasa ;—(and) by order of the mahâ-maṇḍalika, a Kâla-Bhairava to opponents, vîra-Javaniya-Nâyaka,—Jokkur Mêdima-Nâyaka's son Kambhasingha Bôḷeya-Nâyaka marched over Halaniga-nâḍ Mangare Mâsi-Dêva's kingdom and performed exploits as follows, (on the date specified). By the victor is gained spoil &c. Verses describing his valour.

On setting up his *vîra-gal*, Nâkiti and Nâgaya made gifts, gave cows, and presented land to the god Râmanâtha.

34

Date 1575 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), at the feet of the god Lakshmî-Nârâyaṇa, Îśvara-Dêva, making humble petition, presented for the offerings and holy ceremonies of the god the

following property :—(here come long details of paddy due to him from various places. and how it is to be expended). Signatures of the parties to the grant of this property.

Witnesses—Sun and moon &c. Usual final verses.

35

Date 1419 *A.D.*

(On the date specified), when Dêva-Râya-Oḍeyar was ruling a firm kingdom :—Keḷadi Kariya-Timme-gauḍa went to *svarga*,—on which his wife Râmakka became a *mahâ-sati*.

36

Date 1189 *A.D.*

Be it well. When, entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of Pombuchcha-pura, ornament of the great Ugra-vamsa, (*a large space here effaced*),—the mahâ-maṇḍalêśvara Tribhuvanamalla bhujabala-pratâpa Sântiya-Dêvaraṣa was ruling the kingdom of the two Sântaḷige Thousands in peace and wisdom :—(on the date specified), ...(*rest effaced*).

38

Date 1681 *A.D.*

Obeisance to Sambhu &c. When .... Sivappa-Nâyaka was protecting the kingdom in righteousness :—(on the date specified), through the agency of Siddha-Basappayya of the treasury, this *dhvaja-stambha* (or flag-staff) was set up.

39

Date 1671 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified), the Eḍava-Murâri, Kôṭe-kôḷâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in Śiva and the guru,—born in the family of Keḷadi Sadâśiva-Râya-Nâyaka, Saukaṇṇa-Nâyaka's great-grandson, Siddapa-Nâyaka's grandson, Śivappa-Nâyaka's son, Sômaśêkhara-Nâyaka gave to the *pûjâri* of the god Vîrêśvara, Bhadra's son Basava, and to Mâda's son Bhadra, this copper śâsana granting an *umbaḷi* as follows :—(here come the details), altogether land yielding 12 varaha 3 haṇa, with usual conditions.

(*signed*)—śrî-Sadâśiva.

41

Date 1631 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified),—with titles as in No. 39 above) Keḷadi Venkaṭappa-Nâyaka's grandson, Bhairava-Nâyaka's son, Virabhadra-Nâyaka gave to Keḷadi Murugunda Tirumala-bhaṭṭa's son Śambhuliṅga-bhaṭṭa a śâsana of a gift of land as follows :—(here come the details), altogether land yielding 12 varaha, with usual conditions.

Sun and moon, &c. Usual final verses.

(*signed*)—śrî-Venkaṭâdri.

44

Date 1660 *A.D.*

Obeisance to Śambhu &c. Be it well. (On the date specified),—to the possessor of the pure Śivâchâra of good people, included in the mahâ-mahattas of heaven and earth, Basavaliṅga-dêva, disciple of Akkipêṭe Gurusidha-dêva of the Tâḷaguppe maṭha,—(with titles as in No. 39 above), Keḷadi Sadâśiva-Râya-Nâyaka's great-grandson, Saukaṇṇa-Nâyaka's grandson, Siddappa-Nâyaka's son,

Venkaṭappa-Nâyaka gave a copper śâsana of a sale of land as follows :—Having received from your hands for the palace 700 varaha, we grant to you the Mêlaṇamâgi village, a hamlet of Tâḷagupe in the Tâḷagupe-śîme, together with the tank of the gurus, and the *jaḍu*,—the formerly settled rent of which is (here follow the details). This land do we grant as a gift to S'iva, with all the usual rights.

Sun and moon &c. Usual final verses.

(*signed*)—śrî-Venkaṭâdri.

45

Date 1300 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

When the Trailôkya-chakravartti, gaṇḍa-bhêruṇḍa, the tiger champion, setter up of Pâṇḍya-Râja, worshipper of the lotus feet of the god Hoysaṇêśvara,—Nârasinga-Dêva's son Ballâḷa-Dêva, having taken Hosagunda, captured Kôṭi-Nâyaka and carried off his elephant,—the next year marched upon Gangeya-sâhaṇi, and demanding tribute, encamped in Sirisi, and was plundering Kaḍabaḷalu ;—

Uniting all the Kadamba-chakravarttis and Châḷukya chakravarttis, glory of the Satyâśraya-kula, Nigalanka-malla, cattle-rope to champions, worshipper of the lotus feet of the god Madhukêśvara Jayantî,—Kâva-Dêvarasa's great minister Jagadâḷa Gangeya-sâhaṇi, when fighting,—sent for the lion to foreign armies, Madi-gauḍa, and took from him a promise,—which he accepted as a great favour, gave the roar of a lion, and (on the date specified), Baradavaḷḷi Mâla-gauḍa's son Râma-gauḍa's son Madi-gauḍa went over and, on his piercing the horse and destroying them, broke Ballâḷa-Dêva's army, and running, on reaching the Kalugâra baḷḷa, stabbing the men and horses, throwing them down and cutting them up, slew, distinguished himself, and saying,—'Let Gangeya-sâhaṇi live ; (the god) Râmanâḍa of Baradavaḷḷi is my refuge',—gained the world of gods.

Names of those who set up the stone. The engraver of the stone was Kalise Râmôja's son Madhukôja. The writing was by Baradavaḷḷi Beḷa-jîya's son Mêchi-jîya.

46

Date ? 1646 *A.D.*[1]

Be it well. (On the date specified),—(with titles as in No. 39 above), Keḷadi Vîrabhadrappa-Nâyaka's son Vîrabhadra-Nâyaka gave to Bomma-gauṇḍa of Baradavaḷi-nâḍ in S'iravanti a śâsana as follows :—Whereas formerly the Mâlave village belonged to the Umbaḷi-maṭha as an *uttâr* ;—when that svâmi said I am going to Kalyâṇa, he directed Mitlakoppa Channavîra-gauḍa and Keḷadi Vîra-gauḍa to cultivate the land and pay to us the rent (specified) ; and after he had gone, Keḷadi Vîra-gauḍa made over the land entirely to Channavîra-gauṇḍa ;—And whereas in the year Pramâthi (1640 A.D.) the svâmi who went to Kalyâṇa came back and said,—Give me the money of my village according to the accounts,—on which Keḷadi Vîra-gauṇḍa said that Mitlukoppa Channavîra-gauṇḍa had the stoppel money,—whereupon the svâmi brought Vîra-gauṇḍa before the king and informed him of the matter,—and an order was given to seize Channavîra-gauṇḍa's sons and recover the money ;—and Channavîra-gauṇḍa's two sons having absconded, after some days they (named) came to Baradavaḷḷi and informed Chanḍa-gauḍa there, saying, We have no place ; we are destitute,—and he said, I am alone in the place, I will make over to each of you two, land rented at 6 ga, which you and your posterity can cultivate and pay the rent to Government ; and when inquiry was being made to

[1] The copy, being one made locally by the people, is altogether wrong in the date, which should probably be S'aka 1568, the year Vyaya.

ascertain if these two sons were in Baradavaḷḷi, he threatened the messengers with the sword, saying he would make them corpses. Hearing this report, the king sent for him and making inquiry, ordered Chavuḍa-gauṇḍa to produce the sons of Channavîra-gauṇḍa, on which he said, I will not give them up; whereupon the king ordered him to pay up the money due to the svâmi from the time the land was made over to him (amount specified), on which he said, Even if fined, I am unable to give so much money to the svâmi,—on which the svâmi taking pity on him, directed that he should pay a certain proportion of the money, and maintain the two sons as his own, and the king gave a śâsana accordingly. Such is the *sanad* granted by Vîrabhadrappa-Nâyaka.

48

Date 1454 *A.D.*

Be it well. Obeisance to S'ambhu &c. (On the date specified), the Siriûr gauḍa's son Râma-gauḍa, when ..... laid siege, fought and fell,—on which, together with his wife Chiya-gauḍi, they made *sahagamana*,—and they both gained union with the guru.

49

Date ? 1415 *A.D.*

When the mahâ-maṇḍalêśvara, (with various epithets), worshipper of the lotus feet of the god Madhukêśvara of Banavase,—Bhanki-Nâyaka arose and became great;—and Kaṭaka-Dêva's favourite house minister Achhava Satyadarasa's son-in-law Bhaleyabhaleya Bidire-Kanchayya marched upon Bhanki-Nâyaka, and coming, encamped at Banavase-paṭṭaṇa,—Bhanki-Nâyaka, mounting over ..... came and encamped at ..... (a fight took place, in which Bhammaya slew many horsemen and gained the world of gods).

50

Date 1455 *A.D.*

Be it well. (On the date specified, Mâravatûr Gaṇapa-gauḍa's son Bomma-gauḍa went to *svargga*,—on which his wife Bommi-gauḍi performed *sahagamana*.

51

Date 1431 *A.D.*

A similar record in the time of Dêva-Râya-mahârâya of Vijayanagari.

53

Date 1674 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified),—(with titles as in No. 39 above), born in the family of Keḷadi Sadâśiva-Râya-Nâyaka, Śankaṇṇa-Nâyaka's great-grandson, Siddapa Nâyaka's grandson, S'ivappa-Nâyaka's son, Sômaśêkhara-Nâyaka's lawful wife Chennamâji, caused to be written and given to Mallikârjuna-dêva, disciple of Navilugunda Daśamukha Basavaliṅga-dêva of the maṭha erected in Sâtagere in the Andige-śîme, a śâsana as follows:—Here come details of lands given in Tâvaregopa in the Andige-śîme, having a rental of 60½ varaha, with all the usual rights.

Sun and moon, &c. Usual final verses.

54

Date 1621 *A.D.*

May it be prosperous. Obeisance to S'ambhu &c. (On the date specified), when Keḷadi Venkaṭappa-Nâyaka-ayya was ruling the kingdom in righteousness;—the sênabhova who was in Gôvardhana-

giri, Hattimattûr Kâmadêva-bhaṭṭa's grandson Jambûr-śîme Niṭillige Timmarasa's lawful wife Kônamma's son Kônappa, on the road going to Gêrasoppe below Govardhanagiri, for the love of Krishṇa, had this square tank excavated. Usual final verse.

55

Date about 1560 *A.D.*

Having the supreme profound *syâ-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śâsana.

Obeisance to Nêminâtha, bestower of the happiness of the world, on the middle of the woman whose wisdom the three worlds appear as three lines. That Nêminâtha do I ever reverence,—whose conch shining like the fragrant blossom, and his couch of folded serpent form like the bow in its sheath, of the five-arrowed (the god of love), he is a sugarcane-bowed (or god of love), who has fixed his desire on the woman *mukti* (or salvation). May that mighty Nêmi-bhaṭṭâraka protect us, whose glory swallows up that of the three worlds so that all the people become Krishṇa (or black), on account of which the saying—All the world is like Vishṇu—arose in the world ; whose lotus feet are adorned with the heads of Achyuta (Vishṇu) and Îśvara (Śiva), whose divine voice purifies the three worlds. Husband of the goddess of *mukti* (or salvation), promoter of all happiness, remover of all sins, served by the unwinking (the gods) and the air-walkers (the siddhas), the supreme god whose feet are placed on the head of Îśa, like the moon to the ocean, his form a joy to the woman (salvation),—was Nêminâtha.

His mercy like shining armour to all the world of Bhavyas (or Jains), his holy feet two beautiful lotuses like the jewel of the gods (the wishing stone), the strings of his words forming a bridge for crossing over the ocean of family cares,—may he protect us, the protector of all people, Gummaṭâdhîśvara.

If considered, Yôjaṇa-śrêshṭhipa's all-pervading fame was as brilliant as rock-crystal, he had a great lion seat, his glory was like that of the moon, the brightness of his body like that of Lakshmî ; to the popular Ambvaṇa-śrêshṭhi may Nêmichandra Jinêndra daily grant continual pleasure.

On the southern petal of the great lotus Jambû-dvîpa is the Bhârata country, in which, on the eastern shore of the western ocean, is the great Taulava country. In it, on the south bank of the Ambu river, shining like the *śrî-puṇḍra* (or central sectarian mark on the foreheads of Vaishṇavas), is Kshêmapura, like Purandara (Indra's city), with glittering *gôpuras* (or temple towers). With fine Jina chaityas, king's palaces, abodes of yôgis, lines of merchants' houses, with crowds of people devoted to acts of merit and liberality, groups of gurus and yatis, bands of poets and learned men, multitudes of excellent Bhavyas (or Jains),—what city in the world was so celebrated as Gêrasoppe ?

The lord of Kshêmapura, a crest-jewel of all the kings in the world, Dêva-mahipati shines as a master of all royal wisdom. By whom was performed in the Kali-yuga, what had been done by the great Indra, the world-astounding head-anointing of Gummaṭâdhîśa, in the same manner as if it were his birth-anointing. To describe that great king's descent :—Holding in their hands the lotus the earth—the waves of the ocean its petals, the woods its pistils, their fame its fragrant perfume, the glorious Jina-dharmma the sun which caused it to unfold,—many kings ruled this town with pleasure. After whom, in this Kshêmapura was a king, a pearl-ornament of his family, of great glory, of character free from anxiety, pure and faultless, possessed of all good qualities, an ornament to the world, Bhairava-bhûpati, a moon to the ocean the Jina creed. His younger brothers were Bhairava, Amba-kshitîśa, and Sâḷva-malla, who though the last was the greatest. His praises, saying he was of the Sôma-vaṁśa and Kâśyapa-gôtra. After him, there was his sister's

son, skilled in the seven kinds of stratagem, Dêva-Râya, a bee at the lotus feet of the râja-guru Paṇḍita-Râya, equal protecter of the city and the kingdom. His sister's son was Sâḷva-malla, whose younger brother was Bhairavêndra. In the ocean the battle-field the eddies are the circlings of your horse, while your two feet like crocodiles swallow up the rutting elephants and horses on which the enemy are riding as if they were ships (or boats),—king Sâḷva-malla. Praise of king Bhairava, comparing him to mount Mêru &c.

When, thus possessing the devotion of these two Yuvarâjas, his sister's sons, with the other royal princes and many subservient chieftains forming his assembly,—Dêva-Râya was, like a terrestrial Indra, ruling the Tuḷu, Konkaṇa, Haive and other countries :—

In that city, protected by the king Dêva, of great reputation, was the royal śrêshṭhi, Ambvaṇa-śrêshṭhi. His wife (with praises) was Dêvarasi. To describe their descent ;—The râjâdhirâja, chief lord of Banavasi-pura, chief lord of the Konkaṇa and Haive kingdom, was the glory of the Chandâur Kadamba-kula, Kâmi-Dêva-mahârâja. To his daṇḍâdhinâtha Kâmeya-daṇṇâyaka's son Râmaṇa-heggaḍe and to Râmaka were born eight sons, among whom the most celebrated was Yôjaṇa-śrêshṭhi, who had two wives, Tangaṇa and Râmakka. The former bore Râmaṇa-śrêshṭhi and the latter Kalpa-seṭṭi. With his two dear wives, as the face brightened by two eyes, or as the state-elephant distinguished by two tusks, so did Yôjaṇṇa prosper. This Yôjaṇa-śrêshṭhi, having the Anantanâtha chaityâlaya built in Kshêmapura, and acquiring besides immeasurable merit, at length made over his rank of râja-śrêshṭhi to his sons, and gained the world of gods. On the other hand, Râmaṇa-seṭṭi's son was Tammana, whose son was Nâgapa. He had two wives, Sâtama and Nâgama. To Sâtama, who was of Tôḷahaḷa, born in Kudura-pura in the Nagari kingdom, and to Nâgappa-seṭṭi was born in Haṭṭiga a son Tôṭiyaṇṇa-seṭṭi. And Nâgama's descent was as follows :—First among the *daṇḍuvaḷis* born in Mâgôḍu, reckoned the mother-home of fortune in the Nagarî-śîme, was Narasaṇa-Nâyaka, who had a chaityâlaya built in his birth-place Mâgôḍu, set up the god Pârśva-tîrtthêśvara, and endowing it with fourfold gifts and land, had gained great merit. His grand-daughter Mârakka he gave to Nêmaṇa-seṭṭi of Haṭṭiga, born in Antaravaḷḷi, who had come to the Hariyaṭṭe-śîme, the principal country in the Haive kingdom,—and to them was born Nâgama, whom Nêmaṇa-seṭṭi gave to his sister's son Nâgappa-seṭṭi. They had two sons, Ambvaṇa and Malli-seṭṭi, and that Nâgappa-seṭṭi, surrounded with his sons, wife, and friends, was at peace. And Ambvaṇa-śrêshṭhi had two wives, Mallama and Dêvarasi. To describe that Dêvarasi's descent ;—The senior Yôjaṇa-śrêshṭhi's son Râmaṇa-seṭṭi's step-mother Râmakka bore Kallappa-śrêshṭhi, whose son was Yôjaṇa-śrêshṭhi. That râja-śrêshṭhi obtained as wife the virgin Vîrakka, younger sister of Mâbu-gauḍa, who had built a chaityâlaya in Bankanabaḷilu and was the chief man of Bîdaru-nâḍ, being the brother of Dêvi-sâvanta, the śrêshṭhi of Holeyabaḷi, born in Tagarasi. By direction of his father Kallappa-śrêshṭhi, he built in Kshêmapura a chaityâlaya in two storeys, setting up the image of Nêmîśvara in the lower one, and that of Gummaṭa-nâtha in the upper one. Description of it. When, having built this splendid chaityâlaya, Yôjana-śrêshṭhi was at peace, among the children born to him and to Virakka, younger than Sangarasa, older than Kallapa, was a virgin-jewel named Nataka. She was given in marriage to Kanchaṇa-seṭṭi, born to Gummaṭa-dêvi, younger sister of Parisaṇadhikâri, born to Mâḷadhikâriti, wife of the celebrated Kanchadhikâri, the chief of the seṭṭis of Baṭṭakaḷa, who had built a chaityâlaya in .. hoḷe, and endowed it. And to those two was born Dêvarasi, whose younger sister was Malli-dêvi. Dêvarasi was given in marriage to his elder brother Nâgapa-śrêshṭhi's son Ambuvana-śrêshṭhi.

When these two were living in perfect happiness, one day they came to the Nêmi-Jina chaityâlaya, and repeating the praises (quoted) of Nemi-Tîrthêśvara, did reverence to the company of munis.

After that, hearing the *dharmma* from Abhinava-Samantabhadra-muni, and taking it to mind, that couple, in order that they might both acquire merit, informed the guru that they would erect a *mâna-stambha* in front of the Nêmîśvara chaityâlaya which their grandfather Yôjana-śrêshṭhi had built. Then, going home, with the approval of their brothers Kôṭaṇa-seṭṭi and Malli-seṭṭi and their other relations, they made known their intention as to this work of merit to their ruler Dêva-bhûpâla. And with the approval of the mahârâja, and the approval of the four sanghas, on a propitious day they carried out their promise and had a pillar of bell-metal made. Meanwhile, to Dêvarasi were born twin daughters, Padmarasi and Dêvarasi, and taking that as an auspicious omen, they had the bell-metal pillar which had been made, set up in front of the chaityâlaya. And upon the pillar they fixed a golden kalaśa of the same height as that of the twins Padmarasi and Dêvarasi.

To describe that *mâna-stambha*;—In dimension like a mast to the great ship of *dharmma* for those who cross over the ocean of birth (or existence), was this pillar engraved with the fame of Amba, and in the midst of that group (of temples) the mâna-stambha (towered up) as if gathering the constellations in the sky like flowers with which to worship the feet of the four Jaina images. In front of Nêmiśvara Jina's temple, a *mâna-stambha* of polished bell-metal, with a golden *kalaśa*, on the instruction of Abhinava-Samantabhadra,—Nâgappa-śrêshṭhi's son Ambvaṇa-śrêshṭhi caused to be made, a rod for the umbrella pure *dharmma*.[1] Thus did they have the *mâna-stambha* made.

56

Date ? 1562 *A.D.*

The *âchâri* who made the temple of Gôvarddhanagiri was Venkaṭayya of Pombucha.

57

Date 1562 *A.D.*

Be it well. Having the sign of the Nârâyaṇa legends, the giver of desires, may it prevail, the śâsana of Râghava's devotee, the Hari śâsana.[2]

When the mahâ-maṇḍalêśvara Chenna-Bhairâdêviyamma was protecting the Nagari kingdom, with Haiva, Tuḷu, Koṅkaṇa and other kingdoms:—(on the date specified),—S'irase Bommarasêndra's and Allâmbika's son was the Hari devotee, of great liberality, Giriyaṇa. This grandson of Râmaṇa-Seṭṭi born in Haḷigêri, Giriyaṇa-Nâyaka, had this śâsana written of the granta he made for the god Hanumantêśvara of Gôvarddhanagiri. The following were the lands;—here come details of the Kaṇilabeṇa vritti, yielding 193½ varaha: and of the Melanûr vritti which he had obtained from the chief *âchâryya* of the *parama-hamsa sannyâsis*, completely versed in grammar logic and philosophy, possessed of the eight yôga virtues, established by men acquainted with the mode of increasing happiness, Kanthe-Râmachandra-Sarasvati-śrîpâda, (its boundaries). The extra payment (specified) made to the Mêlaṇamane Hebbâr from the Kanigalabeṇa vritti I give for the offerings to the god; and the extra *haṇa* payable from Magaṇûr vritti to the śrîpâda, I give for the god's *chhatra*. If the 193½ varaha given for the Kanigalabeṇa vritti is repaid, the god Hanumantêśvara himself has authority to purchase another vritti to provide for the offerings. Such was the grant made for the god Hanumantêśvara by Giriya-Nâyaka. Usual final verses.

58

Date 1143 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla's victorious kingdom was extending &c:—And, entitled to the band of five chief instruments, the mahâ-maṇḍaleśvara, (with usual

[1] This verse is in Sanskrit.

[2] Seems intended for a parody on the Jaina opening verse—*S'rimat paramanyambhîra-syâdvâdâmôgha-lânchhanam &c.*

Kadamba titles), Tribhuvanamalla Malli-Dêvarasa was ruling the kingdom of the Haive Five Hundred, Mâhaḷige, Koṇḍarade, Kabbunâlige, the Four bâḍa and Mogala-nâḍ, in peace and wisdom;—Hoysaḷa having raised a great army against Mâhaḷige,—the great hero Hâkara, born to the mahâprabhu Beḍukaṇi Chûra-gâvuṇḍa's eldest daughter Bâgiyabbarasi and to Bidirûr Bikarasa, (on the date specified), overthrowing the army of elephants horses chariots and foot-soldiers, putting the force to flight, gained the world of gods. A grant of land was made for his wife and children.

Imprecations. Verses praising his exploits in the battle.

60

Date 1472 *A.D.*

Obeisance to Pârisva-Tîrthêśvara. May it be unobstructed. Praise of the Jina śâsana. Obeisance to the *pancha-paramêshṭis*. Obeisance to S'ambhu &c.

Be it well. When, having acquired[1], refuge of the world, favourite of the minds of earth and fortune, the mahârâjâdhirâja râja-paramêśvara, glory of the Iśvara-kula, the great Virûpâksha-mahârâya was ruling the kingdom in peace and wisdom:—And, the mahâ-prabhu, son of Maleyahuli champion over the *manneyas* of the eight *daṇḍige* of Iḍiga,—Ayisûr Munduvaṇṇa-Nâyaka's son Bhairaṇṇa-Nâyaka was protecting Horuguppe Hebbayal-nâḍ;—Iḍuvaṇi Baliya-gauḍa's son, the foremost man in Anevaḷige in Nagira-ṭhâvu, having the insignia of the umbrella, betel bag, lamp-stand pillar, ornamental coin and others, Haivaṇṇa-Nâyaka, and Bukaṇṇa-Nâyaka's son-in-law, Mâlakka-Nâyikiti's son, devoted to gifts of food shelter medicine and learning, Pârisa-gauḍa,—in order that merit and fame might be increased to their ruler Bhayiraṇṇa-Nâyaka and to themselves,—had the Pârśvanâtha-tîrthankara's chaityâlaya made in Iḍuvaṇe in their Dânamûla-śîme. May that be an auspicious moment. And (on the date specified) the god was set up (repeating previous particulars).

Be it well. For (with various epithets) the Pârśva-tîrthêśvara of Iḍugaṇi,—the sun to hill tigers, champion over the *manneyas* of the Iḍiga eight *daṇḍige*, the mother-home to both (sects of) Nânâ-Dêśis, chief lord of Aiśvaryya-pura, the mahâ-prabhu Bhairaṇṇa-Nâyaka,—in order that merit and fame might be increased to his mother Siru-mâdêvi and to himself, and to the servant of his bounty, Pâriśa-gauḍa,—granted a śâsana as follows;—here come details of lands given for the daily worship, great festivals, offerings, bathing the chief god at the two seasons with milk, the Mrityunjaya-chakra-pûje, anointing with panchâmṛita, Siddha-chakra-pûje, bathing the siddhas with milk, and for areca-nut, betel-leaves, sandal, incense, oil, drums and all other expenses,—have we given, at the time of the sun's eclipse, the lands (specified), with all usual details, with sun and moon &c. as witnesses. Usual final verse.

Pârisa-gauḍa and other gauḍas (named) also granted lands (specified).

Date 1473 *A.D.*

Be it well. (On the date specified), by the instruction of Vâdîndra Viśâlakîrtti-bhaṭṭâraka-svâmi,—the mahâ-prabhu Maṇḍuvaṇṇa-Nâyaka's son Bhairaṇṇa-Nâyaka, in order that he might obtain prosperity and supreme happiness, made for the god Maleyakhêḍa Nêminâtha a grant of lands as follows;—here come the details. Great good fortune to the stone śâsana written by Bhairaṇṇa-Nâyaka's son Immaḍi-Bhairasêndra.

Usual final verses, and the dialogue between Indra and the Chaṇḍâli woman[1].

[1] The phrase is not concluded, and there are several irregularities in the titles &c.

[1] See Vol. III, T. N. 63.

62

Date 1307 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, Ballâḷa-Dêva's minister Erupeya-daṇḍanâyaka was ruling the Sântaḷige kingdom under his sole umbrella :—(on the date specified) Atavaḍi Hemmaḍiga set up the god Siddhanâtha and granted land (specified) for the offerings. Imprecation.

63

Date 1288 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the reign of the ..... pratâpa-chakravartti vîra-Râmachandra-Dêvarasa, (on the date specified), in the discussion which arose between ..... (the inscription is very much defaced),—women making garlands of flowers, came blessing his courage, and coming to fill up the grain, ... praised the Râya, on which his servants entered upon the battle, (some one performed exploits and gained the world of gods). Pleased at his heroism, his king granted land as a *nettaru-godige* to Muduve-Nâyakitti.

66

Date 1175 *A.D.*

Obeisance to S'ambhu &c. When the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, sun to the lotus the Kaḷachuryya-kula, a champion as good as his word, Râya-Murâri Sôvi-Dêva's victorious kingdom was extending &c :—(on the date specified), the dweller at his lotus feet,—the mahâ-maṇḍalêśvara, lord of Paṭṭi-Pombuchcha-pura, obtainer of a boon from the goddess Padmâvati, S'ântarâditya, praised by all people, ... Jagadêvarasa was ruling the kingdom under his sole umbrella ;—And, the dweller at his lotus feet, ... was ruling the Sântaḷige Thousand in peace and wisdom ;—obtaining the consent of Jagadêvarasa, he surrounded that town, ...

67

Date 1102 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the reign of the mahâ-maṇḍalêśvara, ... worshipper of the lotus feet of the god Billêśvara, Bommarasa,—(on the date specified), when the mahâ-maṇḍalêśvara Aliya Birarasa, uniting with Mallaya-Nâyaka, came in a crowd to Hosagunda,—..... his king sent for the braves, and looking at them, said—Without counting, surround and slay this day, however many enemies there may be. (The inscription is very much effaced from here). For his having slain many and fallen, our king Bomma-Dêva, his minister Kôṭe-Nâyaka and many others granted lands (specified),

68

Date ? 1441 *A.D.*

Obeisance to S'ambhu &c. When Immaḍi-Dêva-Râya-mahârâya was in Vidyânagara, protecting it in righteousness :—on Eḷiva-Maḷaga driving along an elephant for the city elephant of the Male-râjya,—the mahâ-prabhu Bayicha-gauḍa, who was supplying gunpowder to the Naḍangiri-nâḍ Râja, (on the date specified), ... slew some powerful enemies and went to *svarga*.

69—70

Date 1276 *A.D.*

Obeisance to S'ambhu &c. Be it well. By order of Râmachandra Dêva,—Timma of Sâtuvali, with the betel-bearers, opposing the force of the mahâ-maṇḍlêśvara, (with various epithets),

Kumâra Bommarasa, stirred up the enemy, stopped that great army, captured and slew them ..... (on the date specified), and (with various exploits) Nâga-Nâyaka fell, and gained the world of gods. Some grants (specified) were made for him.

71

Date ? 1173 *A.D.*

Obeisance to S'ambhu &c. When the mahâ-maṇḍalêśvara, (with usual Kadamba titles), Kîrtti-Dêva's general Gorava Kittiga's warrior sâmanta-Kuppa, fighting with the S'enuvage-born Dêva's general Bhilla-Bhamma's son Dâsappa, obtained from the Kadambas the estate of a sâmanta (or feudatory), with five hundred men, he took the *mammeya* of the Banavase Twelve Thousand and as far as the Perddore, and was protecting it;—On his own account, the general Kittiga, without his master's pleasure, having erected his camp in Aṇḍabaligatta-durgga, was ruling in peace and wisdom,—and various gauḍas (named) speaking in confidence and doing him service, joining hands and placing his palanquin on their shoulders, gave him the umbrella,—on which the servants came and having an audience, he said, Whatever happens, I shall always have need of you,—whereupon, saying, Very good, the men gained his confidence and slew him. On which, (on the date specified), Kâḷabbe-Nâyakitti set up a stone for her husband, and distributed food. And saying—I am thankful he died by the hand of those he trusted,—sâmanta-Kuppa trampled on the general's shoulder, and gained the world of gods.

Sâmanta-Kuppa's younger brother and others (named).....

74

Date 1420 *A.D.*

Be it well. When, with all titles, the mahârâjâdhirâja râja-paramêśvara vîra-Dêva-Râya was ruling a peaceful kingdom:—(on the date specified), Sabuliga Châma-gauḍa, when the councillors seized and put the cows in pound, recovered the cows; and Hadase Bîra-gauḍa having charged and hewed in pieces, fell,—on which his wife Gaurâyi performed *sahagamana*, and they gained the world of heroes.

This śâsana was written by Karaûr Virajya: the stone was made by Hariyakopa Dugôja.

77

Date 1107 *A.D.*

Be it well. With all titles, the mahâ-maṇḍalêśvara, a saw in war with kings, an elephant-goad to the titled, in form Nârâyaṇa, worshipper of the feet of the god Billêśvara,—Tamasi Sôma-Nâyaka and Kôṭe-Nâyaka, sending for Matiga-Billeya's (son) Bammeya-Nâyaka, gave him .. . ... and he going to Kânahaḷe, (on the date specified), entered into some fight and went to the world of gods. Praise of his exploits.

Siyôja's (son) Bima made the stone.

78

Date 1265 *A.D.*

Obeisance to the guru, to Sarasvatî, and to Gaṇâdhipati. Nîlakaṇṭha, Nârâyaṇa and the Kshêtrapâlas are the refuge. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, shears to the champions over chieftains, Kumâra Bommarasa, making an attack on Maḷali in Bidirur, burnt and plundered it,—

hearing this, and being joined by two .. in the forest, attacking him in Lingadamakki, and destroying him head and tail, Sôṇige Bommeya-Nâyaka distinguished himself, again threw down the horse and fell. (On the date specified), he gained the world of gods; and Bâse Bommakka entered the fire with Bommaya-Nâyaka. And Bîrarasa granted for him an *umbaḷi*, and for the woman a gift of a *kambaḷi*. That *umbaḷi* and *kambaḷi* are gifts for the women.

Date 1269 *A.D.*

Be it well. In, with all titles, the mahâ-maṇḍalêśvara vîra-Bommarasa's 12th year, (on the date specified), that Bommeya-Nâyaka's younger sister, and her husband Bayichaṇa's wife Siriyabbe set up this stone.

79

Date ? *about* 680 *A.D.*

Be it well. Vikramâditya-bhaṭâraka gave to Chendugôḷi certain land (specified). Imprecation.

80

Date 1096 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c:—

And, entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of the northern Madhurâ, boon lord of Paṭṭi-Pomburchcha-pura, obtainer of a boon from the goddess Padmâvati, (with other epithets, including) Sântarâditya,—adorned with all royal titles, Râya-Sântara-Dêva, and (with repetition of the same titles, but including), skilful in (carrying out) the commands of Permmaḍi-Dêva,[1] distinguished by the monkey flag (*vânara-dhvaja*), rejoicing the mind of Tribhuvanamalla-Dêva, having performed the *tulâ-purusha* and the *aśvamêdha-kratu* (or horse sacrifice) with great gifts,—Tribhuvanamalla-S'ântara-Dêva and Râya-Sântara-Dêva[2] were in Sântarabiḍu, ruling the kingdom of the Sântalige Thousand, settled with enjoyment for three generations, in peace and wisdom:—

A dweller at their lotus feet, a wishing-jewel among their servants, (with various praises) was Singa-gavuḍa, whose son (with praises) was Arjjuna-gavuṇḍa of Badagi-nâḍ. To him and to Tekkabbe-gâiti was born Paḍavaḷa Ereya; his praises.

Be it well. (With various epithets, including) Râya-Sântara's rutting elephant, his head at the feet of S'iva, worshipper of the feet of the king Tailapa-Dêva,—Arjjuna-gauṇḍa's son Paḍavaḷa Ereyamma, having fought perggaḍe Baiyaḷayya and Jityâgâra, and gained the victory, the king Tailapa-Dêva bound on him a crown, gave him 200 gadyâṇa from the royal store, with ? bracelets (*kayseṛe*) for his children, and the title *Râjya-samuddharaṇam* (supporter of the kingdom) inscribed on gold,—and obtaining the control of the petty taxes of the 4 S'ivane in Beḷguḷi and the *kuṛukuṣa* dues, he was in peace;—when along with the mahâ-maṇḍalêśvara Kumâra-Bîra-Dêva, (on the date specified), he was going to the other world, he gave to his son Singaṇa the control of the 3 S'ivane in Baḍagagôḍ which Râya-Sântara-Dêva had granted, and gained the world of S'iva.

His father being Ereyamma, his mother Jakkaṇabbe, his elder brother Ballaya, his wife the Paḍavaḷti Bâgiyabbe,—how fortunate was Paḍavaḷa Singa; his praises.

Be it well. Adorning the rank of great minister charged with the burden of the whole kingdom, having acquired the three powers of government, (with other epithets), the great Paḍavaḷa Singaṇa built a tank in Bâvinahaṇahaḷḷi in Badagi-nâḍ of the Sântalige Thousand kampaṇa, erected a temple with a kalaśa, and made over to it as a *kaluâṭi* the 4 S'ivane of Beḷgaḷi which he formerly received

[1] Permmaḍi-Dêv-âdêśa-pêsaṇa. [2] The two names appear as given, S'ântara and Sântara.

and the 3 S'ivane of Badagagôḍ granted at the time when (his father) gave up his life, together with the various taxes (specified).

Imprecations and benedictions.

The sculptor, a bhêruṇḍa to titled rivals, Châuḍôja's grandson Sâtôja's work.

Whoso says that sênabhôva Dharmmaya's daughter Alabbe's grandson Masaṇayya-jiya is not the *oḍeya* of the Ereyammêśvara temple is a great sinner.

83

Date ? 1164 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, Kumâra-Billa-veggaḍe's son Hosagunda Bommarasa was ruling the kingdom of the .....Thousand in peace and wisdom:—one day Nâḍuhaḷḷi being raided, (on the date specified), Billa-veggaḍe's minister Avinahaḷḷi Singa-veggaḍe's grand-daughter Nâgabe-Nâykiti's son Kaliyama attacked the enemy, slew many, and gained the world of gods.

Be it well. Born in Pombuchcha, the sculptor Adityâchari's son Pâṇḍyâchâri's work.

84, 85

Date 1282 *A.D.*

Be it well. In, the mahâ-maṇḍalêśvara, (with other epithets), Bommarasa's son Tammarasa's victorious reign;—(on the date specified), when the mahâ-maṇḍalêśvara Bîrarasa laid siege to Hosagunda and was fighting, sending for.... son-in-law Bomma-buva, he gave him betel leaf, and said, Go to the battle,—on which, entering into the enemy's force, cutting down the soldiers, and throwing down the horse, he gained the world of gods. For him a grant (specified) was made.

86

Date 1282 *A.D.*

Be it well. In the 11th year of the Yâdava-Nârâyaṇa, the bhujabaḷa-prauḍha-pratâpa-chakravartti vîra-Râmachandra-Râya's victorious reign, (on the date specified),—(with various epithets) Bommarasa's son Tammiyarasa ..... uniting with .. . marched and came, and laying siege to .... was fighting,—when Tammiyarasa, sending for Kôḷi-Nâyaka's.. So.. Nâyaka, honoured him with betel leaf, and gave him an order, saying, Fight and help in the battle. On which, that able-bodied Soḍḍiga, taking the betel-leaf from the hand of his ruler, entered into the fight, pierced the horse and men, distinguished himself, and gained the world of gods. The grant of a Sivane rice-field was made for him in Avinahaḷḷi.

This was written by sênabhôva Râmaṇṇa.

87

Date ? 1095 *A.D.*

Be it well. At the time when, entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara Tribhuvanamalla-Jagadêvarasa, marching to Melahurige in Kunda-nâḍ, fought and gained the victory,—Hebbase Tereyama-veggaḍe's son Beḷa-veggaḍe's bond-servant (*besa-makkaḷu*) Eḍehaḷḷi Sâligaheppaṇa-Mallave's son Geleya, (on the date specified), fought and gained the world of gods. A grant was made for him.

88

Date ? 1095 *A.D.*

A similar record on the same occasion.

89

Date 1292 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with other epithets), Bhîma-Dêva and (with various epithets) Kôṭi-Nâyaka were ruling the .. Thousand in peace and wisdom :—(on the date specified), the master of the ocean, Râya-Halagaḍe-gavuṇḍa Nâga-Dêvarasa marching with an army upon the mahâ-maṇḍalêśvara, (with other epithets) Vandûr Tuliya-sâmanta,—by order of Kôṭi-Nâyaka, hurrying to Eṛemale, attacking the enemy, slaying the foot-soldiers and horsemen, Abbaja-gauḍa's son Bommaya-Nâyaka gained the world of gods. ....

This stone was written by Hebase Jakkeya sênabôva's .... This stone was carved by the stone-mason Singôja's son Bîrôja.

91, 92

Date 1160 *A.D.*

The two being blended like a word and its meaning, in order that I may have understanding of words and their meanings, do I reverence the two—Pârvvatî and Paramêśvara.[1]

(On the date specified), when Heḍatari Maiyyabâli-arasa's son Nâgarasa's son Beḷarasa's younger brother Bâliarasa, in the battle of Avaraguppe, in front of Jagadêvarasa, attacked the enemy, slew many and gained the world of gods,—Hadava Eṛahaṛa, younger brother of Boppaṇa who dropped his torch under the feet of Bâli-arasa, ... in front of Bâli-arasa, ... attacked and fell. For his bravery Beḷarasa made a grant.

93

Date 1160 *A.D.*

Obeisance to S'ambhu &c. Be it well. When (with usual Châḷukya titles), Traiḷôkyamalla-Dêva's victorious kingdom was extending &c :—

Be it well. Entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, Sântarâditya (with other epithets), Jagadêvarasa's courage and valour were as follows :—verses describing his bravery. A dweller at his lotus feet,—whose father was Nâgarasa, his mother S'îgâli Râjayve, his ruler Jagadêva,—in one battle, challenging with great courage, he drove off the enemy, and Bâliparasa ascended to *sargga*. Being with king Jagadêva, he by himself drove back the numberless forces of the hostile king and gained the city of *sargga*. (On the date specified), in the battle of Avaraguppe, doing his duty to his lord, ... he fell in the battle. On which grants (specified) were made for him by Jagadêva. Imprecation.

Born in Sirivaḷige, S'ântôja's son-in-law Jakkôja's son Kaṭkôja's son-in-law Sômôja made this.

95

Date 1189 *A.D.*

Obeisance to S'ambhu &c. By the victor is gained spoil &c. Obeisance to S'iva. Lord of three worlds, obeisance to thee.

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[1] This is the opening verse of Kâlidâsa's *Raghuvamśa*.

Be it well. Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of Paṭṭi-Pombuchcha-pura, ornament of the great Ugra-vams'a, obtainer of a boon from the goddess Padmâvatî, Sântarâditya (with other epithets), was Kâva-Dêva, to whose wife were born Jagadêva and Singaṇa; their praises. To their younger sister Alliyâ-Dêvî was born S'ânteya-Dêva.

When the mahâ-maṇḍalêśvara Tribhuvanamalla bhujabala-pratâpa Sântara-Dêva was ruling the kingdom in peace:—(on the date specified), S'ântavâsa Singa-Dêva having come on a raid and plundered Teruvaḍi in Hade.. nâḍ,—Sântara-Dêva sent for his .... Subba, who did his duty as follows; description of his exploits and descent. And he gained the world of gods, and Sântara-Dêva made the grant of a Sivane (specified) for him.

96

Date 1299 *A.D.*

Obeisance to S'ambhu &c. Be it well. In (with usual titles), the pratâpa-chakravartti Hoysaṇa bhujabala vîra-Ballâḷa-Dêvarasa's reign:—when the mahâ-maṇḍalêśvara, (with various epithets), Bommarasa, Kôṭi-Nâyaka, and Karatala Kâlatamma, with their feudatories, came saying 'We want that Ballâḷa-Deva's elephant'—and with the five ministers and the Nâyakas marched to Hosagunda. and laid siege to it,—(on the date specified), Kôṭi-Nâyaka sent for Maḍavi Majjeya's son ..... and gave him orders, on which he mounted a horse and ..... gained the world of gods. For Kâmeya a grant (specified) was made.

His younger brother Beleya Biramma prepared the stone, and Madhukôja engraved it.

97

Date 1292 *A.D.*

Be it well. When,—for, with all titles, the mahâ-maṇḍalêśvara, (with other epithets), Bommarasa,—(with various epithets), vîra-Kôṭi-Nâyaka was in Hosagunda, ruling the Sântaḷige Thousand in peace and wisdom:—And the mahâ-maṇḍalêśvara Tamma-sâvanta was in Bidirûr-paṭṭaṇa, ruling Hiriya Suḷase, with Gâvaṇa-nâḍ;—(on the date specified), when Kôṭi-Nâyaka marched against Iruvandûr Mâḷeya-sâvanta,—in the battle of Eḍamaḷe, Bîreya-Nâyaka's son Ma ..... fought, slew and gained the world of gods. A grant (specified) was made for him by Bommeya.

The writing on this stone was by Gâvaṇa ... ..ya sênabôva. This *vîragal* was made by Singôja's son Birôja. It was set up by Majuva's son Kâmachila. By the victor is gained spoil &c.

98

Date 1299 *A.D.*

Corresponds generally with No. 96 above, but is much effaced.

99

Date 1298 *A.D.*

Obeisance to the âchârya guru. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Kôṭi-Nâyaka, and (with the same titles) Tammeya-sâvanta, united, were ruling the kingdom in peace and wisdom:—(on the date specified), the god Vithalêśvara of Târe village having of his mercy come and appeared (*udaisalu*), they set him up, together with his attendant gods,—and with the consent of all the people of that village grants were made for him as follows;—Born to Hâruvigoppa Vâmana-hebbâr and Sâtakka, the râya-râja-guru Bhaṭṭâchârya's spiritual son (*dîkshâ-putra*), Viṭṭhayya-sênabôva granted the following endowment for religious purposes;—(here come the details). Usual final verses. Sadâśiva is the only refuge, says Viṭṭhayya-sênabôva.

100

Date ? 986 *A.D.*

Be it well. (On the date specified), when Dâḷi-Sântara's son Sânta-Râya was ruling the kingdom :—and Kambaya was the perggaḍe ;—Koḷeyamma's son-in-law Chappayya's son Punni-Gôsâsi had a tank made,—and for the Brahmans of Konalli,—Gôsâsi being present,—Gurapa-Nâyaka made grants (specified), and set up this stone. Imprecation.

Be it well. Sântara-Murayya, round the tank [Gôsâ]si built, (the inscription is very much effaced after this).

101

Date 1303 *A.D.*

Obeisance to S'ambhu &c. Be it well. When,—against, with all titles, entitled to the band of five chief instruments, champion over eleven chieftains, a threefold Râhuta-râya, an elephant-goad to the brave, the world-renowned Gangeya-sâhani,—the Hoysaṇa gaṇḍa-bhêruṇḍa, worshipper of the feet of the god Gumma[ta]nâtha, Ballâḷa-Râya, together with the whole of his army, marched and encamped in Banavase,— in the battle of Sirise in Kadamba[a]lige-nâḍ, (on the date specified), Râvaṇa Hadapa-Sâtaya's son, Mâraval[l]i Jakkiyabbe's son Raṇavagga-Bîra slew as follows ;—verses describing his exploits. Thus distinguishing himself, the wrestler with Hoysaṇa's army, Bîra, gained the world of gods.

This stone was set up by his elder brother Hadapa Baramayya-Râya : Abbalûr Sankôja (engraved it) : the Chikka Keravûr mirror to poets, Bommaya-Râya wrote it.

102

Date 1293 *A.D.*

Obeisance to Sarasvatî. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, a saw to kings, an elephant-goad to the titled, in form Nârâyaṇa, favourite of the goddess of fame, worshipper of the lotus feet of the god Billêśvara, kaṭhâri-karabatti-malla, vîra-Kôṭi-Nâyaka was in Hosagunda, having ..... the Sântaḷige Nâyakas, and ruling the kingdom in peace :—(on the date specified),—sending for Bîre-Nâyaka, ordered him, saying, 'Recover the cows which the daḷavâyi of the Yâdava family, Parasurâma-Dêva, by his servant Mojoru has impounded, and come,'—and giving him betel leaf, said 'March, with all your army.' He, saying it was a favour, fell down (before him), and hasting away, came, and having slain Mojoru and released the impounded cows, was returning,—when Parasurâma with his whole army opposed him, on which Bîre-Nâyaka showed his bravery as follows :—verses describing his exploits. Thus Sita .. Nâkiti's Bame-Nâyaka and their son Bayicha, slaughtering the enemy, gained the world of gods.

This stone was set up by his son-in-law Buchchayya : it was engraved by Singôja's son, the stone-mason Bîrôja : and was written by Hubasi Jakkaṇa.

103

Date 1089 *A.D.*

Likeness (*rûpu*) of Dêvarâsi-jîya, son of Alkeyya-jîya, born in Besavur,—made by Maralôja. Obeisance to S'ambhu &c ....

When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending &c :—

And, entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, obtainer of a boon from the goddess Padmâvati, (with other epithets),—..... S'ântara-Dêva, and (with the same titles, adding) giver first of the *tulâ-purusha*, distinguished by the lion crest and the monkey flag,—Râya-Sântara Tailapa-Dêva were in Sântarapura, ruling the Sântaḷige.... kingdom in peace and wisdom :—

A dweller at their lotus feet, (with praises), was Sirivarmma-gauḍa, (? whose son) was Kaliyamma-gauṇḍa, whose son was Bîravarmma, who (among other praises) gave away gold, heaps of goods and vehicles. To him, who was a worshipper of the feet of the kings of the S'ântara-kula, and to Bhagiyabbe, was born perggaḍe-Nâgavarmma, whose younger brother was (with praises) the minister Kanna ; his praises, styling him Tailapa-Dêva's warrior and king Taila's lion. What need to say more ?—at the bidding of king Tailapa, he extirpated the mighty hostile army, established his own fame, and received the name *bill-ankakâra* (warrior with the bow), and Bhârati herself inscribed his name *Billanka-Râma* on pillars all round the world, on the frontal globes of the regent elephants, and on the highest point of the sky. His wife (with praises) was Kanakabbe.

Be it well. Adorned with the rank of great minister charged with the burden of the whole kingdom, possessed of the three powers (named) of government, (with numerous epithets, including) a skilful Garuḍa in carrying out the orders of Tailapa-Dêva, Ânjaneya in devotion to his master,—the perggaḍe Kannaya set up the god Kannêśvara in Besavur in the Badagi-nâḍ Thirty, and (on the date specified), washing the feet of (with the usual ascetic virtues) Dêvarâsi-jîya, made grants (specified) for the decorations of the god, for dancing, singing and drums, for gifts of food to the ascetics, and for temple repairs.

And the mahâ-maṇḍalêśvaras Râya-S'ântara and Tailapa-Dêva, Tailapa-Dêva's wife Khâ-Dêvi and their son Kâma-Dêva, uniting, gave to perggaḍeti Kanakabbe's son Medamayya and the others, altogether four, Kôḷûr, the hamlet of Besavur, with enjoyment for three generations.

Usual final verses.

104

Date ? 1329 *A.D.*

Obeisance to S'ambhu &c. When the king over royal tigers, gaṇḍa-bhêruṇḍa, vîra-Ballâḷa-Râya, marching with one of his armies, sent for the mahâ-maṇḍalêśvara, (with other epithets), Tammaya .. and despatched him against Parabala-Singa,—in the battle Sâlakôṭi-Nâyaka's son Bayichaya, (on the date specified), fell. His son-in-law Challaya had this *vîragal* made.[1]

105

Date ? 1083 *A.D.*

Be it well. To the god Âdi-Madhukanâtha of Jayanti, Vijayanti, Kanakâpura and Banavase in the four yugas, (on the date specified), the mahâ-maṇḍalêśvara (with various epithets), ... granted Kôḷur,—And all the prabhus of Baḍagi-nâḍ and the sarbbâdhikâri Gôpaṇṇa made it over to the god Madhuka with pouring of water.

107

Date 1507 *A.D.*

Usual final verses. After examining again and again all the śâstras, the only good conclusion is that Nârâyaṇa should always be meditated upon.

(On the date specified), ... bayakopa Kallapa-Nâyaka's son Chikkaṇṇa-Nâyaka, for the offerings on a tray to his family god, boon lord of Jayantî-pura, (with various epithets), the god

[1] Some parts of this inscription are doubtful.

Tiruvengaḷanâtha of this town, granted .... attached to Kôṭiseṭṭikoppa in the Hosagunda-śîme belonging to our office of Nâyaka.

108

Date 1631 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), the Eḍava-Murâri, Kôṭekôlâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in S'iva and the guru,—Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Vîrabhadra-Nâyaka, for the religious service of the mosque (*masûti*[1]) built at the Tâvaregere pond of Malahagopa in the Ananda-pura-śîme, granted a copper śâsana as follows:—here come details of land given in Eḍehaḷḷi in Ananda pura-śîme.

109

Date 1079 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Tribhuvana-malla-Dêva's victorious kingdom was extending &c, and he was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom;—

And, his younger brother,—Be it well. Praised in all lands, of the world renowned Pallavânvaya, favourite of earth and fortune, Yuva-râja, râja-paramêśvara, vîra-Mahêśvara, an ornament of valour, lover of the goddess of victory, crest-jewel of the Châḷukyas, (with other epithets), his elder brother's warrior,—Trailôkyamalla Vîra-Noḷamba-Pallava-Permmânaḍi Jayasingha-Dêva was ruling the Banavâse Twelve Thousand, the Sântaḷige Thousand, the two Six Hundreds, and the Kandur Thousand, in peace and wisdom;—

A dweller at his lotus feet,—entitled to the band of five chief instruments, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with other epithets), a joy to both kings, worshipper of the feet of Trailôkyamalla Vîra-Noḷamba-Pallava-Permmânaḍi Jayasinga-Dêva,—with these and all titles, the great minister, senior daṇḍanâyaka for peace and war, Tambarasa was ruling the Sântaḷige Thousand and the agrahâras;—and he of his favour gave the duty of royal inspector (*râjâdhyaksha*) of that nâḍ to Mâchi-Râja.

Having obtained greatness in all the world was Sindhavâḍi,—and in that glory of the world, a glory of agrahâras, shone Kanchagâra-Belgaḷi. In it, an ornament of the twice-born, of the Atri-gôtra, of wide-extended fame, glory of the Vâjî-[kula], was the lord Mâchi, like the moon. When that great man, born to Sôvanâthayya and Abbakabe, having acquired all good qualities, purifier of his gôtra, friend of the learned, Mâchi-Râja was carrying on the duty of royal inspector,—to the north-east of the north-eastern tîrttha of the royal city (*râjadhâni*) Andhâsura, he set up the gods Mâchêśvara, Aditya, and Vishnu,—and (on the date specified), washing the feet of (with the usual ascetic virtues) Anantaśiva-paṇḍita, made grants of land (specified) for them.

Usual final verses.

The stone-mason Kshêmôja's son Êvôja engraved it. The temple was made by Kâmôja.

108 (*bis*).

Date 1042 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's victorious kingdom was extending &c:—

A dweller at his lotus feet, Bijarasa's descent was as follows;—A crest-jewel of the Chaḷukya-yama's a was Kêsivarmma-Dêva: to his son, mighty as Bhîma, Chôḷarasa, [was born] Bijjarasa.

[1] The common form is *masîdi*, that is *masjid*.

Be it well. Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of the goddess of fame, to the army Gôpâḷa, to Pattaraḷi the final deluge, displacer of Bhillama, to .. a grindstone,..... Baṇṭuga, joy to the mind of ..... ,a lion to the rutting elephant Chaṭṭuga, (with other epithets), Torahara-Mâri, his elder brother's ...—with all titles, was the mahâ-maṇḍalêśvara Bijjarasa. Verses in his praise, saying that he was a manifest king Bhûriśrama in the world, a sun to the frost Pattaraḷi, a grindstone to the powerful Paṭahakôṭa, the warrior who in half a moment captured Toragale, attacked and seized Bhaṭṭa, without fear plucked up the Beydars by the root, and gained the name that he alone was Torahara-Mâri. Thus celebrated, Bijja-bhûpa [was protecting] the Sântaḷige-nâḍ in full enjoyment, without trouble or anxiety.

His younger brother,—Be it well. Entitled to the band of five chief instruments, mahâ-sâmanta, (with various epithets, some the same as above), armour to the southern quarter, the sun in valour (*s'auryya-mârttâṇḍa*), his elder brother's rutting elephant,—with these and all titles, was the mahâ-sâmanta Gôna-bhûpa. Verses in praise of his valour. His senior wife was Jâkabbarasi. His renown in Sântaḷige-nâḍ was unbounded, and he had a splendid temple made there.

Thus celebrated, Gônarasa, when ruling in peace and wisdom the Sântaḷige Thousand kingdom,—on making Andhâsura in the Thousand an agrahâra and giving it to the most worthy Kumârasvâmi-bhaṭṭa Sômayâji,—he set up the gods Gôṇêśvara and S'auryyamârttâṇḍa, and making grants for them, (on the date specified),—Be it well. Possessed of the usual ascetic virtues (named), fully proficient in logic and many sciences, his fame an unspotted banner, of unblemished character, head of the Parvvatâvaḷi Kâlâmukha ascetics, was Vâdirudra-paṇḍita: in the Kâṇâda, Kaṇabhuk; in the Bṛihaspati creed, Vâchaspati; in the Kâpila doctrine, Kapila himself; in the Sugata śâstra itself, the guru of the Saugatas; in knowledge of Mîmâmsa, Jaimini-muni; in Nyâya, Akshapâda; in the brilliant groups of grammar, a manifest Îśvara; in S'aiva śâstra, a present S'iva: a sun to the lotus the minds of all his own relatives, his friends, able teachers of *tatva*, the good and the beloved; adorned with fame white as the stream of the Ganges, Indra's elephant, moonlight, snow, Kailâsa, Gauri's husband, or a smile; stamper on the faces of revilers and the proud; an ocean of the wealth of soft sweet and profound sayings. Washing the feet of the thus celebrated Vâdirudra-paṇḍita's disciple, (possessed of the usual ascetic virtues), Kriyâśakti-paṇḍita, and making over the god Gôṇêśvara's maṭha and the god S'auryyamârttâṇḍa's temple,—as a gift for learning to the ascetics there, he made Maṇbâḷa in the Andhâsura Twelve a Gorava-vâḍa (or village for S'aiva mendicants), and gave it with all ceremonies. And south-west from the base of the S'auryyamârttâṇḍa temple, (with the other boundaries specified), he granted a street for the *pura*, and certain gardens (specified). The tolls and fines in that street and in Maṇbâḷa belong to the god. Usual final verses.

Sântôja engraved this.

To the blacksmith Chikka, for doing the brick and stone work of the two temples, Gônarasa granted land (specified) in Maṇbâḷa.

109 (*bis*)

Date 1042 *A.D.*[1]

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's kingdom was extending &c.:—

A dweller at his lotus feet was Bijjarasa, whose descent was as follows:—A crest-jewel of the Châḷukya-vaṁśa was [Kêsivarmma-Dêva],[2] to whose son, powerful as Bhîma, Chôḷarasa, was born

[1] In Chaitra, and therefore a month earlier than 108(*bis*), which is dated in Vais'âkha.

[2] This name is effaced here, but supplied from the preceding inscription.

Bijjarasa. Be it well. Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of the goddess of victory, to Pattarali the final deluge, displacer of Bhillama, to Paṭahakôṭa a grindstone, breaker of the pride of Baṇṭuga, a joy to the mind of the goddess of victory, a lion to the rutting elephant Chaṭṭuga, Torahara-Mâri, (with other epithets), his elder brother's thunderbolt,—with these names and titles, was the mahâ-maṇḍalêśvara Bijjarasa. Verses in his praise, saying he was a manifest king Bhûriśrama in the world, a sun to the frost Pattarali, Torahara Javana, a grindstone to the powerful Paṭahakôṭa, Toragale he captured in half a moment, attacked and seized ...., without fear plucked up the Bêḍars by the root, and obtained the name Torahara-Mâri. Thus celebrated, when Bijja-bhûpa with full enjoyment was ruling the Sântalige-nâḍ without trouble,—his brother,—

Be it well. Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, (with other epithets, including), Bijja's warrior, armour to the southern rigion, the sun in valour (*śauryya-mârtt-aṇḍa*), his elder brother's rutting elephant,—with these and all titles, a bee at the lotus feet of Trailôkyamalla-Dêva, was the mahâ-maṇḍalêśvara Gônarasa. (A great number of verses praising his exploits in war). He is apparently said to have slain two kings named Arasanka and Gondapa. He also drove in all directions the Maleyavar of the Seven Male. His wife was Jâkaṇabbe, who became his senior queen. He obtained the Sântaḷige Thousand, full of orange, plantain and citron fruits. Verses describing the plants and trees that grew there, and such was its fertility that hunger was not known there. Grass, firewood and water being plentiful, many Brahmans whose ornaments were the Praṇava, vêdas and śâstras, lived there, worshipped by the world. This Sântaḷige-nâḍ had been ruled by many, but among them none was more famous than Gôna-Râja.

He had a tank built in Môriṭṭige, and now in Tarddavâḍi-nâḍ built a tank, a well, a temple, and planted a grove. If you inquire about the grove, I will tell you; he gave it to the many Brahmans in Kâlûr, and by those Brahmans making it an agrahâra, it was the most wonderful in the world. And in Sântaḷige-nâḍ he had a rare temple made, a bassadi, and an agrahâra.

When thus celebrated, Gônarasa, ruling the Sântaḷige Thousand kingdom in peace and wisdom, was in Andhâsura;—(on the date specified), he made the Andhâsura Twelve, adorned by the thousand three hundred, an agrahâra, and gave it to, (possessed of the usual ascetic virtues), the most worthy Kumârasvâmi-bhaṭṭa Sômayâji, with washing of feet and pouring of water;—and at the same time made grants of land (specified). Usual final verses.

In order that whoever came it might not be said there was no food (or rice), Gônarasa ..... Kûlasamudra, and remitted the money payment for boys and marriages, and gained the name Dânavinôdi (delighting in gifts).

This śâsana was engraved by Bûvôja's son Barmmôja.

110

Date 1292 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, mahâ-maṇḍalêśvara, (with numerous epithets, including) champion over eleven chieftains, champion over those who say they are such (and such)[1], hunter of Konkaṇiga, subduer of Kadamba-Râya, ? a drum to heroes, setter up of five ? hundred heroes, lurking in the hills and escaping, opposer of the armies of the three worlds, Karahaṭṭa-malla, worshipper of the lotus feet of the god Kalinâtha, subduer of foreign armies,—vîra-Kôṭi-Nâyaka was ruling the kingdom in peace and wisdom:—(on the date specified), Kôṭi-

[1] *Antembara-gaṇḍa*,—this is a title of the Mysore Râjas, who also use *birud-ant-embara-gaṇḍa*.

Nâyaka having marched to the *ukhaḍi* (frontier guard-house), in the war with Mêcha-Nâyaka and Dêsu-Nâyaka, Alûr Jakke-Nâyaka, in the battle of Kamadur, broke through the braves, and concealing himself, speared the horse in the throat, distinguished himself and gained the world of gods. For his wife and children Kôṭi-Nâyaka made a grant of land (specified). Verses praising his valour. His son-in-law set up this vîra-śâsana as a memorial of his father-in-law's bravery.

111

Date 1712 *A.D.*

May it be prosperous. (On the date specified), having acquired the good character of good people, the mahâ-mahattu of heaven and earth, ... mahanta-dêva of the *dharma-simhâsana* (or religious throne) of Champakânarasi-mahattu of Ânandapura (founded) by the devotion of Venkaṭappa-Nâyaka,—in his devotion, doing obeisance to the dharma of this Champakânarasi-mahattu's maṭha of Ânandapura,—gave in ? paper money (*patrada-haṇavinalli*) to the hands of the Brahmans of the Viśvanâtha agrahâra and bought the .... village in Haratâla-śîme, otherwise called Basavarâjapura, for 266½ ga, according to the order written by Keḷadi Basavappa-Nâyaka. May it be unobstructed.

112

Date about 1165 *A.D.*

Be it well. When, entitled to the band of five chief instrumants, the mahâ-maṇḍalêśvara, ... moon to the waterlily the Sântara-kula, champion over the Toṇḍa-maṇḍalika, the fierce Sântara sun, Singgi-Dêva was ruling the kingdom of the Sântaḷige-nâḍ and the agrahâras :—

A dweller at his lotus feet, (on the date specified),—to Âlûr Erega's son-in-law Bîra-Kemmâri and his wife Saṇṇabe was born Saggarakke-Bîra. When Bîrarasa of Posagunda being angry, carried off the cows of agrahâra ....., Chiga .... by himself opposed Bîrarasa, and slaying.... gained the world of gods. By the victor is gained spoil &c.

Sântôja's son Kakkôja, born in ..... ravaḷige, made this.

113

Date about 1165 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, chief lord of the northern Madhurâ, boon lord of Paṭṭi-Pomburchcha-pura, obtainer of a boon from the goddess Padmâvati, delighting in musk, ..., the Sântara sun, praised by all people, acquainted with the niti-śâstra, champion over the Toṇḍa-maṇḍalika, Kumâra to fierce titled ones, a bhêruṇḍa to enemies, in truthfulness Râdhêya, in purity Gângêya, a brother to the wives of others,—with these names and titles, the mahâ-maṇḍalêśvara Vîra-Sântara Singgi-Dêva was ruling the Sântaḷige. .....

114

Date 1166 *A.D.*

Obeisance to S'ambhu &c. When, (with titles as in No. 113 above, to Padmâvati), the mahâ-maṇḍalêśvara, the pratâpa-bhujabala Sântara Singi-Dêva was ruling the kingdom of the Sântaḷige Thousand in peace and wisdom :—And, with all titles, ... was ruling the kingdom of the .... haḷḷi-nâḍ Thirty and the agrahâras in peace ;—And, with all titles, born in Alûr, sâmanta-Taileya's son Lokka .... arasa was in peace ;—(on the date specified),—

Be it well. With all titles, the mahâ-maṇḍalêśvara Bijjala-Dêva having ordered to .. ... Sântaḷige,—.. .. ya-daṇḍanâyaka, ... Nâyaka and Jagadêvarasa, uniting, came and pitched their camp in Andhâsura :—on which Sattavôdili Vikramâditya-Dêva, Baṇḍaṇike Soyi-Dêva, Udare Ekkalarasa and the Gutti maṇḍalika, uniting in one, joining with Bîrarasa who had come to Hosagunda, marched and gave battle to the encamped army ;—when the son born to Hosagunda Beḷa-gâvuṇḍa's daughter Bîmayabe-Nâyakitti and to Doṇama-Nâyaka,—Kali-Mâraya, slew all the force of horsemen who opposed him, carried off the heads of the chiefs, and trampled down all the foot-soldiers in the field of battle. In the midst of all the chiefs of the enemy's army, singing the praises of Kali-Mâraya-Nâyaka,..... ..

116

Date 1170 *A.D.*

When, (with titles as in No. 114 above), the mahâ-maṇḍalêśvara, the pratâpa-bhujabala [Sânta]ra-Dêva was ruling the kingdom of the world :—(on the date specified), when Kumâra-Bîrarasa's elder brother sâmanta-Muda-Gauḍa ..... and his younger brother Hemmaḍiyarasa were fighting in the Alavaḷḷi plain ;—The eldest son of Chetṭi-Seṭṭi, born in Harika, was Bammi-Seṭṭi, whose beloved wife was the Haṇṇivur-maṇḍalika Kâḷi-Seṭṭi's daughter Chauḍabbe. To this couple was born [Biṭṭe]. When his comrade's money was stolen, he went into the fight .... and the celestial nymphs bore him away in a car and entered into Śiva's city. His mother and other relatives (named) set up this stone and established him in *svargga*. The sculptor Mârôja's son Bammaya wrote on the stone. Be it well. Muda-Gauṇḍa granted for him land (specified) as a *nettar-ggoḍagi*. Imprecation.

118

Date 1063 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva was ruling the kingdom :—(on the date specified), for the Brahmans of (with the usual ascetic virtues), agrahâra Maleyandûr,—Aṇṇamayya, son of Kuppayya of the Kasyapa-Vatsa-Nai-Dhruva gôtra and pravara, worshipping their feet, granted land (specified) to provide a *satra* for daily feeding four Brahmans. Imprecations.

There being an eclipse of the sun, he gave .. for a perpetual lamp for the god .. mêśvara.

Barmmôja engraved this.

119

Date ? about 1250 *A.D.*

Obeisance to Sambhu &c. Be it well. When, (with usual Châḷukya titles) obtainer of a boon from the goddess Padmâvatî, a sun to chieftains, praised by .., acquainted with the nîti-śâstra, Bhîma in war with the titled, energetic wrestler, male shears in war with kings, champion over the Toṇḍa chieftains, champion over chiefs who give money and tie up horses, hunter of Konkaṇiga, Tribhuvana-maṇḍalika, Bîra-Dêva was ruling the kingdom of the world, and was ruling the kingdom in peace and wisdom ;—Kandâra-Dêva being angry at the high titles of Bîra-Dêva, looking at the great minister Bôvi-Seṭṭi, said "Seize Bîrarasa." Thinking he laughs at our army, leaving Kalasayala, he and the nâḍ chiefs made an attack upon Kandâra-Dêva, and saying, We must bring over to ourselves Malaya-Nâyaka and take away his royal umbrella, in a moment all the force went forth, gently laughing. (The meaning of what follows is not clear). Haleya-gûḷi (the old bull) Kâḷeya-Nâyaka fought in the battle. On their calling out, Here comes Haleyugûḷi Kâḷeya-Nâyaka, champion over those who say what business has he with these titles (specified), the enemy all turned their backs and fled. Thus (on the date specified) having along with Bîrarasa given his head, for him Kumâra-Bommarasa granted a *nettaru-goḍage* (specified). Imprecation.

123

Date 1606 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), holding as chief (the gods) Nandinâtha, Bringinâtha and Vîrabhadra, whose forms the supreme S'iva, his lotus feet illumined with the blaze of the jewelled crowns on the heads of Madhusûdana, the thirty three chief and many other gods, assumed ; having acquired the pure S'ivâchâra of good people; are the mahâ-mahattus of heaven and earth :—Among whom, for the dharma of the maṭha of Champakâsadasi-mahattu of Ânandapura,—having obtained the order of the Yeḍava-Murâri, Kôṭe-kôlâhala, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in S'iva and the guru, Keḷadi Sadâsiva-Nâyaka's grandson Venkaṭappa-Nâyaka.—all the mahâ-nâḍ-seṭṭis who load goods .. .. by both roads to places east and north and to the interior,—in order that we may all obtain dharma,—have given a śâsana granting for the S'iva services of the maṭha one vîsa on the stock, as follows :—

Throughout the kingdom ruled by Venkaṭappa-Nâyaka above the Ghats, on all local roads, for all animals, at the rate of one vîsa for each animal, we agree to give as dharma, vîsa by vîsa, in all the ṭhâṇas. Specification of ṭhâṇas,—Ikkêri and the others, Sadâśiva, Sâgara, Srîvante, Kesanûr, Tavanidhi, Gutti, Jeḍeya, Kupaṭûr, Soraba, Togarasi, Kabûr, Uḍugaṇi, Jambûr, Mahadêvapura, Kumbasi, Hâranahaḷḷi, Ânandapura, Mosarûr, Pombucha, Dânivâsa, Âraga, Durga, Agumbe, Kôvi, Bagunji, Beḷare, Kalasa, Mêgunda, Kiga, Nemmâru, Muttûru, Muḍe, Kâru, Bidirûr, Hulikallu, Mannara, Karaûru, Sauḷanâḍu, Sâvantanakaṭṭe, Bhârangi, Âvinahaḷḷi.—That in these and all other ṭhâṇas we will give (that rate) have we written this firm śâsana and done obeisance. Names of principal Seṭṭis.

124

Date 1215 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when, with all titles, the great minister, (with various epithets), Kumâra-Bâḍeyama-verggaḍe raided Jiḍuvaḷige-nâḍ and carried off the cows,—Bâḷeya, slaying, fell and gained the world of gods.

125

Date 1216 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, entitled to the band of five chief instruments, ... the mahâ-mandalêśvara Jagadêva-Pâṇḍya-Dêvarasa was ruling the kingdom in peace and wisdom :—the great minister, sarvvâdhikâri, master over seventy-two officials, (with many other epithets), the Adiyara sun, glory of the Adiyara-kula, worshipper of the lotus feet of the god Billêśvara of Hombuchcha,—Kumâra-mahârâya Bâḷeya-veggaḍe raiding Jiḍuvaḷige-nâḍ,—Turumba-Nâyakiti's son Kavaḍaya with his comrades distinguished himself, opposed him, turned back the enemy's force, and (on the date specified) gained the world of gods. Among his son, friends, and favourite brothers, the only famous .. ..

126

Date 1226 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual titles), vîra-Nârasimha-Dêva was ruling the kingdom :—(on the date specified).—with all titles, the great minister, ...

127

Date 1248 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with various epithets), Bîra-Dêvarasa was in Kalise, ruling the kingdom of the earth in peace:—(on the date specified), when Bîra-Dêvarasa rising against Bommarasa, marched to Hombuchcha, plundered it and was returning, having captured goods and vehicles,—Bommarasa's servant Dureya coming and attacking Haḍapa Jakkeya-Nâyaka, son of Masaṇa born in Mandasâle and grandson of Jakka-gâvuḍa born in Vullûr, capturing many men and horses, spoiling and slaying, he distinguished himself and gained the world of gods.

128

Date 1269 *A.D.*

Obeisance to the gurus. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with various epithets), Bammarasa-Dêva was in the residence of Hânugunda, ruling the kingdom of the earth in peace:—(on the date specified), when Bammarasa-Dêva went against Aṇṇama-veggaḍe and fought in the Hâlâṭa stream,—Biṭiga's (son) Bîra, weary with striking off heads, mounted Aṇṇama-veggaḍe's horse and again slaying, gained the world of gods. His younger sister .. .... set up this stone.

129

Date 1248 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with various epithets), Bîra-Dêvarasa was in the residence of Kallise, ruling the kingdom of the earth in peace:—(on the date specified), when Bîra-Dêvarasa went to Sêtu, and captured Mâlisâle,—Mudiga, the son of Mandasâle Biroja's son Binakôja and Bâgiyabbe, broke down both Sêtu and Kaṭâra, and attacking their braves, slew many horses and men, distinguished himself and gained the world of gods. Pleased with Mudiga's bravery, Bîra-Dêvarasa made a grant of land (specified) for him in Iyyavaḍi as a *godage*.

130

Date ? *about* 1060 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending &c:—

A dweller at his lotus feet, in Mandasâle in Kunda-nâḍ, which was like the original lotus face clustre of the Kuntaḷa country, was born Bina Mâchi in response to a vow. (A great deal of the inscription is effaced). Verses describing the deeds of valour of Mâcha, at which the whole of Sântaḷige, Hoysaḷa (? and) S'ântara looked on with approval. He departed to Amarâvati-pura, the celestial nymphs bearing him away in a flowery car, and thus Sôviga Mâcha gained the world of gods.

131

Date ? 1180 *A.D.*

Obeisance to Sambhu &c. Be it well. When, (with usual Châlukya titles), [?Trailôkyamalla-Dêva] was ruling the kingdom:—

And, a dweller at his lotus feet,—entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, (with other epithets), the Sântara sun,—Jagadêva Sânti-Dêva was ruling the kingdom in

peace and wisdom;—(on the date specified), in the plain of Nettigâla, (some battle took place). Billa, ? son of Kali-gauḍa of Mandasâle, distinguished himself and fell.

133

Date 1218 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, entitled to the band of five chief instruments, mahâ-prachaṇḍa-kumâra, (with various other epithets), his father-in-law's warrior, ... rasa was ruling the kingdom of ..... and the agrahâras in peace and wisdom:—(on the date specified), he directed Biṭṭavûr Pân ...., who besieged Îśvara-Dêva and was fighting,—when the *tôṭiga* .. Masaneya-Nâyaka's son Bhikeya, slaying braves in the woods of the town, gained the world of gods.

134

Date 1275 *A.D.*

Obeisance to the gurus. Obeisance to Sambhu &c.

Be it well. When, the mahâ-maṇḍalêśvara, (with numerous epithets, including) uprooter of the Sindha-kula, ... of Lâḷa-Râya, displacer of [? Kadam]ba-Râya, ... establisher of Tulu-Râya, worshipper of the god Billêśvara and the god Sômanâtha, boon lord of Paṭṭi-Pombuchcha-pura, master of the western ocean,—Bommarasa-Dêva was in the royal city (*râjadhâni*) Hosagunda, ruling the kingdom in peace and wisdom;—(much of the rest is effaced). Description of some battle. (On the date specified), the brave Sâhaṇi-Mayya fought with the fourfold forces of Nârasinga-Dêva, and distinguishing himself, gained the world of gods.

135

Date 1320 *A.D.*

A hundred years to Bhalêśa. Obeisance to S'ambhu &c.

Be it well. (On the date specified), by order of the pratâpa-chakravaratti Hoysaṇa vîra-Ballâḷa-Dêvarasa,—the great minister Toya Singeya-daṇṇâyaka's son Dêvappa-daṇṇâyaka granted for the goddess Kanchikâ of Hosagunda a śâsana as follows;—That Guḍḍeyabîḍu in Haḷḷi-nâḍ is granted for the decorations and illuminations of the goddess Kanchikâ, that Dêvappa-daṇṇâyaka summoned before him and announced to all the chiefs and subjects of Hosagunda and Haḷḷi-nâḍ, together with all the usual rights.

In token of which that Dêvappa-daṇṇâyaka's own signature,—srî-Harihara-dêva.

And he made grants for vessels for the goddess Kanchikâ and for the livelihood of Bhalânanda-dêva. And Bhalânanda-dêva appointed Sômeya-Nâyaka as manager of the place and treasurer for the goddess. From whatever income is realized he will deduct 90 ga for his livelihood, and the balance he will apply to building the *garbha-griha* and enclosure of the goddess's temple.

136

Date 1225 *A.D.*

Om. Obeisance to S'ambhu &c. Be it well. When, with all titles, Kumâra-Bamma-veggaḍe gained the world of gods,—Îśvara-Dêva rising up, came,—on which, a dweller at the lotus feet of .. .... veggaḍe, (on the date specified), Muḍḍage Jayabîreya-Nâyaka's wife Kanchiyabbe's son Kêtabimma's younger brother Tammuma, closed with the enemy's force, slew the braves and gained the world of gods. By the victor is gained spoil &c.

137

Date 1270 *A.D.*

Obeisance to the gurus, to Sarasvatî, and to Gaṇâdhipati.

Be it well. In, with all titles, the mahâ-maṇḍalêśvara, Bommarasa's reign, (on the date specified), when Bommarasa marched against Aṇṇama-veggaḍe,—the Sêvuṇa officer Jaita-râvuta fighting in the battle, attacked the horse and fell, and conquering the worlds of the moon, sun, Indra and dêvas, gained the world of gods.

138

Date 1269 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara, (with other epithets), like a pearl from the oyster the womb of Ponnala-Dêvi,—Bommarasa marched against the mahâ-maṇḍalêśvara Aṇṇama-veggaḍe and destroyed Kodûra-durgga (or hill-fort), laying it in the dust,—(on the date specified), Bommarasa's servant, Sâta-gauḍa's son Kariya-Mudda displayed his bravery as follows;—verses describing his deeds of valour, and how the celestial nymphs bore him away in a golden car.

139

Date 1264 *A.D.*

The guru is the refuge. The mahâ-maṇḍalêśvara, Kalise Bîrarasa's servant (*lenka*) Ambiya Haḍavala's elder brother Ambiya-Bommeya, sent him to the fight, when the mahâ-maṇḍalêśvara Bîrarasa's son Bommarasa, (on the date specified), marched upon Kala-veggaḍe. (After description of the battle) Ambiya-Haḍavaḷa showing his courage, slaying and distinguishing himself, worshipping the feet of the sun, gained the world of gods. This *vîragal* was set up by Haḍavaḷiti Hayavak[illegible]

140

Date 1265 *A.D.*

(On the date specified), with all titles, the mahâ-maṇḍalêśvara, (with numerous epithets), vîra-Bommarasa,—son of the lord of the Sântaḷige Thousand, Bîra-Dêva,—was king in Hosagunda. Praise of Dêsu-Nâyaka, son of Hiriya Haṇaje. Together with his attendants he daily came to the Kêsari cave to Sanga, greatly elated, and swaggering so as to excite anger. Siḍila's son San[illegible]'s master was the Hoysaṇa king Narasimha. In order to destroy Kaḍuvar, he placed there the force that was in Kûḍali. Seizing Hanaje's cows, he was that instant driving them off, when like a roaring fire the brave Dêsu stopped and attacked him. Verses describing the fierce battle which ensued. Thus slaying, distinguishing himself, recovering the cows, the garments on his body pierced with a multitude of spears, his breath stopped, and Dêsuva fell from his wounds. The rain of flowers descended, and the apsaras bore him away to the city of the gods. This stone was set up by Dêsu-Nâyaka's younger brother Bommeya-Nâyaka.

Bommarasa-Dêva granted land as a *nettara-goḍege*. Imprecation.

141

Date 1229 *A.D.*

(The beginning is gone). When . . . was ruling the kingdom;—(on the date specified), in the force raised by Billa-veggaḍe, the son of the wife of Ch[illegible]ṭi-Seṭṭi of the Savaṇas (or Jains), Haratâli

Masedi-Seṭṭi's younger sister's younger brother Beleya,—when S'rîdhara-daṇḍanâyaka marched against Bîrarasa,—piercing the horse, and distinguishing himself, gained the world of gods. Praises of his exploits. By the victor is gained spoil &c.

Biḷalôja's son Nâgôja set up this stone.

146

Date 1229 *A.D.*

Be it well. After, with all titles, the great minister, sun of the Yadiyas, (with other epithets), Kumâra-Bammarasa had passed away,—when his surviving son, entitled to the band of five chief instruments, (with various epithets), Kumâra-Bîrarasa was ruling the kingdom of the Sântaḷige Thousand in peace and wisdom:—(on the date specified), Beḷava-kuḷa Mârarasa's daughter Madeya-bâyiti's ..... gained the world of gods.

147

Date ? about 1250 *A.D.*

(The first part is gone). Description of some fight ..... not caring for his body, saying "S'iva," feeling a desire for .... [described] in the Vîra-siddhânta book on the book-stand,[1] the brave Bîra went to the world of gods. By the victor is gained spoil &c.

150

Date 1255 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with other epithets, including) male shears to the Toṇḍa maṇḍalikas, hunter of Konkaṇiga, promoter of the Tulu kingdom,—Kumâra-Bîra-Dêvarasa was ruling the Sântaḷige Thousand under the shadow of his single umbrella, in peace and wisdom:—(on the date specified), the 47th year ? of his reign, Bîra-Dêvarasa sending a force from Bidirûr to plunder .. ttinagiri,—what can be said ?—at king Bîra's bidding, uprooting the enemy's force, maintaining the fame of his own master, he gained the happiness of the world of gods. His wife Chikkabbe and his neighbour Doṇeya Bommaiya had this *vîragal* made and set it up.

152

Date 977 *A.D.*

Be it well. (On the date specified), when ? Kataḷi Seḷaṇi of the Sântaḷige Thousand was ruling the kingdom;—in that year, in the month &c. (named), he obtained the western *pannya*, yielding 300 gadyâṇa. At this rate, Kuḷava Sântara ..... for having destroyed Karachûra in battle, granted 300 gadyâṇa. And that it should not fail, recorded the *kalnâṭu* on stone.[2]

153

Date ? 1159 *A.D*

(The first part is gone). When ..... kingdom was extending on all sides.—

A dweller at his lotus feet, to .... perggaḍe was born Bomma-veggaḍe, who drove off some hostile force and gained great fame in the world. (On the date specified), when Jagadêva and Singi-

[1] *Thavaga-kôḷ*,—a small folding table, like a camp stool.

[2] The meaning in parts is not clear.

Dêvarasa came fighting, heggaḍe Bamma devoted himself for his master's service,—and Herage Singi-Dêva and Jagadêvarasa being present, a grant of land (specified) was made to his son Dugga-veggaḍe as a *Sivane*, free from all imposts. Usual final verses.

156

Date 1305 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the tiger king, (with ordinary titles), worshipper of the feet of the god Gummanâtha,—vîra-Ballâla-Dêva marched upon the Yâdava chakravartti .... ya,—(*much here effaced*)—On his issuing an order for the battle, saying—You must take the king of the Karṇâṭakas, and seize and give me that tiger's cub,—making no hesitation, ... performed various exploits (described) and (on the date specified) gained the world of gods. By the victor is gained spoil &c.

This stone was cut by the skilful Mârôja's son Yadôja.

157

Date 1630 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), the Eḍava-Murâri, Kôṭe-kôḷâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in S'iva and the guru,—Keḷadi Venkaṭapa-Nâyaka's grandson, Bhadrapa-Nâyaka's son, Virabhadra-Nâyaka granted to Gola-sampekaṭṭe Timmaṇa's son Liṅgaṇa a śâsana of a deed of sale as follows :—For the offerings and perpetual lamp of the god Venkaṭêśvara which you have had erected in the pêṭhe of Ratnâpura in the Karuûr-śime, having received at your hand for the palace 20 ga, we grant the following property (here come the details). This land, assessed at 2 varaha 5 haṇa, is granted to you with all rights according to former custom. And in it you may plant cocoa-nut and areca-nut plants, and increasing the income, apply the funds to the service of the god.

Witnesses,—Sun and moon, &c. (*signed*)—śrî-Venkaṭâdri.

158

Date 1696 *A.D.*

(On the date specified), in the name of Keḷadi Basavappa-Nâyaka, the Basavarâjapura maṭha was made a gift to the Jâkuvara guru, Basavappa.

159

Date 1159 *A.D.*

The pure, immaculate, eternal, self-existent, all-blessed Âdi Tîrttha, daily celebrated, of jewel form, the home of the Jinas, the ornament of the three worlds,—do I acknowledge as my refuge.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the three worlds, the Jina doctrine.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c. :—

A dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, boon lord of Paṭṭi-Pombuchcha-pura, the sun to the lotus the S'ântara-kula, master of the southern Madhurâ, the S'ântara sun, (with other epithets),—with these and all other

titles, Râya-Tailaha-Dêva was ruling in peace and wisdom the Sântalige Thousand, which was like the lotus face of the ocean-girdled lady earth. Praise of king Taila-S'ântara. His wife, Nanni-S'ântara's younger sister, was Akhkhâ-Dêvi, and they had three sons,—Kâma, Simha, and Ammaṇa. Praise of the eldest, Kâma. His wife was, the moon in raising the tide in the ocean the Pâṇḍya-kula, (with other praises), Bijjala-Dêvi. Their sons were Jagadêva and Singi-Dêva. Their praises. Their sister was Aḷiyâ-Dêvi. She had a splendid Jina temple erected in Sêtu. She was the wife of Honneyarasa, who was a Bhîma in might of arm, of valour equal to Bhîma's, the protector of Koukaṇa, praised by all people, a light of the pure Kadamba-kula, born in the illustrious Ganga-vaṁśa,—such was the king Honna Ponna. To him and to Aḷiyâ-Dêvi was born Jayakêśi-Dêva, and in order that he might obtain all good fortune, she had the lofty Jina temple built in Sêtu. And Bijjala-Dêvi's daughter Alayâ-Dêvi, (on the date specified), with Honneyarasa, made a grant of lands (specified) for it, forming two *Sivane*, which they made over for the ceremonies and worship, washing the feet of Bhânukîrtti-siddhânta-dêva, of the Mûla-sangha, Kâṇûrggaṇa, and Tintriṇi-gachha, âchâryya of the Bandaṇike tîrtha. Usual final verse.

160

Date 1240 *A.D.*

Be it well. When, with all titles, the great minister, the Adiyara sun, (with other epithets), his father-in-law's rutting elephant,—Komâra-[Bîra]rasa was ruling the kingdom in peace and wisdom;—(on the date specified), ... fighting, gained the world of gods.

Kelasi Sômôja made this work.

161

Date 1239 *A.D.*

Memorial of the death of Kumâra-paṇḍita's female lay-disciple, Pekkana-Seṭṭi's wife, Mallavve, with Jaina rites. Kelase Sômôja made this.

162

Date 1242 *A.D.*

Similar memorial to S'ubhakîrtti-paṇḍita-dêva's female lay-disciple, Pekkama-Seṭṭi's daughter, Kâmauvve. Sôvôja's work.

163[1]

Date 1488 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

In the middle of the world-renowned Jambu-dvîpa is the lofty hill of the immortals, to the south of which is the Bharatâryya-khaṇḍa, to the south-west of which, on the shore of the ocean, a land filled with the various castes, is the Taulava-dêśa, possessing the seven-fold elements of increase. In it, the abode of fortune, having splendid chaityas, a place of descent in the female line, inhabited by happy generous and pleasure-loving people, filled with elephants horses and powerful warriors, resplendent with lofty mansions, is Sangîtapura, worthy of all praise. With bands of clever persons, poets disputers orators and declaimers, a place for the production of elegant literature, renowned for all the fine arts, was Sangîtapura. Its ruler was the king Sâḷuvêndra, a lion to the rutting elephants his enemies, his fame spread over all lands as brilliant as autumn moonlight, devoted to the pair of feet of Chandraprabha Jina, the god of love in giving joy to the eyes of

[1] The inscription is in three parts, which run on without any special break. But the first is dated S'aka 1409; the second, S'aka 1429; and the third, S'aka 1412. This order is difficult to account for.

women. A sun in valour whose glory exceeded that of Bhîshma, of unlimited splendour which consumes the hearts of the wives of his enemies, his broad forehead at the nails of the feet of the glorious Jina, skilled in putting down the evil and upholding the good, versed in the 64 branches of learning, his mind a casket for the three jewels,[1] —when the mahâ-maṇḍalêśvara Sâḷuvêndra-mahârâja, without any enemies, was ruling the kingdom in peace :—with beautiful lofty chaityâlayas, with groups of maṇḍapas, with *mâna-stambhas* (or pillars) of bell-metal, with pleasure-groves for the town, with many images of metal and stone, with provision for temple ceremonies, daily gifts and worship, and gifts of learning did Sâḷuvêndra promote *dharmma*. While thus he was maintaining the royal dignity and *dharmma*,—devoted to his service so as to give pleasure to the mind of Sâḷuvêndra, filled with devotion, without deception, an abode of good qualities, was Padma. Praising him (as specified), and saying, This minister Padmaṇa is descended from our family,—the king Sâḷuvêndra gave him a village as a *mânya* (or rent-free estate). (On the date specified), in an assembly of the chiefs, townspeople and foreigners, the king Sâḷuvêndra gave to Padmaṇa-mantri (the village of) Ogeyakere, saying *S'ubham astu* (may it be prosperous), together with the rice-lands therein, the dry fields, gardens, storehouses, stacks, threshing-floors, and other rights (specified), to be enjoyed by him as long as sun and moon endure, and gave him the śâsana.

Date 1498 *A.D.*

Worshipper of Pârśva Jinêndra, disciple of Paṇḍitâchâryya, son of Nâgâmba and Brahma, husband of Padmâ and beloved of Mallikâ,—was the chief minister Padma, the favourite of Sâḷvêndra. Description of his Jaina devotion. Saying to himself,—through the king's favour I have enough for my family ; the village Sâḷvêndra has given me I must apply so as to obtain *dharmma* that shall endure as long as sun and moon,—he had a Jina chaityâlaya made, together with suitable pavilions, and setting up the image of Pârśva, made provision for daily worship and gifts to munis.—And that it should not fail, had the śâsana of his donation inscribed at the end of the śâsana. (On the date specified), the minister Padmanâbha set up Pârśvanâtha in Padmâkarapura, and assigned shares in it to provide for the various services (specified), and had a śâsana written. Praise of Padma.

Date 1489 *A.D.*

Obeisance to S'ambhu &c.

Be it well. When the mahâ-maṇḍalêśvara Sangi-Râya-Vodeyar's son Indagarasa-Vodeyar was in the royal city (*râjadhâni*) Sangîtapura, protecting the Hâḷava[ḷ]i kingdom and all the other kingdoms with discourses on good stories of *dharmma* :—(on the the date specified), by order of the mahâ-maṇḍalêśvara Indagarasa-Vodeyar,—Bommaṇa-Seṭṭi's son Padumaṇa-Seṭṭi caused to be written a *dharmma-śâsana-patra* of which the language was as follows :—At the hands of Indagarasa-Vodeyar, Padumaṇa-Seṭṭi having obtained the original possession of Vogeyakere which he was ruling, he had a chaityâlaya erected there, and set up Pârśva-Tîrthêśvara. And in order to provide for the worship and ceremonies (of which a detailed list is given) he made a grant of lands (specified). All these dharmmas which I have written will I continue to carry on in the house I have built to the north of the chaityâlaya. A thousand years after me, may my sons posterity and descendants occupy the house, look after the revenues and carry on the dharmmas (specified).[2] The expenditure to be incurred on each article is laid down (*the end is illegible*)

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[1] The Jina *ratna-traya* are *samyak-darśana, samyak-jñâna* and *samyak-chârita*,—purity in sight, thought and conduct.

[2] The measurements of the lands are given in *Bobbega khaṇḍugas*.

164

Date 1491 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

In the Tauḷava-dêśa, in the celebrated Sangîtapattana, shines the king Sâḷuvêndra, son of Sangi-Râja who was the son of the great king Indra, of the Kâśyapa-gôtra and Sôma-kula, a moon to the waters of the ocean the womb of Sankarâmbâ, and worshipper of Jina. Taking as witnesses the flame of his valour which, lighting up the dust raised by the hoofs of his horses, was like the setting on fire of the Kâṇḍava forest, the lightning flashes of sword striking sword, and the shouts from the throats of his enemies which were as the sound of the drums,—the king Immaḍi-Sâḷuvêndra won the goddess of valour. Though it is proclaimed in the world that the Sun gave birth of old to the Yamunâ, Sâḷuvêndra miraculously from the sun's daughter his sword caused the birth of the sun his valour. His valour the sun caused the lotus his fame to spread abroad to the eight points of the compass its petals, on which the stars were like the drops of water, and to which the moon resorted like a swan. The dark sword of the famous king Immaḍi-Sâḷuvêndra was like the moon-born river (the Narmadâ) whose bed is adorned with lotuses; and of the daughters to which she gave birth, one, the Sôṇa river, was the stream of blood flowing from the temples of the elephants of his enemies smitten by him; the other, the Bhâgîrathî, served by the deities on its bank, was the river of his fame which was spread abroad by the learned.[1] Like a garment binding the hips of the lotus-eyed one Pâtâla, or a garland of pearls borne on the goblet breasts of the lady the horizon, or like clustres of *mandâra* flowers among the ringlets of the goddesses,—was the fame, bright as the Kârttika (or autumn) moonlight, of the king Sâḷuvêndra. His two feet tinted with the rays of the gems in the crowns of the immortals like a bed of lotuses newly awakened by the sun, the ruler of Vêṇupura, the blessed Varddhamâna Jina, may he protect the king Immaḍi-Sâḷuvêndra, the crest-jewel of kings.

When, adorned with these and many other titles, Sangi-Râya-Voḍeyar's son, a pure jewel of perfection, the mahâ-mandalêśvara Indagarasa-Voḍeyar was in the royal city (*râjadhâni*) Sangîtapura, protecting Bidiru-nâḍ and all the other kingdoms:—(on the date specified), for the acquisition of merit, he made a grant as follows;—The endowments formerly given for the services and worship (specified) of Varddhamâna-svâmi of the Bidirûr basti, and which had been forsaken, were the following;—(*here come long details*). These lands, with all rights and taxes (specified), have we granted for that Varddhamâna-Tîrtthakara, and inscribed in a śâsana plate.

Witnesses,—Sun and moon &c. Usual final verses.

Indagarasa's writing (or signature).

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[1] The Narmadâ (Nerbudda) is said to be Sômôdbhava or moon-born from her being drawn to earth by Purûrava, grandson of the Moon; or, according to another account, owing to her descent from Rudra or Sôma (*sa-Umâ*). The water of the river is said to be black. She had two daughters, one red and the other white.

NAGAR TALUQ

——:o:——

1

Date 1566 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when, born in the family of the mahârâjâdhirâja râja-paramêśvara vîra-prâtâpa Harihara-Râya-mahârâya,—Sadâśiva-Râya-mahârâya was in Vidyânagari, called Hastinâvati, ruling the kingdom, maintaining the customs of all the castes :—And by his order Immaḍi-Sadâśiva-Râya-Nâyaka was ruling the Âraga kingdom as his mâgaṇi ;—And, with his approval, Bankiyarasa and the Honneya-Kambali-voḍeyar Ammidêvi-amma were ruling in righteousness Mungi-nâḍ, Kabbu-nâḍ and other countries above the Ghats ;—By the order of those two, at the lotus feet of the god S'ambulinga of Uḍukunda in the western division of Kabbu-nâḍ in this Nine Kampaṇa belonging to the Âraga-venthe, Kêśappa-adhikâri, son of Gôvinda-adhikâri of Hebbalage belonging to Nelamane, of the Vâśishṭa-gôtra, gave a fund (*poḍavaṭṭu*), the details (*vakhaṛi*) of this dharmma-śâsana being as follows :—Land yielding a fixed return of 80 khanduga of paddy in Bâvanakoppa in Kabbu-nâḍ-śîme, Bankiyarasa and the Honneya-Kambali-voḍeyar Ammidêvi-amma granted to the god, free of all imposts, with all rights, to provide for a *chhatra* for feeding four Brahmans once a day. Boundaries of the land.

Witnesses,—Sun and moon &c.

2

Date 1566 *A.D.*

In the same reign as above, when the same two were ruling Mungi-nâḍ, Bidirûr and other countries above the Ghats ;—Bidirûr Kêsappa-adhikâri made a grant of land (specified) yielding a fixed return of 225 khandugas of paddy as a *poḍavaṭṭu* for the god S'ambulinga of Uḍukunda.

Witnesses,—Sun and moon.

3

Date 1566 *A.D.*

Corresponds with No. 1 above, the grant being by the same two for the god S'ambulinga of the temple built by Bidirûr Kêsapa-adhikâri,—to provide for the daily offerings to the god, for feeding two Brahmans, and for a perpetual light.

Witnesses,—Sun and moon &c. Benediction.

4

Date 1566 *A.D.*

Corresponds with No. 1 above, being another grant for the same god, and for daily feeding eight Brahmans.

5

Date 1552 *A.D.*

Obeisance to Gaṇêśa, S'âradâ and the chief guru. May it be unobstructed. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when (as above) Sadâśiva-mahârâya was ruling :—And, obedient to his orders, Keḷadi Sadâśiva-Râya-Nâyaka was ruling the Eighteen Kampaṇas of Âraga ;—and with his approval Bankiyarasa and the Houneya-Kambali-voḍeyar Sankaradêvi-amma were protecting Mungi-nâḍ Kabbu-nâḍ Hosa-nâḍ and other countries which formed their *kâṇâchi*[1] in the Âraga-śime ;—they gave to all the learned men in Mungi-nâḍ and Kabbu-nâḍ and all the people of a great number of villages (named) a stone śâsana as follows ;—If any one in your villages dies without children, brothers or other posterity, all their jewels and property, whatever it may be, we will distribute among claimants of the same gôtra as the deceased. If there should be no such claimants, we will give it to the temple of the village. Moreover we will not take as forfeited to the palace the property of those who are childless. On this date we remit this to you all.

Witnesses,—Sun and moon, &c. Signatures.

With the approval of both sides, written by Singaṇa sênabôva.

The painter and stone-mason Gaurayya's writing.

6

Date ? 1252 *A.D.*

Obeisance to S'ambhu &c. The mahâ-maṇḍalêśvara, an elephant-goad to the titled, worshipper of the feet of the god ....., —(on the date specified), Bîrarasa went to the world of Śiva, for which this stone was set up. Imprecation.

8

Date ? 1221 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. In—with all titles, the mahâ-maṇḍalêśvara, an ocean of truth, a cage of adamant to refugees, a saw in war with kings, an elephant-goad to the titled, in form Nârâyaṇa, delighting in pleasure, male shears to hostile kings, hunter of Konkaṇiga, champion over chiefs who give money and tie up horses, shaker of Tuḷu-Râya, a circumference for the three worlds, ? protector of champions over Mupparaguḍi-Râya,[2] worshipper of the lotus feet of the god Billêśvara, subduer of foreign armies,—Kumâra-Bîrarasa's victorious reign, the 6th year, (on the date specified), when that Bîrarasa, rising up against the mahâ-maṇḍalêśvara Tammarasa, marched and fought in Hosagunda and worsted him ;—Be it well. With all titles, the mahâ-maṇḍalêśvara, an ocean of truth, a cage of adamant to refugees, to the wives of others a brother, a lion to the elephants powerful hostile kings, worshipper of the lotus feet of the god Kôṭîśvara,—brought up as a son by Sôyi-Dêvarasa, Ereyama's (son) Sômêya-Nâyaka, being Bîrarasa's officer, slew many men and horses, distinguished himself and gained the world of gods.

This viragal was set up by his younger brother Boppaya-Nâyaka ; and it was engraved by Kelise Râmôja's son Maduki.

9

Date 1278 *A.D.*

Obeisance to ..... Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, a lion to the elephant hostile kings, the king bhujabala Vîra-Hemmâli Immaḍi-Ballaha-Dêvarasa was ruling the ? Sêtu kingdom[3] under

[1] A corruption of the Tamil *kâṇiyâṭchi*, an estate.

[2] It is difficult to decipher the original, but it might be *Sêtuvina râjya*.

[3] The meaning of this epithet is uncertain.

his sole umbrella in peace and wisdom :—(on the date specified) when Ballaha-Dêva went to Dôrasamudra to war with vîra-Nârasimha-Dêvarasa,—and the great minister Tammu-sâmanta, ... Râṇa came with the army to Hosavûr,—...mma-Sântara, Malleya-Nâyaka and ..... marched and came, and the mahâ-maṇḍalêśvara Vi.. ra-Dêvarasa was at Aḍugôḍu,—devoting his body (on the day specified) ..... Bammayya Nâyaka's son Aggaya pierced through the enemy's force, and entering the plain of Kabbu like a rutting elephant, slew many and gained the world of gods.

10

Date 1238 *A.D.*

Obeisance to S'ambhu &c. (The first part is very much effaced). Entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, chief lord of ..... pura, boon lord of Paṭṭi-Pombuchcha-pura, ornament of the ..... vaṁśa, obtainer of a boon from the goddess Padmâvatî, performer of *tulâ-purusha* and many [great sacrifices], distinguished by the lion seal, acquainted with the *nîti-śâstra*, a titled omniscient, ... in bravery, Kîrtti-Nârâyaṇa, ... worshipper of the lotus feet of the god Chenna-Kêśava, ...
After that, the great minister, born in the Adiyara-kula, a brother to the wives of others, his father-in-law's rutting elephant, worshipper of the god Billêśvara, subduer of foreign armies,—Kumâra .. .. was ruling the Sântaḷige Thousand under the shadow of his sole umbrella ;—And the Bhâvi sênabôva's son-in-law, ... sênabôva was the adhikâri of Sêtu ;—for the Śivâlaya which the chief man of Mattigôḍûr, Ereyamma's son Chanda-veggaḍe, (on the date specified), had caused to be made, he gave the following grant ; (*here come the details*), and made it over to Boppaya-jîya's son .. me-jîya. Imprecation.

11

Date 1280 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, a lion to the elephant hostile kings, râya-bhujabala vîra-Kumâra-Immaḍi-Balaha-Dêvarasa, with his minister Tammiyarasa, Urchuvâga Tuḷuvaṇṇa, and Sântarasa, was ruling the kingdom in peace and wisdom :—the son born to Haluvasâlya Kâmeya-jîya's daughter Gauravve and to Muḍivaṇa Mâbola-jîya's son Mûḍeya-jîya, (with praises), ... for Râmanâtha-Dêva's Śivâlaya made a grant of 58 ga. Date.

12

Date ? 1304 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêśvara, a world-terrifier to hostile kings, in form Nârâyaṇa, fond of pleasure, an ocean of truth, a cage of adamant to refugees, a brother to the wives of others, the Adiya sun, worshipper of the god Billêśvara, subduer of foreign armies,—Dêkarasa was ruling the kingdom of Sêtu-nâḍ in peace and wisdon :—(on the date specified), when marching upon Kêtarasa, he captured Maḷakandhara and was returning, Kêtarasa, with all his army, marched and fought, on which Dêkarasa's guards turned and slew. Seeing them fall by dreadful deaths, Dêkarasa directed Muriva-nâḍ Mâreya's son Bommeya, who was with him, to turn (upon the enemy), on which he, taking leave of his father, eagerly turned, and dropping his shield from both arms, and saying—Look out ; look out ! stopped them, knocked over the horses on which they were mounted, slew the foot-soldiers, and with exultation gained the world of gods. The celestial nymphs, with a band of the five chief instruments, placed him in a flowery car and bore him away to the world of *svargga*. A grant was made for him ....

14

Date ? *about* 1300 *A.D.*

Obeisance to Dêva, to Gaṇapati and to Sarasvatî.

Haḍavala Mallaṇa had an image of the god made, caused a Śivâlaya to be made, had a tank constructed, and left an endowment for it, which in Aṇaje .... Haḍavali Mêleṇabbe made over to Malika-jîya. As long as Haḍavala Meleṇa's children and grand-children were living the Śivâlaya was receiving it.

Payments made to Bommôji and Râmôji for building the temple ; and by the crowned king Pâḍiya-Dêvarâya to Malika-jîya's grandson Amita-jîya's son Bammô-jîya for the carpenter's work. Imprecation.

17

Date ? 1290 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, ... vîra-Kumâra-Sôyi-Dêvarasa's kingdom of the world was extending on all sides, to continue as long as sun moon and stars :—(on the date specified), Kâva-Dêvarasa ....

18

Date 1294 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the victorious râya-bhujabala vîra-Kumâra-Immaḍi-Sôyi-Dêvarasa's victorious reign, (on the date specified), ... Yeḍahaḷḷi Bommarasa made a grant for the god Boppêśvara, which Kêtammiyarasa made permanent. Imprecations.

The stone was engraved by the stone-mason Singôja's son Bîrôja.

19

Date 1320 *A.D.*

Obeisance to S'ambhu &c. The fruit of gifts of gold like mount Mêru, of a hundred crores of cows, or five crores of horses,—such is the fruit of *Linga darśana*.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, male shears for the necks of hostile chiefs, champion over eleven chieftains, champion over chiefs who give money and tie up horses, splitter of the world of hostile kings, kaṭhâri-karahatta-malla,—vîra-Kôṭi-Nâyaka, protecting the Sêtu kingdom, was ruling in peace and wisdom :—in order that he might be a *sthânâpati* near Ballâḷa-Dêva-Râya's feet, he sent and gave to Bittayageḍe Chîḷê-Nâyaka's son, Âṇevaṭṭi Kûruka-Nâyaka the armed force (*sauvarane*).—On which, when that Kûruka-Nâyaka, with uplifted banner, châmaras at his head, and the long hair of a champion, having a wide umbrella of rank held over him, was holding court,—Ballâḷa-Dêva-Râya with all the troops of the armed force marched upon Kapila-Dêva and left him in Balaha,—and then, (on the date specified), marched on to Doravaḍi, and was ruling there,—Kapila-Dêva with all his armed force, marching, came, and both armies were drawn up facing each other,—Kapila-Dêva's chief râvuta, Kakkala-dêva, formed line and mounted. Coming near, on Kakkala mounting, Kûruka pierced him, smote off his horse's head, and cut open the bowels of the râvuta, Amama ! in the field of battle. He speared the horses that were mounted, speared the boasting foot-soldiers, and displayed his valour in fighting, the brave Kûruka in the field of battle. The excited people put a garland of entrails round his neck, marked him with a *tilaka* (or wafer-spot on the forehead) of blood, and applauded Kûruka with shouts in their delight on the field of battle. His father Chîla, his mother Nâgale, saying that Kûruka had glorified both families,—with great affection the celestial nymphs lifted him into a flowery car and bore him to the feet of S'iva.

The great minister Chîlarasa's son Kûruka-Nâyaka's wife Chandavve-Nâyakiti set up this śâsana. The stone was engraved by Banavase Chîlôja.

20

Date 1277 *A.D.*

Obeisance to Ganâdhipati and to Sarasvatî. Obeisance to S'ambhu &c.

Be it well. In the victorious reign of the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, the mahâ-mandalêśvara, (with titles as in No. 8 above), Hosagunda Bommarasa,—the mahâ-mandalêśvara, kingly warrior, Nârâyana among men, Paṭṭaguppe Bokarasa, (on the date specified), raising an army and marching to Hâneya-kôṭe was fighting, he performed various exploits (described) and gained the world of gods.

Date 1281 *A.D.*

Be it well. When, (with the same titles repeated as above), Bîra-Dêvarasa's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—And when, (with titles as for Bokarasa above), Bellarasa was in Paṭṭaguppe in peace and wisdom ;—(on the date specified), fifty nâds escaping from Bîrarasa, saw the mahâ-mandalêśvara Tammarasa, and arousing him came and laid siege to Paṭṭaguppe,—on which Bellarasa's son Tailarasa, coming without his father's knowledge, joined the rebel army, and was fighting as a single hero, when all the force attacked Tailarasa, and being caught like Abhimanyu in the *chakra-byûha*, he drove back the whole force and slew, and from the weight of all the braves his body being forced to the ground, the celestial nymphs brought down the flowery car, and Tailarasa gained the world of gods. With a face of wrath Bellarasa consumed Bîra with his sons from the city of his enemies, as Kapila-muni with a glance consumed the king (Sagara's) sons, in one day.

By the victor is gained spoil &c. Those who joined him were the sons of the ministers living in Hombuchcha.

21

Date ? 1304 *A.D.*

Obeisance to S'ambhu &c. Be it well—When with all titles, the mahâ-mandalêśvara Soḍala-Dêvarasa was ruling the kingdom in peace and wisdom :—

Nâḍa-Siriya having killed the cattle of Masêḍe, with all his forces Soḍala-Dêvarasa marched (and was) in Hulikal, when Siriya coming from Kakkappaḍi, was caught in a fight with Masêḍe,—and Manisetṭi Sâreya's son Kâma, while the master was fighting Siriyamma, becoming mad, rushing like a young elephant, speared the horse he was mounted on, knocked down the men on foot, and gained the world of gods, (on the date specified). This stone was made by Kâma's younger brother Pâiya.

22

Date ? *about* 900 *A.D.*

Be it well. The glory of the Pombuchcha-kula, the king Baḷara Hariti, the only .... in the world, ...

23

Date ? *about* 900 *A.D.*

In the reign of Kaṇṇara-Dêva,—when the Sântara, Ammaṇa-Dêva, was ruling Karavûr,—.... ..... to *sargga*.

25

Date 1425 *A.D.*

Be it well. (On the date specified), ... gained the world of gods. On which Kâmâyi became a *mâsti*, and by *sahagamana* gained *svarga*. Kâmâyi's stone made by Virûpôja.

26

Date about 1275 *A.D.*

(The inscription is very much effaced).

Obeisance to S'ambhu &c. When ..... kingdom was extending &c; and he was ruling the ... kampaṇa in peace and wisdom :—(on the date specified, of which only the day remains), ... Bellarasa Bommarasa's son Kâḷarasa .....

Hearing that report, the mahâ-maṇḍalêśvara Kêtarasa joined the Tuḷu camp, and running about in the temple of Sêtu, was fighting, when Kâḷarasa, entering with his whole army and attacking the men who were on foot, stopped them, knocked them down, made them corpses and gained the world of gods.

In the 12 villages of .... and ....., altogether 24 villages remained to the surviving line in Paṭṭuguppe. May the surviving line in Paṭṭuguppe increase.

Verses describing Kâḷarasa's exploits. By the victor is gained spoil &c.

Be it well. When the mahâ-maṇḍalêśvara, (with the other epithets), Kâḷarasa's younger brother Bellarasa was ruling the kingdom in peace, he had this stone put up, made by Yadukôja.

27

Date 1302 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when the worshipper of the god Billêśvara, the mahâ-maṇḍalêśvara, splitter of the world of hostile kings, in form Nârâyaṇa, fond of pleasure, an ocean of truth, a cage of adamant to refugees, a brother to the wives of others, sun of the Adiyas, Soḍala-Dêva,—at the bidding of Ballâḷa-Dêva,—was fighting in Sâlûr with the whole of the fourfold army of Abbara-Nâyaka, he sent forth Hanumana Harigeya, who, saying it is Soḍala-Dêva's wish, slew the horse and foot soldiers of Maṇali Kommeya-Kôḍiyaṇa, and gained the world of gods. This stone was set up by Kommeya Kôḍiyaṇa's son Jakkeya. The stone was made by the stone-mason Singôja's son Bîrôja, whose titles were,—a fish-hook to the throats of those who sound (their own praises), a drill for the heads of the envious.

28

Date ? about 1300 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêśvara (with other epithets) ... Echarasa was ruling the kingdom in peace and wisdom :—..... Bamme-gauḍa fought in Haritâḷa and fell. A grant was made for his children and grandchildren. Imprecation.

Mâḷa-gauḍa had this made for Annmayya.

29

Date 1228 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the rājādhirāja paramêśvara vîra-pratâpa Dêva-Râya-Oḍeyar was in Vijayanagara, ruling the kingdom in peace and wisdom :—

The sun who caused the lotus his council to unfold, who had made the *Mêrudri* and many other kinds of gifts, the son born from Râyapa-Oḍeyar's womb (*sic*), Bommaṇṇa-Oḍeyar's son Vîraṇṇa-Oḍeyar was ruling the kingdom of Kâmbeḷumalege and the other Eighteen kampaṇas of Araga in peace ;—

A leading man there, Boḷeya Mummeya-Nâyaka, having slaughtered all over the country, carried off prisoners, and was causing many and great disturbances and famine in the kingdom,—the king being anxious about the disturbances thus created, gave an order saying, "the Bêḍa must be brought to proper order,"—Vîraṇṇe-Oḍeyar raising the army and coming against that Bêḍa, gave order in Anevari-nâḍ to assemble any number of horse and foot .... Angada-Râjamalla-mahâ-prabhu, the Haḷḷinâḍ Kêyûru-nâḍiga, (with various epithets), and the people of Haratâḷu, Modûr, Kallûr, Keḷale, Dânamûla, with Haratâla Mêdi-gauḍa's son Muda-gauḍa, and Bomma-Dêva-gauḍa's younger brother Tiraka-gauḍa, assembling horse and foot, went and presented themselves before Vîraṇṇa-Oḍeyar, who said, "We are not breakers of the word we have given ; vîra-pratâpa Harihara-mahârâyâ's great minister Guṇḍapa-daṇṇâyaka gave us the title of champion over the three kings (*mûvara-râyara-gaṇḍa*)." "So that this title shall be sung (in songs), in such manner will I break and put down the Bêḍa's force"—thus saying, (on the date specified), Tirika-gauḍa, taking sword and shield, broke and put down the hostile force, slew and knocked down the leaders, and himself gained *svargga*. His wife Bommeyakka performing *sahagamana*, the pair gained together the world of Druva. By the victor is gained spoil &c.

30

Date 1074 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's kingdom was extending &c. :—

And, a dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with various other epithets),—with these and all other titles, the great minister, senior minister for peace and war, mane-verggaḍe-daṇḍanâyaka, Udeyâditya-Dêva was ruling in peace, protecting the *sâyar* ..... the *vaḍḍa-râvuṭa*, the *perjjunka* of the Banavâsi Twelve Thousand with the two *bîlkoḍe*, and the *perjjunka* of the Sântaḷige Thousand ;—(on the date specified), washing the feet of Garuḍa ....., he made for the offerings of the Garuḍêśvara of the mûlasthâna of Kerehaḷḷi, in ..... of the Sântaḷige Thousand kampaṇa, a grant of ... for the students. Usual final verses.

And by his order (repeating titles and name), the *vaḍḍa-râvuṭa*-perggaḍe Janârddanayya and others (named) will maintain this work of merit as long as sun and moon endure. Usual final verse.

31

Date ? *about* 1220 *A.D.*

Obeisance to Gaṇâdhipati. Be it well. When Bîrarasa was ruling the kingdom in Hombucha :—Hosagunda Tammarasa and Kôṭi-Nâyaka, with both their armies in line, having..... .....,—(on the date specified), Maraba[illegible]i Mâcha-dêva fought and gained the world of gods.

The stone-mason Singôja's son Bîrôja made this stone.

32

Date 1740 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), Kel di Basavappa-Nâyaka, in devotion to Nilammâji-amma, the lawful wife of our father's eldest brother (*jyêshṭha-pitri*) Sômaśêkhara-Nâyakarayya, from the *taḷavârike-sist* of Bidarûr, for the Virakta-maṭha he had built in Sômavârapêṭhe for S'ântavîra-svâmi of the Murigi-svâmi's connection, granted as an *uttâra*, the village of Dûna in the Mosarûr-śîme as a gift to S'iva, to continue as long as sun and moon.

Written by the sênabôva of the place, Lakshmaṇṇa.

33

Date 1290 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, boon lord of Paṭṭi-Pombuchchа-pura, (with other epithets), Kôṭe-Sômeya-Nâyaka was ruling the kingdom in peace and wisdom:—his praises. When Kôṭe-Sôveya-Nâyaka marched against Banki-Nâyaka and pitched his camp in Kânilichelave,—(on the date specified), Mâsûr Jakkeya's (son) Bammeya-Nâyaka performed heroic exploits as follows;—Sôyya called Bamma and giving him betel leaf from his tray, and holding him with his lotus hands, directed him in the full character of a hero to conquer the hill-fort. He put on gold-coloured silk cloths, bound woollen cords round his head, and came forth bellowing like a bull to the cows. Then follows an account of the slaughter he made, and of how the apsaras bore him away.

The stone-mason Singôja's (son) Bîrapa-dêva, listening as the poet repeated them, (engraved these lines).

34

Date 1367 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the four oceans, vîra-Bukka-Râya's son vîra-Virupa-Râya, his minister being Taḷakâḍ Mâvarasa, was ruling in peace the kingdom of the Araga Eighteen kampaṇas, the Gutti Eighteen kampaṇas and Idugunḍi; the Konkaṇa and Hoysaṇa kingdoms being the boundaries:—in order that Virupa-Râya might have a firm kingdom, the .... of the Fifty nâḍs, for the decorations and offerings of the god S'ankhara, (on the date specified), made a grant (as specified) in Bandiganaḷi village. The god's priest and the sênabôva, to their children's children, will maintain this without fail. Usual final verses.

Madôja of Kallise made the temple.

35

Date 1077 *A.D.*

May the Jina śâsana be secure. Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

(On the date specified), when (with usual Châḷukya titles) Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars;—

A dweller at his lotus feet, entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of the northern Madhurâ, boon lord of Paṭṭi-Pombuchchа-pura, ornament of the great

Ugra-vamśa, by the boon obtained from the goddess Padmâvati having completed the *tulâ-purusha, mahâdâna* and *hiraṇya-garbba*, the three highest gifts, having the monkey flag and the lion crest, born in a glorious descent, having acquired many arts, a moon of brilliant rays to the waterlily the Sântara-kula, a bright lamp to the moths hostile chieftains, a thunderbolt to the mountain-chain the Toṇḍa chiefs, a titled *bhêruṇḍa*, Kandukâchâryya, Mandara in firmness, in fame Nârâyaṇa: fully filled with courage, worshipper of the feet of Jina, subduer of foreign armies, the Sântara sun, praised by all people, versed in the *nîti-śâstra*, a titled omniscient,—was the mahâ-maṇḍalêśvara Nanni-Sântara-Dêva. Whoever bows at your feet reverses ill-fate, for the dust from your feet erases the lines of evil-foreboding letters formerly inscribed on his forehead,—who then is equal to you, Dêva, a lion to the young elephants the chieftains, the crest-jewel of kings, Nanni-Sântara. A duplicate of your face may perhaps be seen it is true, but that of your virtues who can see? But do not pride yourself, Gôvindara, that this praise is true: for look, like you, in loftiness there is Hêmâchala; in patience, the earth; in restraint within proper bounds, the ocean; in purity, the river-born (Bhîshma); in truthfulness, the son of the Sun (Karṇa); in courage, Bhîmasêna.

This Nanni-Sântara-Dêva's descent was as follows:—Lord of the northern Madhurâ, born in the Ugra-vamśa, was the king Râha, who fought in Kurukshêtra in the Bhârata (war), and conquering, Nârâyaṇa was pleased and gave him a single conch and the monkey flag. When many had succeeded him in the kingdom and passed away,—there was Sahakâra, who became a cannibal. To him and to S'rîyâ-Dêvî was born Jinadatta, who, disgusted at his (father's) character, was coming to the South, and having slain an asura named Simharatta, (the goddess) Jakkiyabbe was pleased and gave him the lion seal. Killing an asura named Andhakâsura, he made (a city) called Andhâsura. Coming to Kanakapura, he there slew Kanakâsura; and on his putting to flight Kara and Karadûshana who were in the fort of Kunda, the goddess Padmâvati being pleased, settled in the *lokki* tree at Pomburchcha, which is Kanakapura, and adopting the second name of Lokkiyabbe, made there a city, saying it was to be his capital. After Jinadatta and many others had ruled there, there arose S'rîkêsi and Jayakêsi. To S'rîkêsi and his queen was born a son Raṇakêsi. After him many having ruled, there was Hiraṇyagarbbha, who made the *mahâdâna*, slew or put to flight all the neighbouring kings, and with the Sûla river on the south, Tavaṇasi on the west, and Bandige on the north as its boundaries, formed the Sântalige Thousand nâḍ into a separate kingdom,—being known as Kandukâchâryya, Dâna-vinôda, Vikrama-Sântara. To him, and to the Banavâse king Kâma-Dêva's daughter Lakshmî-Dêvi, was the son Châgi-Sântara, who had the Châgisamudra made. To him and to the Aḷvara Nanjaya's daughter Enjala-Dêvi was the son Vîra-Sântara. To him and to Madeyûr S'ântivarmma's daughter Jâkala-Dêvi was the son Kannara-Sântara. To his youner brother Kâva-Dêva and to Bîra-Bayalnâtha's daughter Chandala-Dêvi was the son Tyâgi-S'ântara. To him and to the Kadamba Harivarmma's daughter Nâgala-Dêvi was the son Nanni-S'ântara. To him and to the Palasige-nâḍ Arikêsari's daughter Siriyâ-Dêvi was the son Râya-S'ântara. To him and to Akkâ-Dêvi the son was Chikka-Vîra-S'ântara. To him and to Bijjala-Dêvi was the son Ammaṇa-Dêva. To him and to Hochala-Dêvi were born a daughter Bîrabarasi and a son Tailapa-Dêva. That Birala-Dêvi became the queen of Bankiyâḷva. That Bankiyâḷva's younger sister Mânkabbarasi, and the glory of the Ganga-vamśa, Pâlaya-Dêva's daughter Kelayabbarasi, became wives to Tailapa-Dêva. Of them, to the mâdêvi Kelayabbarasi was born, with the marks of high good fortune, the glory of the S'ântara-kula, glorious as the sun, far removed from others' wives, the abode of a collection of virtues, a fire of the last day to enemies, firm as Mandara, fully versed in *nîti*, an expanding form of pure bright fame, able in protecting the earth, glorious as Surapati,—Bîra-Dêva. In war when he drew forth the creeper his sword, the pins of the bud-like bracelets of hostile kings' young women

were drawn out with a clatter,[1] as though his sword were the pin to fasten them—the king Sântara. Who among other kings can compare with Biraga, either in the Krita-yuga, or the Trêta, Dvâpara or Kali-yugas, as bountiful, brave and pious. His younger brothers were the world-renowned Singi-Dêva and destroyer of hostile armies, Barmma-Dêva, whose fame was spread throughout the world. To that Bîra-Dêva, when the Kâḍava queen Chaṭṭala-Dêvi's yoounger sister Birala-mâdêvi was united in marriage, Vîra-mâdêvi, Noḷamba Nârasinga-Dêva's daughter Bijjala-Dêvi, the Aḷva's daughter Achala-Dêvi were his wives of good family. Of them, to describe the descent of Vîra-mahâdêvi.

Be it well. Chief lord of all the world, sun in the sky the Ikshvâku-kula, capturer by his valour of the chief lord of Kanyâkubja, in whose head his sharp arrow stuck fast. Pârtha (Arjuna) among kings (*pârtthiva*), in the game of war Dhananjaya (Arjuna), was Dhananjaya, whose wife was Gândhâri-Dêvî, their son Hariśchandra, whose senior queen was Rôhini-Dêvî, their two sons were Râma and Lakshmaṇa, who had the other names Daḍiga and Mâdhava, Their line was the Ganga line (*tad-anvayô Gangânvayaḥ*). To describe the might of arm of Mâdhava, lord of the goddesses of victory and fortune, only Mâdhava (Vishṇu) and Umâ-dhava (S'iva) are his equals, in the three worlds can any others be compared with him? That king's elder brother, of a courage beyond that of men, directly opposed the Kaurava army to the Matsya king's army and smote it,—the mighty (*daḍiga*[2]) Daḍiga. His son was Kiṛiya-Mâdhava, as famous for valour as Mâdhava (either Vishṇu or his uncle). His son was Harivarmma, possessed of good policy; his son was Vishṇugôpa, a lion to the rutting elephants the armies of puffed up hostile kings. The son of that lion among men was the mighty valiant Tadangâla-Mâdhava. His son, Agni or fire (*avi nîtar*, riders on the ram) to the forest the army of wicked (*avinîta*) hostile kings, unbending (*a-vinîtar*) in successful and astonishingly fierce battles,—such were they considered in the world (*avani*), the kings Avinîta and Durvinîta. Seizing in the field of slaughter Kâḍuveṭṭi, who was celebrated as a Râvaṇa to the earth, and setting up his (own) daughter's son, he became formidable in the world in the hereditary kingdom of Jayasimha-vallabha,—what a terror was this might of arm of Durvinîta. From him was Mushkara, who ruled the kingdom with great vigour (*mushkaranâgi*). His son, as far as the bank of the Tâvi, ruling the circle of the world with might of arm,—the kings S'rîvikrama and Bhûvikrama became very famous as kings. His younger brother was the king Kâma (or Nṛipa-Kâma), who having given an elephant to a supplicant, obtained the name Châgi. His grandson was S'rîpurusha, who being considered S'rîvallabha (the husband of S'rî), bore a significant name, and was known as the author of *Gaja-śâstra*. Gaining fame as a Bhairava of the last deluge to his banded enemies, which spread out in the middle of the three worlds; fighting to the death, in a wonderful manner, in Viḷarîle (or Chiḷarde), Kâḍuveṭṭi of the warlike Kanchi, and taking away his Pallava umbrella, that great king distinguished himself by the power of his arm. That crest-jewel of kings took away from the hand of the Kânchî king, did he not, the name Permmânaḍi,—what can be said of the greatness of the valour of the Ganga king? Then, known as Viramârttaṇḍa-Dêva, was his son S'ivamâra-Dêva, who bore the second name Saigoṭṭa, and made the Gaja-śâstra called the *S'ivamâramata*. Moreover, what can be said of the king S'ivamâra's poetical genius,—if in the world the *Gajâshṭaka* were imparted to a dumb man, in place of being dumb he gained the power to speak. The king Vijayâditya was his younger brother. His son, great among charitable kings, was Ereganga. His son was Râjamalla. His son was Maruḷa. His son was Bûtuga. His son, possessed with a desire for victory, was Ereyapa, who was Mahêndrântaka (or death to Mahêndra) This Bhuvanaikavîra's son was Narasinga, who was entitled Bîra-vedega, Manujapati and Râjamalla. His younger brother was Kachchiya Ganga. His younger brother, who was versed in all

[1] That [illegible]ey we[illegible]l and could not wear ornaments. [2] Literally, wielder of a club (*daḍi*).

sciences, was Bâtuga-Vermmânaḍi, known as Krishṇa-Râja's sister's husband. [1]While he remained, his army captured provinces;—say not that he was an equal among others,—when it is said that in taking and giving (?in marriage), Balluha; in the skill of his artifice, Râya; in courage, Chôḷa;—these were his equals, who in the past or in the future will not say that no power was like Jagaduttaranga's. With a fire of anger like that S'iva's eye or the midday sun he fell upon Lalliya, and (restored) the whole of the royal insignia to him who was concealed (*uḷigange*). To speak of his power,—he took by assault Chitrakûṭa; took the Seven Mâlavas, and ?Atale; took Râyatamma and Dahale;—and thus in his single person setting up many stones in all parts, he gave it the name of Mâḷava-Ganga, and if asked who is brave, would say I am brave,—who could compare with this unshaken Ganga? To Rêvaka the second and to the lover of learning Bûtugêndra, as Pâvaki to the goddess Umâ and to Indudhara, so was Maruḷa-Dêva the eldest son. From the friendship of the lord of all the world, the king Krishṇa-bhûpa, was obtained by the illustriously named Maruḷa, an umbrella which was an emblem of the Madanâvatâra, such as none of the kings had acquired. This son-in-law to Krishṇa-Râja,—Marula-Dêva's younger brother, equal to Bhîma's younger brother, a lion in courage, was Mârasimha-Dêva, who set up the flag of his fame on the peak of Hêmâdri. To him,—known as Noḷambakulântaka, Pallava-malla, and Guttiya Ganga,—the younger brother was Râjamalla-Dêva, an armlet for Bhâratî[2],—a Râjaśêkhara he, and Bhâravi, a manifest Bâṇa, Mayûra, Valmîki, Kâḷidâsa and Vyâsa. His younger brother was the king Nîtimârgga,—a manifest Kâṇîna, Bali, Dadhîchi and Gutta; a refuge for the destitute, the king named Gôvindara. To his younger brother the king Vâsava, and to Kanchala-Dêvi,—younger sister of Sâvini the second, mother of Rêvarasa and of Ayyaṇa, the father-in-law Ahavamalla-Dêva known as Trailokyamalla,—was born Gôvindara-Dêva. Of blameless character, supporter of his line, Satyavâkya, champion over many, a saw to hostile kings, a pearl among champions, merry among champions, a glory of kings. An ornament to the world, a band on the face of riders, Brahma in a reserve of strength, bringer of a deluge on the rising energy of the bands of fierce enemies, with a destructive sword in his hand, his fame spread to all the points of the compass, of great might, the Ganga Nârâyaṇa, was Rakkasa-Ganga, the Ganga crest-jewel, glory of kings, Vîramârttaṇḍa-Dêva. An elephant which leaped over the fence he seized with a shout, and pulled it down, his head striking off the tuft of its tail, while its head came down on his chest,—this lion in war. His younger brother, renowned in the world, mighty as Komara (the son of S'iva), was Arumuḷi-Dêva, acquainted with *nîti*, of great glory, a last deluge to hostile armies, bold in war. To him, Arumuḷi-Dêva, and to Gâvabbarasi,—born to Ayyaṇa-Chandarasa, (valiant as Sahasrabâhu, born in the Mahî-Haya-vaṁśa[3], boon lord of Jyôtishmatî-pura, ruler of the Madhya-dêśa), and to Abbala-Dêvi; who was born to Baḷavarmma-Dêva, (of the line of him who bound the crown on Guḍiya-Daḍiga and gave him the kingdom), and to Sântiyabbarasi; who was born to Panchala-Dêva and to Jâkala-Dêvi, the daughter of Kadamba Mayûravarmmâ,—as if the Sun, Sarasati, and Siri,—were born Chaṭṭale, the fortunate Kanchale, and the foremost of good men, Râja-Vidyâdhara. On their birth, considering that the crown of the kingdom was secured to him, Rakkasa-Ganga brought and placed them in his palace with great rejoicing. And as those virgin-jewels grew up in happiness, Rakkasa-Ganga-Permmânaḍi celebrated the marriage of the elder one, Chaṭṭala-Dêvi, to Kâḍuveṭṭi,—ruler of the Toṇḍe-nâḍ Forty-eight Thousand, lord of Kanchi, obtainer of a boon from Îśvara, having the bull crest,—and binding on Chaṭṭala-Dêvi the crown of the Kâḍava-mahâdêvi, placed her in a happy condition. And to Vîra-Dêva[4] and to Kanchala-Dêvi, who bore the second name of Vîra-mahâdêvi, were the sons—

[1] The three following verses are not easy to understand and translate,—words being used which are not in any dictionary.

[2] The original has *Bâḍravi-Kêyûra* which must be a mistake, as Bhâravi is mentioned afterwards, and no such poet is known as Kêyûra.

[3] Or perhaps the *Ahi-Haya-vaṁśa*.

[4] *Vira Dêva*, that Vîra-Dêva, which may perhaps indicate that he was of the same family.

celebrated like Daśaratha's sons,—Taila, Goggiga, like the god of love the king Oḍḍuga, and Barmma. On their birth, in their own house were born wealth, virtue, courage, and fame, while in the houses of their enemies were born calamity, fear, and mental distress.

Those princes growing up in happiness, the eldest of them, Tailapa-Dêva, known as the unaided lion, the might of his arm like a fourfold army, made his rivals dwellers in the forest and his enemies powerless, by the power of his arms gained (*avaṭaysi*) the S'ântara crown, and known as Bhujabala-S'ântara, ruled the kingdom in peace. The king Bhujabaḷa-S'ântara's might, glory, courage, desire for victory, and actual victory, were noised abroad throughout the world. His younger brother was Gôvindara-Dêva. Gôvindara's valour being always manifest in himself, the ability to terrify and drive off hostile kings seemed to be his natural disposition. Dêva ! I have seen in imagination all who are kings in the ocean-girdled earth, and in despoiling of their territory and driving away opposing hostile kings and their descendants, in giving largess to the learned, in protecting refugees,—who is there like you among the whole of the kings, brave Nanni-S'ântara ? Greater in every way than Mêru is the ocean ; in the universe, greater than Mêru and the ocean is the globe of the earth if rightly considered ; than Mêru, the ocean and the globe, greater is the sky ; but greater than Mêru, the ocean, the globe and the sky, behold, greater is S'ântarâditya-Dêva (or the S'ântara sun). Of his fame what can be said ?—the great distinction which Bûtuga-Vermmâḍi gained in the world, S'ântara greatly exceeded on the emperor (*chakri*) giving and he receiving not in vain (*amôgha*). Coming to meet him half way, and giving him half the seat on his metal throne, the emperor (*chakravarttî*) placed the valiant S'ântara, whom he had protected, by his side.

Thus, having obtained the highest distinction, and made the enemies of his kingdom powerless, *nanni* (truth) being his natural character, he assumed the crown as Nanni-S'ântara, recovered for his own the lands which for a time had been occupied by others, known as the sole donor in the world from giving largely to the needy, an ocean of perfection, worshipper of the feet of Jina, protecting all the castes in their rights, a brother to the wives of others, so esteemed that in heroism, bounty, piety, purity there was no one like him in the world, protecting his relatives and his own country, with Chaṭṭala-Dêvi and the princes Oddamarasa, and Bamma-Dêva,—he was in Pombur-chcha, ruling the kingdom in peace.

Thinking on the text, " Dharmma is the first concern,"—and saying let me make a memorial for the departure (or death) of Arumuḷi-Dêva, Gâvabbarasi, Vîrala-Dêvi and Râjâditya-Dêva,—she undertook the task of making the Pancha-vasadi (or five basadis), known as Urvvî-tilakam ;—

S'rîvijaya-dêva, given to severe penance, being her guru, esteemed for his proficiency in all the *śâstra* and *âgama*,—how fortunate was Chaṭṭala-Dêvi in the world. Her father being the king Rakkasa-Ganga, the lord of Kâñchî her own beloved (husband), the celebrated S'rîvijaya her preceptor, and rejoicing in his fame as a destroyer of hostile kings and glorying in the sword in his arm, Goggi her son,—than Chaṭṭala-Dêvi what goddess of fame was superior ? Tank, well, basadi, temple, watershed, sacred bathing place, śatra, grove and other well-known works of merit had she completed, and gained renown,—Chaṭṭala-Dêvi.

That lofty pile, the mother of Goggi, lord of the northern Madhurâ, with eagerness caused to be made such that it was the foremost in the world,—the Pancha-kûṭa Jina mandira. As if to vie with both the horizon and the sky, she caused to be made a new tank and a basadi, and S'ântara's mother spread abroad her fame on all sides. Thus, as if saying who else is greater in bestowing all gifts ; who in the future can exceed her vows ;—the celebrated Chaṭṭala-Dêvi as far as the four oceans ever gave to many lines of Brahmans and munis food, gold, raiment, and S'ântara's mother gained the highest renown.

Thus, on account of the abode of fame and renown Chaṭṭala-Dêvi and Nanni-S'ântara being Voḍeya-dêva's lay disciples, pronouncing the name of S'rivijaya-bhaṭṭâraka, head of the Nandi-gaṇa of the Arungaḷânvaya of the Niḍumbaṛe-tîrtha of the Tiyan-guḍi, at an auspicious moment, his disciple S'rêyâmsa-paṇḍita laid the foundation stone, in the principal spot, of the Pancha-vasadi, known as Urvvî-tilakam (an ornament to the earth).

To describe his âcharyya's descent:—When Varddhamâna-svâmi's tîrtha was progressing, there was Gautama-gaṇadhara, the muni acquainted with the three times (past, present and future); after him was Koṇḍakundâchâryya, who moved about four inches above the ground (the sign of perfection in yôga). Some time having passed, there was Bhadrabâhu-svâmi, after whom the Kali-kâla came in and the different gaṇas were formed. Out of them arose the Kali-kâla gaṇadhara, the author of śâstras, Samantabhadra-svâmi. In the line of his disciples was S'ivakôṭy-âchâryya; after him Varadattâchâryya; after him, the author of the *Tatvârttha-sûtra*, Âryya-dêva; after him, Simhanandy-âchâryya, who made the Ganga kingdom (*Ganga-râjyamam mâḍida Simhaṇandy-âchâryya*). After him Ekasandhi Sumati-bhaṭṭâraka. O king, even Buddha (the enlightened) becomes unenlightened, the preceptor (*guru*) of the gods becomes light (*aguru*), Pûraṇa becomes of unfulfilled desire, Sthâṇu (S'iva) becomes a post (*sthâṇu*), Aja (Brahma) becomes a goat (*aja*), the Sun (*Ravi*) becomes a sheep (*avi*), the mighty Mâdhava becomes impotent, Vyâsa becomes joined to flocks, Kaṇabhug becomes a glutton, the goddess of speech is dumb[1].—when I, Vâdisimha, enter the maṭṭapa (or assembly) with the unfailing tongue of the *syâd-vâda*:—that is to say Akalanka-dêva. After him Vajranandy-âchâryya; after him Pûjyapâda-svâmi; after him S'rîpâḷa-bhaṭṭâraka; after him Abhinandanâchâryya; after him Kaviparamêshṭi-svâmi; after him Traividya-dêva; after him Anantaviryya-bhaṭṭâraka, who made the *vṛitti* to the *Akalanka-sûtra*; after him Kumârasêna-dêva; after him Mauni-dêva; after him Vimalachandra-bhaṭṭâraka; his disciple,—as by the side of the sun the moon cannot shine, so how can the chatterers called speakers in this world shine by the side of Vâdirâja,—thus esteemed was the king Râchamalla's guru, Kanakasêna-bhaṭṭâraka. His disciples were Dayâpâla, who settled the declensions of words (*rûpa-siddhi*) in his *Prakriya* to the *S'abdânuśâsana*,—and Pushpashêṇa-siddhânta-dêva. The power of your good sayings in prose and verse is felt as far as the tusks of the regent elephants; having gained the title of *Sarvajña-kalpam* (like to the omniscient), be not alarmed at the other chief speakers, for lo! if they refuse to give you the (*patra*) certificate (of victory), you will tear and burn them up, they are no match for you, Vâdirâja, thunderbolt to the mountain-chain other creeds. Thus considered, the *shaṭ-tarkka-Shanmukha*, the *jagadêkamalla-vâdi*, was Vâdirâja-dêva. The guru of Rakkasa-Ganga-Permmânaḍi, Chaṭṭala-Dêvi, Bira-Dêva and Nanni-S'ântara, in whom the former glory of both the learning and the penance of Hêmasêna-muni have for a long time grown and greatly increased, S'rîvijayêśa-dêva, in all parts of your frame, otherwise how could you acquire such learning and penance. From giving śâstras to the learned, and their needs to all the destitute, for that reason has he the name S'rîvijaya and is also called Paṇḍita-pârijâta.

The said S'rîvijaya-bhaṭṭâraka and his disciples Choḷḷaṭa. . , S'ânta-dêva, Gunasêna-dêva, Dâyâpâla-dêva, Kamalabhadra-dêva, Ajitasêna-paṇḍita-dêva, and S'rêyâmsa-paṇḍita-dêva, consecrated that Panchakûta-vasadi, known as Urbbi-tiḷakam, (on the date specified).—And for the repairs of the basadi, for the food of the band of rishis there, and for the worship,—Nanni-S'ântara-Dêva, Oḍḍamarasa, Bamma-dêva, and Chaṭṭala-Dêvi,—washing the feet of the âchâryya Kamalabhadra-dêva, and making those of his connection the chief (managers),—gave villages (specified).

The rest is mostly effaced.

36

Date 1077 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

[1] The verse is full of plays upon words, some of which are difficult to understand.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, (with titles as for Nanni S'ântara in No. 35 above), was the mahâ-maṇḍalêśvara. O handsome man, Bîruga is in person like the god of love,—O hero, Bîruga is in titles like Bhîma, well done!—moreover, O giver of gifts, Bîruga is greater than Karnna,—O man, Bîrala-Dêvi devoted herself to him and united with him shared in his good fortune. To that Bîra-Sântara-Dêva and to Bîrala-mahâdêvi were born, splendid as the sons of Daśaratha,—Taila, Goggiga, like the god of love Oḍḍuga, and the lord of the world Bamma, as sons. Among them, the eldest, a submarine fire in drying up the enemy's forces, a tree of plenty to dependents, made the country which had come into the possession of others his own sole possession, assumed the S'ântara crown, and by the might of his own arm capturing hostile kings, and subduing the whole country, the war-like king Taila gained the name Bhujabala-S'ântara. His younger brother, Gôvindara-Dêva, rendering powerless his enemies in many kingdoms, known as a crest-jewel of perfection, and sole donor in the world, ruled the Sântaḷige Thousand under the shadow of his sole umbrella, and gained the second name of Nanni-S'ântara. Of his fame what can be said?—The great distinction which Bûtuga-Permmâḍi had gained in the world, S'ântara greatly exceeded on the emperor (*chakri*) giving and he receiving not in vain (*amôgha*). Coming to meet him half way, and giving him half the seat on his metal throne, the emperor (*chakravartti*) placed the valiant S'ântara, whom he had protected, at his side. His younger brother Oḍḍuga, with ease bearing up the circle of the world as if a bracelet, obtained the name Vikrama-S'ântara.

Be it well. Glory of the splendid Ugra-vaṁśa, Vîra-Dêva's son, of a valour which smote down the pride of boasting enemies, of a fame which like the full moon shone white on the walls of the horizon, triumphant is Vikrama-S'ântara, the beloved of the goddess of Fortune. His younger brother, an elephant to the groups of lotuses the heads of hostile kings, a garland between the two breasts of the goddess of fortune, in form the god of love, his fame kissing all the points of the compass, was the prince Barmma-Dêva. Their mother,—her father the king Rakkasa-Ganga, the lord of Kâñchî her own beloved (husband), the celebrated S'rivijaya her preceptor, rejoicing in his fame as the slayer of hostile kings and in the sword in his hand Goggi her son,—than Chaṭṭala-Dêvi who was more famous or fortunate?

Thus, when the birthplace of all virtuous qualities and piety, Chaṭṭala-Dêvi, Bhujabala-S'ântara-Dêva, Nanni-S'ântara-Dêva, Vikrama-S'ântara-Dêva and Barmma-Dêva were in Pomburchcha, ruling the kingdom in peace :—reflecting on the meaning of the text "Dharmma is the first concern,"—in order to secure good fortune for themselves, they undertook the task of making the Pancha-vasadi, known as Urvvî-tilakam (a glory to the world). And on account of all of them being lay-disciples of Oḍeya-dêva,—pronouncing the name of S'rîvijaya-dêva of the Draviḷa-saṅgha, Nandi-gaṇa and Arungalânvaya,—by his disciple S'rêyâmsa-paṇḍita, at an auspicious moment, they laid on the highest point the foundation stone of the Pancha-vasadi, known as Urvvî-tilakam, so as to endure as long as sun and moon.

To describe the descent of his âchâryyas ;—When Varddhamâna-svâmi's *tîrttha* was progressing, there was the obtainer of the *saptarddhi* (or seven miraculous powers) Gautama-gaṇadhara. After many munis having knowledge of the three times (past, present and future) had passed away, there were Koṇḍakundâchâryya, who moved about four inches above the ground (a mark of perfection in yôga) ; and the *śrutakêvali* Bhadrabâhu-svâmi. When these and many âchâryyas had passed away, Sâmantabhadra-svâmi arose. In his line was Simhanandy-âchâryya, who made the Ganga kingdom (*Ganga-râjyamam mâḍida Simhanandy-âchâryyar*). After him, Akalanka-dêva. After him, the king Râchamalla's guru, known as Vâdirâja, Kanakasêna-dêva. His disciple Oḍeya-dêva ; Dayâpâla,

who made the *Rûpa-siddhi* ; Pushpasêna-siddhânta-dêva; Vâdirâja-dêva, known as Shaṭ-tarkka-Shanmukha and Jagadêkamalla-vâdi. After him Kamalabhadra-dêva. After him, the four-faced (Brahma) with one face, Gaṇapati without an elephant's face, Bhâratî but not a woman, the moon without the hare spot, the destroyer of Kâma (S'iva) but not Îśvara,—your mind is for the branches of learning both the ground from which they spring, the root and the support,—Ajita-sêna-dêva,—how wonderful is the character of the learned. The colleagues of that Ajitasêna-dêva, known as S'abda-chaturmmukha, Târkkika-chakravartti and Vâdîbhasimha ;—Destroyer of the multitude of sins, a lion in splitting the temples of the rutting elephant Smara, beloved of the boon-giving Speech goddess, he shone in the world,—Kumârasêna-dêva-munîndra. After him, a lion to the elephant the Vaidyas (or followers of the Vêda), S'rêyâmsa-dêva.

He (on the date specified) having consecrated that Pancha-vasadi, known as the Urvvi-tiḷakam (or glory of the world),—for the repairs of the basadi, for gifts of food to the community of rishis there, and for the worship,—adorned with the gems of all good qualities, Chaṭṭala-Dêvi, and the four brothers, being present, washing the feet of Kamalabhadra-dêva, and making his connection the chief,—Bhujabala-S'ântara-Dêva gave villages and lands (as specified). And his younger brother Nanni-S'ântara-Dêva, ruling the kingdom in peace, gave villages and lands (as specified). And his younger brother Vikrama-S'ântara-Dêva, ruling the kingdom, gave villages and lands (as specified). And these endowments of the basadi, they freed from all taxes (list given). Boundaries Imprecations and benedictions.

37

Date 1147 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with usual Châḷukya titles), Jagadekamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, (with the same titles as Nanni-S'ântara in No. 35 above), the growth of his undiminished fame caused the vine of other kings' fame to lose its vigour, to supplicants he gave their desires, and shone with unclouded fame, the king Bîra-Dêva. Twining the vine her body round his heart as his other half, what question was there of her being greater than Siri or Girijâ among wives,—Birala-Dêvi. To them were sons in succession, like as when the sun rises in the quarter opposite to the west, first there is light, then bright crimson, then a great glory, and lastly the sun himself appears, so (were born) the king Taila, the world-renowned king Goggi, Oḍḍuga, and the exalted Bamma-Dêva. By the might of his own arm capturing hostile kings and subduing the whole country, the warlike king Taila gained the name Bhujabala-S'ântara. His younger brother, holding the world in his arms, he upheld the truth, the famous king Goggi, and thus was known to all the world by the name Nanni-S'ântara. The name Vikrama-S'ântara was obtained by the equal of S'akra, who subdued the extended circle of the world, and illumined the circle of the face of the points of the compass with his fame, the king Oḍḍuga. An elephant to the groups of lotuses the heads of hostile kings, a garland between the two breasts of the goddess of fortune, in form the god of love, his fame kissing the face of the horizon, was the prince Bamma-Dêva. Their mother,—her father the king Rakkasa-Ganga, the lord of Kânchi her own beloved (husband), the famous S'rîvijaya her preceptor, rejoicing in his fame as the slayer of hostile kings and in the sword in his hand Goggi her son,—than Chaṭṭala-Dêvi who was more famous or fortunate.

In the Kuntala-dêśa the beautiful S'ântaḷige was like the waist, and Pomburchcha like the broad forehead of the Earth goddess, on which was the single *tilaka* the Urvvi-tilakam (basadi). To Vikrama-S'ântara, the beloved son of the great pious lady (*mahâ-sati*) who had the Urvvî-tilakam Jina temple

made, was born in glory like the eye to the face or moonlight to the moon, the millstone to enemies, his fame like the autumn moon, the king Taila. As Nala in happiness, Dharmmaja in piety, the ocean in being a treasury of gems, the thunderbolt among weapons, Arjjuna as an archer, Surêndra in pleasure, mount Mandara among mountains, among unequalled kings Jhalappa[1] is the emperor (*chakri*),—so Taila is the donor among chieftains;—thus after searching have I decided; those who wish, choose for yourselves.

The emperor Tribhuvanamalla gave, and king Taila the best of kings received, the suitable name Tribhuvanamalla-S'ântara, and all the world praising him, he obtained the name Jagadêkadâni, and from his satisfying the desires of supplicants he was as if a new kind of moveable tree of plenty in the earth. Like a new jewelled garland on his breast she displayed the beauty of her person and her fortunate qualities, her wonderful body being like a clinging vine, Chaṭṭala-Dêvi. Engaged in festivals, enjoying the pleasures of youth, from their union and hearts' desires were born Pampâ-Dêvi, and the glory of the Ugra-vamśa, the king S'rîvallabha, as were born from the ocean S'rî and the tree of the gods. When rousing the ocean foreign kings with his sword, and quickly churning it with the Mandara mountain his sword, he carried round it the serpent his valiant arm, and placed the goddess of fortune on his broad chest,—how could the learned not extol his name of S'rîvallabha. When he drew to himself the goddess of valour which was encircled by the arms of hostile kings who attacked him in the pride of their courage, and placing her by force on the raised adamantine dais of the pavilion of his arms, wedded her, the bravest applauded him by the name Vikrama-S'ântara. His courage as it were a dikshâ guru in bestowing widowhood on the wives of his boasting enemies; his gifts putting to flight the poverty of supplicants; his fame rivalling the jasmin in the hair of the women the points of the compass;—was the Rôhana mountain of the gems of good qualities, the king Srîvallabha. A fearless and unsullied chief, to those who placed his footsteps as an ornament on their heads he gave all the world, to those who opposed him he gave either the serpent world (the lower regions) or paradise;—and thus obtained the name Tribhuvana-dâni, while the circle of the learned praised him. Is this a ball of musk, or a sapphire image, thus did the world appear, borne in the adamantine fort of the arms of Srivallabha. Thus praised, the S'ântara glory Vikrama-S'ântara, the Sântaliga Thousand which he had acquired being in peace, supported it under his sole umbrella.

As for that king's elder sister, was it any wonder that the Ganges stream of her fame spread over the three worlds, washed away the growing evil of the Kali age and purified it? All the world filled with newly raised towers of painted chaityâlayas, the ears of all the elephants at the points of the compass filled with the sound of trumpets and drums in Jina festivals, all the sky filled with flags for Jina worship,—Pampâ-Dêvî shone everywhere with the glory of the Arhad âsana. Considering the stories of Jinanâtha in the well-known *Mahâpurâṇa* her earrings, the bestowal of the four kinds of gifts to Jina munis her bracelets, devotion and praise of Jinapati her beautiful necklaces,—could king Taila's daughter care for the weight of ornaments on her person? As the Urbbî-tilakam (basadi) was erected in an astonishing manner, so in one month she caused to be made by herself alone a S'âsana-dêvati worthy of reverence from all the world,—Pampâ-Dêvi.

Having all world-renowned virtues of a new Attimabbe[2], fortunate in an auspicious body, fortunate in enjoyment and praise, was born the generous Bâchala-Dêvi. Though wearing pearl necklaces between her high goblet breasts, well fitting diamond rings in her ears, and the *kôḍaṇi* blossoms in her dark hair,—yet was she ever regular in morning worship at sunrise of the feet of Arhan.—Bâchala-Dêvi. To describe the virtuous vows of the mother of this pure-minded one;—First in her desire

[1] Who this is meant for is not clear.

[2] Daughter of Mallapa, a general under the Châluk'ya emperor Taila, wife of Nâga-Dêva, and mother of Padovala Taila. She was a devoted Jaina, had 1000 copies made at her own expense of Ponna's *S'ânti-Purâṇa*, and 1500 Jina images of gold and jewels. (See my Introduction to Bhaṭṭâkalanka-dêva's *Karnâṭaka-S'abdânus'âsana*, pp. 28, 29.

was the *ashṭa-vidhârchchane*, first in her desire the *mahâbhishêkam*, first in her desire the *chatur-bhakti*,—these were the foremost desires of Pampâ-Dêvi at the three seasons (or watches).

These three being lay-disciples of Ajitasêna-paṇḍita-dêva known as Vâdîbha-simha, of the Draviḷa-sangha, Nandi-gaṇa, and Arungaḷânvaya,—they had the northern *paṭṭasâle* of the Pancha-vasadi, known as Urvvî-tilakam, made.

To describe the descent of the âchâryyas of the line of their gurus :—When Varddhamâna-svâmi's *tîrttha* was progressing, there was Gautama-gaṇadhara, who had acquired the seven *riddhi*[1] ; he and many munis acquainted with the three times (past, present and future) having passed away, there was Koṇḍakuṇḍâchâryya, who moved about four inches above the ground (the sign of perfection in yôga) ; after the *śrutakêvaḷi* Bhadrabâhu-svâmi and many other âchâryyas had gone, Samantabhadra-svâmi arose. After him, Simhanandy-âchâryya who made the Ganga kingdom[2] ; after him, the moon to the waterlily the Jina creed, Akalanka-dêva ; after him, the king Râchamalla's guru, known as Vâdirâja-dêva, Kanakasêna-dêva ; his disciples, Oḍeya-dêva, and Dayâpâla-dêva who made the *Rûpasiddhi*. After they had passed away, known as the Shaṭ-tarkka-Shaṇmukha, the Syâdvâda-vidyâpati, and the Jagadêkamallavâdi, was Vâdirâja-dêva. To gain the victory over the crowd of boasters in the assembly was a delight to Vâdirâja-sûri, and to write and give him a certificate of victory was a delight to the emperor Jayasimha. After this Vâdirâja-dêva ; after Kamalabhadra-dêva ; known as S'abda-Chaturmmukha, Târkkika-chakravartti, and Vâdîbha-simha, was Ajitasêna-paṇḍita-dêva. His colleagues were Kumârasêna-dêva ; and after him, known as a lion to the elephant the Vaidyas (or followers of the Vêda), S'rîyâmsa-dêva. After him, he who is reverenced in all the world, whom the good praise with eagerness, by whom Ananga (the god of love) was subdued, to whom the munis do obeisance, by whom the *âgama* is expounded to the people, who is full of kindness to living things,—to the master of penance Maladhâri be obeisance. He the nectar of whose speech destroys the poison of the false creeds in the earth, to S'rîpâla-dêva be obeisance, the Traividya-chakri. His colleague,—Vidhâta who creates at will is afraid, Nârâyaṇa is struck dumb, Mahêśvara hides himself afar off,—who then will stand up to dispute against Anantaviryya ?

When Pampâ-Dêvi and S'rîvallabha-Dêva were ruling the kingdom, (on the date specified), consecrating the northern *paṭṭasâle*, S'rîvallabha-Dêva, washing the feet of Vâsupûjya-siddhânta-dêva, made a grant as follows ;—(*here comes the detail*).

Usual final verses.

Here come 6 lines (much effaced) recording something in the year Durmmati (1141 A.D.) in connection with Vîra-S'ântara-Dêva.

Dêvarasa-dannâyaka wrote it. The sculptor Mâḍeya engraved it. Jina is the refuge.

38[3]

Date about 1077 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, (with the same titles as in No. 37 above), was the mahâ-maṇḍalêśvara Vîra-Sântara-Dêva. By the boon of Lakshmî possessed of lucky marks, a glory of the S'ântara-kula, glorious as the sun, far from others' wives, an abode of stable good qualities, a fire of the last day to enemies, a Mandara in firmness, fully versed in *nîti*, of wide-spread fame, able in protecting the world, majestic as Surapati,—was born Vîra-Dêva. When in war he drew forth the vine

[1] The *riddhi* are,—*buddhyarddhi* (consummate wisdom), *vikriyarddhi* (ability to move about in space without support), *tapa-riddhi* (highest penance), *balarddhi* (transcendent strength), *aushadarddhi* (power of healing), *rasarddhi* miraculous power of multiplying substances), *kshêtrarddhi* (power to expand or contract the body).

[2] See No 35 and 36 above.

[3] This and the following inscription contain no date and record no act or gift ; they seem to be purely laudatory.

his sword, the buds the bracelets of the young women of hostile kings dropped off as if he had pulled them out along with the sword in his hands,—the S'ântara king. What others can compare with the king Bîruga; who in the Krita-yuga, Trêta, Dvâpara or Kali-yuga were like him courageous, generous, glorious, and promoters of merit? His eldest son,—the king Bhujabala-S'ântara's might, glory, courage desire for victory and actual victory were noised abroad throughout all the world. If without any sound he simply waved his sword, the arms of the fleeing hostile kings struck against the tusks of their elephants and dropped to pieces, such was the might of arm (*bhujabala*) of Bhujabala-S'ântara. Bhujabala-S'ântara, in this manner hearing the sound of the drum of victory, could the fleeing enemies whispering together and making no sound withstand you their Java (or Yama). Punishing the mean ones who, when supplicants begged them saying "Give us something to-day," told them to come to-morrow,—Goggi took by the hand like a harlot those who gave freely.

S'rêyâmsa-paṇḍita's lay-disciple Nannôja's engraving.

39[1]

Date about 1077 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. His broad chest a pleasure house for the goddess of fortune, his lotus face the joyful abode of the goddess of Speech, his pair of rod-like arms the native home of the goddess of valour,—thus his fame, pure as the light of the autumn moon, flies to the points of the compass. Manifest lord of the Ugra-kula, the shining sword in his arms the destroyer of fierce and powerful hostile kings, from whose gifts to the needy and destitute they were enabled to give to the desires of others,—thus does the famous Nanni-S'ântara greatly shine in the world. He whose unequalled glory penetrating the hearts of hostile kings burns them up,—that king Oḍḍuga shines forth. The crest-jewel of princes, he shines, Brahma-Dêva, of all good qualities, blameless, a bee at the lotus feet of Jina, his fame spread into all the world. The king Râkshasa-Ganga, the Ganga-Nârâyaṇa, the terrifier of enemies by his two powerful arms, the Ganga-Permmânaḍi, being her father, beloved, unequalled, with a banner of wide-spread fame,—Chaṭṭala-Dêvi obtained the highest renown in the world. By whom was created the unequalled Pancha-Jinâlaya, witnessing the great festivals in which filled the hearts of all people with merit, and freed them from sins, while it shone with daily great ceremonies of worship. Who, in the broad ship the Jinendrâlaya which she had made for the munis who sought to cross over the ocean of family cares and reach the island of *nirvâṇa* in its midst, filled with the gems of unequalled good qualities,—set up like the mast a *mâna-stambha*, making gifts to all. Ever bestowing gifts of food, shelter, medicine and learning, she shines in the world—Chaṭṭala-Dêvi, the theme of praise. That Rôhiṇî, Chêlinî, Sîtâ, Rêvatâ and Prabhâvatî are of unspotted virtue we hear, but that she is so we see.

In the Dramiḷa-sangha, in the Nandi-sangha, in the Arungaḷa-anvaya, illustrious is he who has crossed over the ocean of all sciences. He, by the strokes of the thunderbolt of whose speech the mountain the pride of opposing speakers is reduced to dust, that great muni Hêmasêna is illustrious. He who made the great *Râpasiddhi* for the *S'abdânus'âsana*, Dayâpâla-munîśvara is illustrious. Born from union with the lotus face of Pushpasêna-siddhânta-dêva, Sarasvatî shines all white in his Jaina writings. His lotus feet illumined by the rays of the gems in the crowns of kings bowing before him, the guru S'rîvijaya shines. In the assembly Akalanka, in fame Dharmmakîrtti, in speech the preceptor of the gods, in *nyâya* Akshapâda,—thus a combination of all these gurus,

[1] See note 3 to No. 38 above.

Vâdirâja-dêva shines as if their reflection. A whirlwind in driving away the cloud the Sânkhya doctrine, a submarine fire in drying up the ocean the Bauddha doctrine, a moon in raising the tide of the ocean the Jaina doctrine,—may he prevail, the great Ajitasêna-munîndra. S'rîvijaya-pandita, the remover of delusion and other evils, understanding the essence of the Jina creed, the flag of his fame was like the white lotus mixed with the big jasmine. Obeisance to Jina.

40

Date 1077 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. (With the same titles and verses relating to Bira-Dêva and Birala-Dêvi as in No. 36 above), Bira-Dêva's eldest son,—pulling up by the root the titles of hostile titled kings, he excelled all in the earth in the full possession of fortune, Bhujabala, the glory of the S'ântarânvaya. Playing at ball with the heads of titled hostile kings, and delighting the goddess of valour,—what kings can withstand you in battle, king Nanni-S'ântara? Chief lord of the northern Madhurâ, of highest virtues, a glory of the Ugra-vamśa, praised by the learned, an ocean of fame, a mighty titled king, Bhujabala's younger brother, was Goggi. His younger brother,—cutting down like sticks the army of united hostile kings, Oḍḍuga was holding the name *anan-ankakâra* (elder brother's warrior), when in the world he acquired the name *aras-ankakâra* (the king's warrior). The younger brother of that moon to the waterlilies,—he cut down the hosts of enemies, and broke their pride with full energy, Bammaga, the mine of wisdom, crest-jewel of titled princes. The mother of Taila, Goggi, Oḍḍuga, and Bamma, the delighter in Jina and royal piety king Bira-Dêva's mother-in-law's daughter, the dwelling place of the goddess of valour king Rakkasa-Ganga's daughter, a mine of virtues,—could other women be devoted as that Chaṭṭala-Dêvi was devoted? Its root the king of the serpents, its stem the sky, its tip the zenith, the peaks of the silver mountain its berries, its leaves the points of the compass, its buds the constellations, the white lotus its blossom, its fruit the moon, watered by the milk ocean,—was the tree of Chaṭṭala-Dêvi's fame.

These, ruling the Sântaligе Thousand kingdom in peace and wisdom;—from love of the Jaina-dharma which was the protection of their kingdom, (on the date specified), set up the Pancha-kûta Jina-mandira,—and for the repairs of that basadi, for new works, for worship, and for gifts of food to the company of rishis there,—washing the feet of Kamalabhadra-pandita-dêva, disciple of S'rivijaya-pandita-dêva known as Oḍeya-dêva, disciple of Kanakasêna-pandita-dêva having another name of Vâdirâja, of the Dramiḷa-gana, Nandi-sangha and Arungaḷânvaya, appointing those of their congregation the chiefs,—made grants of villages (as specified).

Date 1087 *A.D.*

Be it well. Glory of the splendid Ugra-vamśa, Vira-Dêva's son, possessed of valour in destroying the pride of the hosts of his boasting enemies, the walls of the horizon illumined with his fame pure as the rays of the full moon,—Vikrama-S'ântara triumphs, the husband of Lakshmî (or fortune). At the sound of his footsteps the regent elephants let fall their rut and tremble, the serpent king seeing no place to be in quakes so as to cause an earthquake, the ocean is at once agitated and lifts its waves, the constellations are shaken, as Oḍḍuga shouting runs. Those who come against him without fear,—taking up devouring and piercing weapons, stabbing them, seizing and binding them, surrounding and besieging their abodes, leaving then only a span; those who submit to orders, ordering about,—famous Oḍḍuga, you are the *aras-ankagâra*. When running and forgetting the fire in their bellies they fed on carcases and were suffering from indigestion, on asking the doctors of the army, they

said elephant was the remedy, on which, swallowing elephant, they recovered digestion,—whereupon the doctors laughed, and the goddess of valour saying "Destroyer of enemies, through you this is so,"—Oḍḍuga became Vikrama-S'ântara.

Thus esteemed, Vikrama-S'ântara-Dêva, (on the date specified), for the worship at the Pancha-vasadi, for repairs, and for gifts of food to the rishis there,—Sarasvatî, that you enjoy so great a fame for learning is due to Ajitasêna-paṇḍita; that you became a goddess, this greatness is not yours but his,—washing the feet of this Ajitasêna-paṇḍita-dêva, known by another name of Vâdibha-siṃha, and appointing his connection as the chief,—made grants of villages (as specified), with remission of all the taxes (list given). Usual final verses.

The Dramiḷa-gaṇa is glorious, from great ones of high virtue. The sênabôva S'ôbhanayya Digambara-dâsi wrote it.

41

Date ? 1120 *A.D.*

Praise of the Jina śâsana. (On the date specified),..... (*the rest is gone*).

42

Date ? 1098 *A.D.*

Be it well. Famous in the śrî-Mûla-sangha and Pustuka-gachcha ..... bhaṭṭâraka's disciple Lakshmisêna-bhaṭṭâraka-dêva performed penance for a long time. (On the date specified), at sunrise, Lakshmisêna-munipa attained the higher state.

Praise of Pârśvasêna-bhaṭṭâraka, who in the same year, by the rite of *samâdhi* went to the sky.

43

Date ? 1296 *A.D.*

Praise of the Jina śâsana. Be it well. (On the date specified), Guṇasêna-siddhânta-dêva's beloved lay-disciple Yâda-gavuḍa, by the rite of *samâdhi* gained the world of gods.

44

Date 1255 *A.D.*

Praise of the Jina śâsana Be it well. (On the date specified), having acquired the usual ascetic virtues (named), having the *tri-pada* without the *tri-s'alya*, free from the *tri-gârava*, united to the *tri-gupti*, having got beyond the *sapta bhaya*,[1] sheltering those who had no shelter, the mahâmaṇḍalâchâryyas and râja-gurus Puṛpasêna-dêva and Akalaṅka-dêva expired with the rite of *sannyasana* and gained the path of *mukti*. Fixing his mind on thoughts of the Supreme Spirit, repeating the five words[2] which are the source of eternal happiness, a bee at the lotus feet of Vâdirâja-

[1] The *tri-pada* are *âpûrva-karaṇa* (acquisition of fresh knowledge), *adhaḥpravṛitti-karaṇa* (making progress in it), *anivṛitti-karaṇa* (not giving it up). The *tri-s'alya* are *mithyâ-s'alya* (screen of falsehood), *mâyâ-s'alya* (of delusion) *nidâna-s'alya* (of desire). The *tri-gârava* are *pancha-sûna* (cutting, grinding, cooking, carrying water, sweeping), *strimôhâdi* (love of women), *parigraha* (land, house, cattle, grain, bipeds, quadrupeds, conveyance, bed, servants, vessels). The *tri-gupti* are *manô-gupti*, *kâya-gupti* and *vachana-gupti* (concealment in mind, body, or speech). The *sapta-bhaya* are *maraṇa-bhaya*, *râja-bhaya* *chôra-bhaya*, *vyâghra-bhaya*, *dushṭa-daiva-bhaya*, *parishaha-bhaya*, *samsâra-bhaya* (fear of death, kings, robbers, tigers, evil spirits, opposition and family).

[2] The *pancha-pada* are the five obeisances,—*namô Arihantâṇam namô Siddhâṇam namô Ayariyâṇam namô Uvajjâyhâṇam namô loe sabba-sâhûṇam*. (Obeisance to the Arhats, to the Siddhas, to the Âchâryas, to the Upâdhyâyas, to all Sâdhus in the world).

muni,—Puṛpasêna-yati gained the fruit of *mukti* with great desire. On the date specified, with joy the conscious Puṛpasêna-muni expired of his own accord. Permanently giving over the Pancha-vasadi to the hands of the chief muni Guṇasêna-siddhanâtha, while the world of men applauded, he gained the path of *mukti*.

Thinking steadfastly on the essence of the supreme Jina, and with perfect confidence, the munipa expired in the earth and was wedded to *mukti*, the blameless (*nishkalanka*) Akalanka. Akalanka-dêva on the date specified gained the road of *mukti*. Publisher of the Jina-dharmma, and distinguished for good works, say, was it right for Brahma to take away Akalanka-brati, learned in all the doctrine ?

Would he say 'No' ?—would he say 'This is not the time to give' ?—would he say 'This is not like the former time, it is a bad time' ?—would he say to a supplicant 'I have no time' ?—Puṛpasêna-yatipati in the world. Disciple of Vâdirâja-muni, who had with undoubting wisdom crossed over the ocean of logic and grammar, and was a royal ornamental gem of the Nandy-anvaya,—the thunderbolt to the mountain opponent speakers, an ocean of literature, may he prevail, the glory of the Jaina sangha, Puṛpasêna-muni.

Sâyôja's son Sântôja made this.

45[1]

Date about 950 *A.D.*

Be it well. When the fierce supporter of the faith (or, the great Ugra, firm in the faith), possessed of valour, champion over foreign kings, ... was ruling ;—(on the date specified), apparently Pâḷiyakka, Tolâpurusha-S'ântara's wife, on the death of her mother, erected a stone basadi called the Pâḷiyakka basadi, and various grants were made for it.

46

Date about 1530 *A.D.*

Vidyânanda-svâmi's voice of deep reasoning in the world is ever like the roar of a fierce lion splitting through the great elephants puffed up (opponent) speakers. In reality the speech which issues from the mouth of Vidyânandi-vratipati is ever cherished in the mind of the learned like the Bhâshya composed by the great brati free from woman. The impression of Vidyânanda-svâmi's irreproachable reasoning is ever pleasing to the minds of poets, appearing like Bâṇa's prose-expressed poem. In the assembly of the Nanjarâyapaṭṭaṇa king Nanja-Dêva, he completely stopped the breath of that Nandana-Malli-bhaṭṭa, and distinguished himself,—Vidyânanda. Destroying the European faith of the agent of S'rîranga-nagara,[2] in a learned assembly you brought S'âradâ into your power, and gained the reverence of the world, Vidyânanda. In the undisturbed court of the Sâtavêndra (or Sântavêndra) Râja, Kêsari Vikrama, you uttered a poem which was noised throughout the world, Vâdi-Vidyânanda. In the assembly of enlightened men, resembling a garland of flowers, of Sâlva-Malli-Râya, you excused the language of those great in authority, Vâdi-Vidyânanda In Guru-nṛipâla's court, which resembled an ear of the ocean-girdled earth, what an able Karṇṇâṭa work did you compose, and gain fame, Vâdi-Vidyânanda. In the court of Sâḷuva-Dêva-Râya, equal in good fortune to Vâsava (Indra), you were victorious in proving the great doctrines of all the speakers to be false, and pleased him, Vidyânanda. In the assemblies, which were like ...., of the kings of the Nagari kingdom, you made the company of the learned to sip the immeasurable sweetness of the nectar of your speech, Vâdi-Vidyânanda. In the court of king Narasimha of Biḷige,

[1] The whole of one side is gone, being built into the wall.

[2] *S'rîranganagara kâryyana Pêringiya matamau alidu.*

courageous as Kalaśôdbhava (Agastya), you elucidated the Jina darśana, enemy of Nalinâmbaka (Vishnu)'s son (Kâma),—Vidyânanda. In the court of the ruler of Kârakala-nagara, the great king Bhairava, you elucidated the most excellent Jaina-dharmma so as to attract the mind, and distinguished yourself, Vidyânanda. So as to gain the approval of the assemblies of the Bhavya-jana (or Jains) of Bidire, whose hearts were adorned with wisdom and pure character, you with pleasure expounded the established faith, Vâdi-Vidyânanda. In the court of Krishna-Râya, the son of Narasimha, receiving homage from the jewelled crowns of kings, you wiped out the company of speakers of other creeds by the power of your speech, Vâdi-Vidyânanda. In Kopaṇa and other tîrtthas, with immense wealth, by the rite of *dêhôjjâ*, in order to gain the reward of salvation, you held great festival and distinguished yourself, Vidyânanda. At the two feet of Gommaṭêśa in Beḷugula, you with affection poured out like rain to the Jaina sangha a *mahâkala* of cloths, ornaments, gold and silver, Vidyânanda. The *gaṇa* of munis devoted to discussion of the *yôgâgama* in Gerasoppe, you undertook with eagerness the business of supporting as if the chief guru, and distinguished yourself, Vidyânanda.

May Varddhamâna Jina,—for whom vîra-śrî-vara Dêva-Râja made *kalyâṇa-pûja*; who was worshipped by the sole abode of learning, joy, and prosperity, Sangi-Râja; who was reverenced by Padmâ's son Kṛishṇa-Dêva;—protect the king Sâḷuva-Kṛishṇa-Dêva,—with S'rîśa (Vishnu) and Arddhanârîśvara (S'iva).

Having the supreme profound *syâd-vâda* as a fruit bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine. May Varddhamâna Jina prevail, praised by Gautama and other munis; his lotus feet worshipped by Sutrâma (Indra); glorious with the supreme Arhantya. Victorious is Bhadrabâhu, chief of the *chaturdas'â-pûrvis*, worshipped by Viśâkha and the other *das'âpûrvis*. The author of the *Tatvârttha-sûtra*, Umâsvâti-munîśvara, almost a *s'rutakêvalî*, do I reverence, an abode of good qualities. In the Nandi-sangha of the Kuṇḍakundânvaya, in the kingdom of yôgîśas were born many great ones (who bestowed blessings) on those who reverenced them, victorious over opponent speakers, clothed with good character, adorned with the gems of virtues. May Siddhântakîrtti, whose feet were worshipped by Jinadatta-Râya, prevail, accomplished in yôga, learned in siddhânta, reverenced by Jina speakers, performer of the rite that brought Padmâvati under a spell. May he prevail, the maharddhika Akalanka, who made the *Bhâshya* to the *Dêvâgama-stôtra* of Samantabhadra. To him who illustrated the whole of the *Âpta-mîmâmsa* creed, the svâmi-Vidyânanda, obeisance to that great one. He who understands the pure ....., Vidyânanda-svâmi, possessing learning, happiness and prosperity, Vidyânanda-svâmi, composer of the *Slôkavârttikâlankâra*, may he prevail, crest-jewel of poets, the learned and logicians, abode of unblemished virtues. Mâṇikyanandi, husband of the Jinarâja Vâṇi, subduer of opponent speakers; and the marvel Prabhâchandra, who in this world increased in splendour along with the *Mârttâṇḍa*.[1] .... to the author of the *Nyâyakumuda-chandrôdaya* obeisance, to the author of the *Nyâsa* on the sûtras of S'âkaṭâyana, to the vratîndra who was author of the *Nyâsa* named *Jainêndra*, praised by all the learned, also the great *Nyâsa* called *Śabdâvatâram* on (the sûtras) of Pâṇini, and the *Vaidya-śâstra* for the good of mankind; who made a *ṭîka* to the *Tatvârttha*, he shines in the world, Pûjyapâdasvâmi, reverenced by kings, of a speech free from ...,of full wisdom, distinguished for instruction. Varddhamâna-munindra, by the power of whose learning and spell Hoysaḷa brought into subjection the tiger and ruled the world. Instructors of the kings of the Hoysaḷa line in conduct and learning, Varddhamâna-yôgîndra and others became their gurus. Vâsupûjya-vrati shines, served by the Bhavyas (or Jains), worshipped by the learned, a moon to the ocean the siddhânta, an embodiment of good

[1] This word, meaning sun, seems to be the name of a work he wrote. His name means the bright moon, and the marvel consists in the moon and sun continuing to shine together.

character. His lotus feet reverenced by the cutter down of enemies, Ballâḷa-Râya, radiant with the *anêkânta-naya* (or *syâd-vâda* doctrine) shines S'ripâla-sukhî. Dwelling at the foot of the mountains, averse from the service of kings, practising self-restraint and desiring *môksha*,—was Pâtrakêsari. The author of *Trilôkasâra* and other works, Nêmichandra shines, the *saiddhântika-sârvvabhauma*, his lotus feet worshipped by Châmuṇḍa-Râya. There shone Mâdhavachandra, who forbad the *madhût-sava* (? spring festival), dwelt in the Chaitya, cultivating purity, and ever devoted to *S'râvaṇas* (or Jains.)[1] May he prevail, Abhayachandra, the muni who was the last of those who understood the siddhânta, who exacted from Kêsavâryya a solemn oath..... a sun to kings, the benevolent Jayakîrtti-dêva is illustrious, chief of those acquainted with the śâstras, his beautiful body embraced by the goddess of fortune. Honoured by the Jina śâsana, like a ..... id the world shines Jinachandrâryya ..... Best of the âchâryyas ..... shines, victor over his senses, Indranandi, learned in the *Saṃhita-s'âstra* delivered by Jinêndra. Vasantakîrtti, dweller in the forest country, Viśâlakîrtti, S'ubhakîrtti-dêva, Padmanandi-muni, Mâghanandi, and distinguished by his top-knot, the pure Simhanandi. Greatly illustrious is the most worthy of the lords of virtue, Chandraprabha-muni; Vasunandi, Mâgachandra, Vîranandi, Dhanañjaya. (Also) Vâdirâja, whose lotus feet were worshipped by kings. The *shaṭ-tarkka* orator, able in freeing the people from fear, Chaitra in causing to blossom the pleasure garden of literature, Dharmmabhûshaṇa-guru, served by munis and râjas, bhaṭṭâraka, is victorious, a full moon to good poetry. His two lotus feet illumined by the crown of the râjâdhirâja parameśvara, the king Dêva-Râya,—chief of the disciples (*maukha*) of Varddhamâna-muni-vallabha, Dharmmabhûshaṇa-sukhî is victorious, abounding in patience. Vidyânanda-svâmi's excellent son was born Simhakîrtti-vratîndra, famous and honoured, perfect in bodily conduct, in giving almost the celestial cow or the celestial tree. Of white colour, ever clad in the world with the breeze, beautiful to the sight, was Mêrunandi, a perfect royal swan. Varddhamâna, Prabhâchandra, Amarakîrtti, a mine of good qualities, Viśâlakîrtti, Nêmichandra, with the qualities of Siddhas. Illustrious in the time of Aśvapati, was the great logician, who in the assembly of the handsome Mahamuda Suritrâṇa, the ruler of the city of Dilḷi, to which is attached the Vangâḷya country, speedily defeated,—this Jina guru,—the company of Bauddha and other speakers, the bhaṭṭâraka Simhakîrtti-munirât, the sole guru of the .... learning. Viśâḷakîrtti, a foremost orator, learned in the *Paramâgama*, a bhaṭṭâraka, chief head of the Balâtkâra-gaṇa, a great ascetic; the reverence he received from Sikandara Suritrâṇa his glory, his fame arising from the defeat of great speakers an ornament to the world. In the assembly of Virûpâksha-Râya, the ruler of Vidyânagara, having defeated the company of speakers, he gained by the power of his intelligence a certificate of victory which by the learned and by kings was regarded as an original śâsana of Sarasvatî, ever brilliant. In Dêvappa-daṇḍanâtha's city, Âraga, he expounded the great Jaina dharmma and was reverenced by the Brahmans. Viśâlakîrtti obtained a son named Vidyânanda-svâmi, who was honoured by Sâḷva-Malli-Râya. Omniscient in the three âgamas, adorned with the qualities of poetry, skilled in making) many commentaries, a great gale to the cloud (opponent) speakers.

To svâmi-Vidyânanda was born a son, a Bhâratî and a Bhâḷalôchana, named Dêvêndrakîrtti, foremost of bhaṭṭârakas. May the brightness of the toe-nails of Dêvêndrakîrtti-vratîpa be for my prosperity, may it be like jasmin on my head bowed in the direction of his feet, may it be like camphor applied to my eyes, like nectar to the lotus my face, like a clustre of pearls at my throat, to all my limbs like delightful sandal applied by moonlight. With my hands, moistened with the tears of joy, folded together at the parting of the brows, do I put my face on the feet of Dêvêndrakîrtti, as an eager lover on the breasts of his mistress. The stream of light from the moon in the nails of his lotus feet purifies the world, the dust from whose lotus feet rubbed over the body removes all the

[1] Following up the word Mâdhava in the name, the author introduces words expressive of other months.

great cares of family, the mercy of whose pitiful eyes is like a garment dipped in the milk sea, whose loving words are like nectar,—from age to age let him be my favourite guru. Dêvêndrakîrtti shines as a mirror to yatipatis, a lion to the elephant utterers of spells, a sun to the ocean literature, his body embraced by the pure goddess of penance, the son of Vidyânandâryya, a great tree of paradise to poets and the learned, Indra to the mountain the *bhâtas*, filled with affection for others, an earring for Sârada. His lotus feet worshipped by the crown of Krishna-râya's brother Achyuta-Râya, of beautiful form, Dêvêndrakîrtti-sukhirât is victorious, a moon to the ocean the *syâd-vâda* śâstra. Dêvêndrakîrtti-vratipa, sun to the lotus the Jina creed, an autumn full moon to the ocean the good leaders of learning, a knife to the bonds of sin, shew favour to me, your speech like nectar, from the cow of plenty, Vidyânandâryya's son, like the peak of the Rôhana mountain with the gems of good qualities. Repeatedly worshipped with streaming tears, resembling pearls, dropping from the eyes of the many lotus faces of opponent speakers after disputation is ended,—Dêvêndrakîrtti, at your feet do I take refuge.

His mind fixed upon the path of holiness (or on the deer), cause of the increase of happiness to the people in the world (or to the water-lilies), of good character (or a perfect globe), praised among the most enlightened wise men (or among the deities), master of all sound arts (or digits), his bright feet placed on the heads of great kings (or his bright rays on the tops of great mountains),—ever may the lord of fortune Vardhamâna protect the moon Vidyânanda. A rising sun in dispersing the darkness the long speeches of disputants, a great devouring fire to Smara the proud enslaver of the three worlds, a moon to the ocean the śâstras, a sun like unto Dêvêndrakîrttyâryya,—Vidyânandâryya is victorious in the world, the summit of the mountain *dharmma*. Shining like goodness incarnate, like the omniscient in human form, like the world of all the śâstras in motion,—does Vidyânanda-svâmî shine. What is it that explains everything? Vinatâ's son, what is he to Hari? who may eat the pure *havis* (the oblation offered with fire)? where is the retreat of birds and animals? where is that of the host of gods? where is fame? from what do the good derive pleasure?—(Answers),—*vit* (intelligence); *yânam* (a vehicle); *damana* (the gods); *vanam* (the forest); *gavi* (in paradise); *jayini* (in a conqueror); the sight of the victor over Ananga (the god of love), Vidyânanda-muni.[1] Dêvêndrakîrtti among Jina worshippers, Viśâlakîrtti among the leaders of the learned, his feet worshipped by all kings, Vidyânanda,—may they be victorious in the world. For Vidyânanda-svâmi's śâstra, alternately watching and sleeping, it may be that Śêsha serves S'ambhu in the form of a garland, or himself taking the form of a conch worships the husband embraced by Lakshmi. In the overpowering sound when Vidyânanda-muni is expounding his brilliant commentary in assemblies of the learned, what (is the use of) the stories of other scholars? when the full moon rises can the fireflies glow? or lightning be long visible when the sun is shining? Worshipped with devotion by the king Sâluva-Krishna-Dêva,—who was the sister's son of the king vîra-śrî-vara Dêva-Râya, and the moon to the ocean the womb of Padmâmbâ, his feet reverenced by Râjêndra (or great kings),—Vidyânanda-muniśvara is victorious, the fruit of the *syâd-vâda* wisdom. Vidyânanda-svâmi is the mountain of the gods, methinks,—else how do the companies of the twice-born, the learned, poets and gurus (otherwise, the constellations, gods, Śukra or Venus, and Guru or Bṛihaspati) serve him? Is it Vâṇî, or Chaturânana, or is it Vâchaspati, or else is it the glory of the learned, Sahasrâvadana, or is it Ananta himself?—thus do the learned express their doubts in the assembly when Vidyânanda-muni is making the *Budhâlabhavana-vyâkhyâna* (or commentary). In the court of the ruler of Vidyânagari, the victorious lord Krishna-Râya, defeating the company of the learned, like a lion (overcomes) an elephant, with the talons of his just argument, and his great lucid intelligence,—to that Vidyânanda-muniśvara obeisance, whose fame is world-wide.

[1] A specimen of what is called *antarlâpi*, resembling a series of riddles the answers to which are contained in the several syllables of the name referred to (here Vidyânanda), the whole name itself being the answer to the last riddle.

Vidyânanda-svâmi had as colleague (*sa-dharmma*) the famous Nêmichandra-munîndra, who caused the lotuses the hosts of bhûtas to shut up, and raised the waters of the ocean the śâstra. The *vasati* (or temple) of Pârśvanâtha at Pomburchcha he made with three storeys, and performed its consecration with great devotion.

May he prevail, the form of merit Vidyânanda-svâmi's son Viśalakîrtti, reverenced by the learned, an incarnation of all the śâstras, a lion in destroying the rutting elephant opponent speakers. The orator (*vâdi*) Viśâlakîrtti-sukhirâja, praised by the learned as promoter of virtue, refuter by his unequalled arguments of the company of the learned in the assemblies of kings. His mind purified by giving instruction in the Jinâgama of which the word *syât* is the sign, his feet worshipped by kings, victor over the god of love,—may he prevail, Amarakîrtti, the famous head-jewel of bhaṭṭârakas, Viśâlakirtti-yôgîndra's colleague, learned in the śâstras.

From the eastern mountain Viśâlakîrtti-yôgîndra-bhaṭṭa shone forth the happy Dêvêndrakîrtti like the rising sun. Worshipped by king Pâṇḍya, the moon to the ocean the Bhairavêndra-vaṃśa (or family of the Bhairava kings), may he prevail, Dêvêndrakîrttyâryya, prospering greatly in the joy of learning. Dêvêndrakîrtti, the obtainer of wealth, whose word excites affection, a learned man,—how should one of a family born from him not be Varddhamâna (or prosperous)? Having burst his bonds, that merciful one, his mind set on *nirvâṇa*, free from desire for the acquisition of outward wealth, far from evil thoughts, independent ....., with a body marked by good fortune, he is victorious in the world like a great elephant,—Varddhamâna the muni. Famous was Varddhamâna, free from the anxieties of family, learned in the meaning of the *Anuyôga-s'âstra*, of a body like gold. .... devoted to worship with a mind purified by good qualities, he is victorious, mighty of arm, collecting the wealth of his ancestors, learned in the Jinapati creed, only preparing for the *môksha* of *svargga*. Of few words beloved by the people, having destroyed the arrows of the god of love, ... like the rising sun, ... famous yôgîndra, prosperous with the joy of learning, Varddhamâna, worthy of worship from the learned, repeated obeisance to thee.

As a good son thinks of his mother, as the thirsty man thinks of cool water, a young woman of her lover, a harlot of money, a yatipati of divine things, a *châtaka* bird of the clouds, a king of victory in war,—so does my mind ever dwell upon the lotus feet of Vidyânanda-sukhîśvara.

The goddess Padmâvatî, the beloved of Dharaṇîndra's mind, do I reverence,—the Sindhu ....

Brilliant are the verses composed by Varddhamâna-sukhî, the son of Dêvêndrakîrtti-munirâja,—filled with good qualities, of great animation, ornaments to the throat and ears of the learned and great poets ..... as long as kindness and *dharmma* remain may this dharmma-śâsana endure.

Fortune be to the world. May kings rule the world with justice. May the six darśanas prosper. ..... Dharmma is a common bridge for kings; this should you from age to age maintain: thus does Râmachandra continually implore all the kings who come after him.

Written by Varddhamâna-munîndra, Vidyânanda's relative, honoured with and approved by Dêvêndrakîrtti,—may it endure for ever.

47

Date 1062 *A.D.*

When, (with usual Châḷukya titles), Trailôkyamalla-Dêva was engaged in ruling the kingdom of the world as far as the four oceans:—

A dweller at his lotus feet, (with the same titles as Nanni-Sântara in No. 35 above), Trailôkyamalla Vîra-S'ântara-Dêva, having freed the Sântaḷige Thousand from those who had no claim to it, making them powerless, and being free from all troubles, was in the own capital (*râjadhâni*) of his line, Pomburchcha, ruling in peace and wisdom ;—(on the date specified),—in Pomburchcha the celebrated city of his line, where Jinadatta, when he obtained the favour of the goddess, terrified by the power of his arm the son of a demon,—he made many Jina temples,—Vîra-bhûpâlaka. Is it the mountain of the gods, or Kubêragiri, or the lofty starry mountain,—comparing with these, did he with a mind of faith cause to rise up with great glory the Nokkiyabbe Jina temple, so that all the world praised it,—the king whose title was the omniscient.

The beloved of that Vîra-S'ântara's mind and eyes was Châgala-Dêvi. Numerous verses in her praise. In front of the basadi of Nokkiyabbe, the family-goddess of her husband Vîra-S'ântara, she had a *makara-tôraṇa* made. And in Baḷḷigâve she had a temple made called Châgêśvara, and making gifts of virgins to many Brahmans, she performed the *mahâdâna*, and giving gold and baskets to the crowd of eulogists and dependents of as much as they asked, was distinguished for her liberality. (And) that Châgala-Dêvi's mother Arasikabbe (also) rose to fame. (And) the *sarvva-pradhânam* of Sântara's house, Brahmâdhirâja Kâḷidâsa was distinguished.

For the Lokkiya basadi, Dêkararasa gave Jambahaḷḷi, making it over to Mâdhavasêna-dêva.

48

Date about 1060 *A.D.*

Be it well. Of the well-known Ugra-vaṁśa, in heroism Nârâyaṇa, an abode of wide-spread fame and courage, a Vidyâdhara with the bow, cutter down of the hostile forces of fleeing enemies, disturber of claimants, the theme of praise, beautiful to the eyes, was Vîra-bhûpâlaka. While in testing gems, in the training of horses, in the management of the best elephants, in new arts of love, in pleasing dances, in loud drums, in ancient songs, in all kinds of policy, in the science of government, all praised him as skilful,—the lord Vîra-S'ântara,—as for himself, when with the blows of the flowery arrows, amid pleasure gardens, moonlight, and fresh jasmin blossoms, he looked upon large-eyed women,—with coronets of leaves, cool water, sandal ..... they fell a prey to him,—and he gave them pleasure, Bîra.....

When the senior of the kings of the family, he named Râha, was in the northern Madhurâ, ruling the kingdom,—his junior having a liking for human flesh, seeing that he destroyed and devoured all the men of the city, Râha being afraid, coming with leaps springing up four feet, in Kurukshêtra he fought in the Bhârata (war) and was victorious ; at which Nârâyaṇa being pleased, gave him a single (whorl) conch and a Hanuman flag. On his slaying the *asura* named Simharatha, Jakkiyabbe being pleased, gave him the lion crest. Journeying to the south, he slew the *rakkasa* named Andhâsura, and on coming to Kanakâpura, slaying Kanakâsura, in Kundada-kôṭe he fought with Kara and Karadûshaṇa and drove them out. On which Nokkiyabbe being pleased, settled him at Pomburcha, saying this is the seat of your kingdom (*râjya-sthâna*).

How the family was called Sântara was, that when Râha stopped (there), he exclaimed *sâ antino!* (she at last)—after which Sântara was fixed as the designation of the family.

This bhaṭâri named Padmâvatiyabbe immediately coming from the northern Madhurâ, settled in the top of the *nokki* tree in Pomburcha, after which she received the name Nokkiyabbe. S'rî Seṇḍa knows this, Kanduka Brahma. Fortune.

For the self-established Nokkiyabbe, the ruler of Urukunda made grants (specified) as the temple endowment of Nokkiyabbe.

Eragadanna did this work.

49

Date 1235 *A.D.*

Be it well. (On the date specified), the mahâ-mandalêśvara, Âdiyarâditya, sun to both (families), male shears to the brave, having the flag of truth, by birth intelligent, an ornament of the Sântali country, worshipper of the lotus feet of Brahmanâna, Mâla. Mâcha-gâvuṇḍa of Pômbuchcha, knowing that his end was come, assembling all his relatives, with all the rites of *sannyasana* expired with the rite of *samâdhi*, and gained the world of gods.

Boppa-jîya's younger sister Kâdiyabbe . . .

50

Date 1247 *A.D.*

A similar record for Sômaya's son, . . . de-veggade.

51

Date 1398 *A.D.*

A similar record for Pâyaṇṇa of Hombuchcha, who by *sannyasana* and *sallêkhana*[1] rid himself of the burden of his body and gained the world of gods.

53

Date ? 1255 *A.D.*

Mother of . . . lay-disciple of . . . du-traividya-dêva of the śrî-Mûla-sangha and Dêśi-gaṇa, Bâlachandra-dêva's female lay-disciple Sôyi-Dêvi, (on the date specified) by the rite of *samâdhi* expired and gained by force the world of gods. Her mother was Kâmambikâ, her father Mâdhava, her daughter Sômambikâ.

In poetry, in declamation, in discussion, in conversation, in victory, the equal of traividya-Bâlachandra there is not, there is not, in the world.

54

Date ? *about* 1220 *A.D.*

Memorial to Munichandra-Maladhâri's disciple Abhaya . . . of the Mûla-sangha, Dêśi-gaṇa and Kuṇḍakundânvaya.

55

Date ? 1268 *A.D.*

Praise of the Jina śâsana. (On the date specified), the wealthy Jakapa's two sons, Râma-śrêshṭi and Brahma-śrêshṭi had the first mantapa erected with rich decorations.

May the Jina śâsana long increase. To the makers of this, may good merit, strength, long life, health and wealth increase.

[1] Starving to death.—see *Inscriptions at Śravaṇa Belgoḷa*, Intro., p. 15 ff.

56

Date 1248 *A.D.*

The mahâ-maṇḍalêśvara Brahma-bhûpâla's minister ..... Brahmaya-sênabôva's beloved son Pârśva-sênabôva by the rite of *samâdhi* gained the world of gods.

57

Date about 1077 *A.D.*

Vîra-S'ântara's eldest son Tailaha-Dêva, known as Bhujabala-S'ântara, having assumed the crown,—for the Tirtthada-basadi erected by the paṭṭaṇa-svâmi, he made a grant of Bijakana-bayal as a temple endowment. Imprecation.

Be it well. Proficient in expounding the nature of true and false things as proclaimed from the lotus mouth of the holy Arhat paramêśvara parama-bhaṭṭâraka, who is possessed of the five *mahâ-kalyâṇa*[1] and eight *mahâ-prâtihâryya*,[2] and adorned with the thirty-four *atis'aya*[3],—filled with pure wisdom cleansed in the water of the ocean of nectar the siddhânta,—an ocean of both siddhânta,—was Divâkaranandi-siddhânta-dêva, whose lay-disciple,—Be it well. Adorned with the collection of many virtues, an ornament to the face of the citizens, a cause of the prosperity of the S'ântara kingdom, restrainer of the faults of the Kali age, a portable *tîrttha* in the middle of the forest the S'ântaḷi country, a Pârttha of the Kali age, a sun arisen in the Pomburchcha-kula, his head at the feet of Jina, Kânina in making gifts of food shelter medicine and learning, the source of wide-spread fame, an ocean of good character,—was the paṭṭaṇa-svâmi Nokkayya- Seṭṭi. Praises of him and his guru. Through him Bîra-Dêva is successful. Farther verses comparing him with the ocean. The paṭṭaṇa-svâmi's son Mallam wrote it.

So that the stupid, or children, as well as the learned, might gain knowledge of the *tatvârtha*, and destroying sin, might certainly attain perfection and the seven supreme states, he made a *vṛitti* in Kannaḍa to the *Tatvârttha-sûtra*,—how can he be sufficiently praised, the *siddhânta-ratnâkara* ? The destroyer of the pride of Kantu (god of love) Jina, being his favourite ; his ruler, of invincible courage, the brave Vîra-S'ântara ; the worthy Ammaṇa his father ; his guru Divâkaranandi-siddhânta-dêva, whose fame was spread as far as the elephants at the points of the compass ;—the paṭṭaṇa-svâmi Nokka is indeed worthy of praise. (After describing his daily provision for the worship of Jina and benefactions to the people),—may you be perfectly established by the Arhat of Pomburchcha,—wise in worldly wisdom. *Pa-ṭṭa-ṇa svâ-mi*,—by repeating this spell of five letters, that instant is all poverty, avarice, pride and fear destroyed. Can liars, the unstable, or consorters with strange women, be mentioned along with you, the truthful and manly Nokka ?

Praise of Chandrakîrtti-bhaṭṭâraka's chief disciple Divâkaranandi-sûri. The disciple of that *siddhânta-ratnâkara* was Sakalachandra-muninâtha, of whom Pitâmaha (Brahma) has written it on the tusks of the elephants at the points of the compass that in all the world he is supremely worthy.

Praise of the paṭṭaṇa-svâmi Nokkayya-Seṭṭi's son Indara, a glory of the Vaiśya-vamśa.

58

Date 1062 *A.D.*

Be it well. May the śâsana of the all-praised Jinêndra, his feet bathed in the rays streaming from the crowns on the heads of gods and demons, be ever for the prosperity of all the Bhavyas (or Jains).

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[1] The *pancha-kalyâṇa* are *garbhâvataraṇa*, *janmâbhishêka*, *parinishkramaṇa*, *kêvala-jñâna*, and *nirvâṇa*.

[2] The *ashṭa-prâtihârya* are *bhṛingâra*, *tâḷa*, *kalas'a*, *dhvaja*, *suprâtishṭhâ*, *mâtâpatra*, *darpaṇa*, and *châmara*.

[3] These are—10 *sahajâtis'aya* or inborn special qualities ; 14 *dêvâpanîtâtis'aya* or divinely bestowed endowments ; and 10 *ghâtikshayajâtis'aya* or victory over obstacles to successful penance.

Be it well. When, (with usual Châlukya titles), Trailôkyamalla-Dêva's kingdom was continuing:— Be it well. When, (with the same titles as Nanni-S'ântara in No. 35 above), Trailôkyamalla-Vîra-S'ântara-Dêva was ruling the S'ântalige Thousand under the shadow of his sole umbrella;—

A dweller at his lotus feet, (with epithets as in No. 57 above), the paṭṭaṇa-svâmi Nokkayya-Seṭṭi, (on the date specified), for the Paṭṭaṇa-svâmi Jinâlaya which he had caused to be made, presenting at the feet of Vîra-S'ântara-Dêva one hundred gadyâṇa of gold, obtained the grant of Molakere; its boundaries. He also granted his village Kukkuḍavaḷḷi, and releasing it from all taxes (specified), made it over to his *saha-dharmmi* Sakalachandra-paṇḍita-dêva.

Imprecations and usual final verses.

Verses in praise of the king Bîra-S'ântara and of the paṭṭaṇa-svâmi Nokka, known as *samyaktva-vârâsi*. In Mâhura, completing the god's favourites, he set them with jewels, and had images made of gold, silver, coral, precious stones and the five metals. S'ântagere, Moḷakere, and below Molakere the Paṭṭaṇa-svâmigere, the Taleviṇḍegere of Kukkuḍavaḷḷi,—these tanks did he have built. And giving one hundred gadyâṇa of gold, he made the Ugure stream to enter the Pâgimagala tank of Sauḷanga.

Sakaḷachandra-paṇḍita-dêva's lay-disciple Mallinâtha wrote it. His praise. He made a grant of Guḍivayal.

Praises of the paṭṭaṇa-svâmi's guru Divâkaranandi-siddhânta-ratnâkara-dêva, and of Bîra-S'ântara-Dêva entitled the omniscient. Also of Nokka who received the crown (or badge, *paṭṭa*) of paṭṭaṇa-svâmi.

The śâsana of the Paṭṭaṇasvâmi Jinâlaya.

59

Date 1066 *A.D.*

Prosperity to the Jina śâsana.

Be it well. When, (with usual Châlukya titles), Trailôkyamalla-Dêva was engaged in ruling the kingdom of the world as far as the four oceans:—

A dweller at his lotus feet,—Be it well. When, (with S'ântara titles as in No. 58 above), Trailôkyamalla Bhujabala-S'ântara-Dêva, freeing the S'ântaḷige Thousand from claimants and troubles, was ruling the kingdom;—(on the date specified), for the Bhujabala-S'ântara Jinâlaya in his own capital (*râjadhâni*) Pomburchcha, he granted Haravari to his guru Kanakanandi-dêva: its boundaries. Such is the śâsana of the basadi.

60

Date 897 *A.D.*

Be it well. Of the irreproachable faith, glory of the great Ugra-kula, having acquired renown for justice, able in capturing the champions of foreign kingdoms, Râma with the bow,—Toḷâpurusha Vikramâditya-S'ântara, (on the date specified), had a stone basadi made for Môni-siddhânta-bhaṭâra of the Koṇḍakundânvaya, and made grants (specified) for it. Imprecations.

61

Date 1288 *A.D.*

Obeisance to S'ambhu &c.

Be it well. The mahâ-maṇḍalêśvara, chief lord of the northern Maḍhurâ, boon lord of Paṭṭi-Pomburchcha-pura, ornament of the great Ugra-vaṁśa, ...

Be it well. The mahâ-maṇḍalêśvara, the establisher of chieftains, the Vîrabhadra of the Kali-yuga to chieftains, Kaṭhâri-karahatta-malla Sôveya-Nâyka and Kôṭi-Nâyka,—when Kumâra (or the prince) Soḍḍa ... Dêva .... was ruling the Sântaḷige kingdom under his sole umbrella,—thinking on the text, "Dharma is the first concern," (on the date specified), restoring the temple of Kammaṭêśvara, made grants (specified) for it in Pombucha, making them over to ..... valinga-dêva.

Imprecation.

62

Date about 800 *A.D.*

(A fragmentary inscription). Praises of Mâsara Jakkayya, whose temple was the most beautiful to the south of Mannekhêṭa.

63

Date about 1062 *A.D.*

Obtainer of a boon from Sadâśiva-bhaṭṭâraka at whose side are the jewelled crowns of all the gods,—Be it well,—the all mahâ-maṇḍalêśvara Trailôkyamalla-Bîra-Sântara granted Goravarapaḷḷi to Sarvvanna-jîya, for as long as sun moon and stars endure, free of all imposts.

The gâvuṇḍas of this nâḍ, those of the five maṭhas and the kings who rule the nâḍ will protect this. Imprecation.

64

Date 1506 *A.D.*

(*Nâgarî characters*)

Obeisance to Gaṇâdhipati. Praise of Sambhu, the Boar and Gaṇêśa.

From the churning of the milk ocean by the gods arose like butter a marvel (Chandra) dispersing the darkness. His son was Budha, his son Purûrava, his son Âyu, his son Nahusha, his son Yayâti, whose son was Turvasu, born from Dêvayâni. In his line was born, the husband of Dêvakî, the king Timma, as famous among the Tuluva kings as Krishṇa among the Yadus. From him was the husband of Bukkamâ, the king Iśvara, a jewelled crown of virtues to kings. From him was born the king Narasa, the son of Dêvakî, as Kâma was born the son of Dêvakî. Crossing over the Kâvêrî when in full flood, and seizing his enemy alive, taking possession of his kingdom, and making Śrîrangapaṭṭaṇa his own, he set up the pillar of his fame, and won the praise of the three worlds. Conquering Chêra, Chôḷa, and Pâṇḍya, and the king of Madhurâ whose honour was his ornament, as well as the fierce Turushka, the Gajapati king and others, from the Gangâ to Lankâ, and from the eastern to the western mountains he imposed his commands on all kings. So as greatly to increase the fame he had in the world, he many times made with joy all the sixteen great gifts in Râmêśvara and other principal sacred places, according to the śâstras, surrounded by learned men. By his queen Tippâji he had a son, as by Kausalya Daśaratha had Raghuvîra,—the handsome Vîra-Nrisimhêndra, equal to his father in liberality. Many gifts did he make in Kanakasadas, in the temple of Virûpâksha, in the city of the Kâḷahasti lord, in Venkaṭâdri, in Kânchî, in Śrîśaila, Śônaśaila, Harihara, Ahôbala, Sangama, Śrîranga, Kumbhaghôṇa, in the great Nandi-tîrtha the remover of darkness (or ignorance), in Nivritti, Gôkarṇa, Râmaśêtu[1] and many other sacred places, the streams poured out along with which filled again the ocean, which was dried up by the dust raised by the hoofs of his horsemen, and thus saved the Mainâka mountain which was exposed to the attack of Indra's thunderbolt. Names of the gifts he made.

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[1] Of these places, 1 is Chidambaram in South Arcot; 2 is at Vijayanagara; 3 in North Arcot; 4 near Tirupati in the same; 5 is Conjeeveram; 6 is in Kurnool; 7 is Trinomalee in South Arcot; 8 is in the north of Mysore; 9 in Kurnool; 10 near Raichur; 11 near Trichinopoly; 12 in Tanjore; 13 and 14 in Kurnool; 15 in North Kanara; 16 in Madura.

Punisher of angry hostile kings, able in protecting the earth with his serpent-like arms, champion over kings who break their word, satisfying the desires of suppliants, brave in war, the râjâdhirâja râja-paramêsvara, champion over the three kings, terrifier of foreign kings, Suratrâṇa of the Hindu kings, destroyer of the tigers the evil, ... elephants, gaṇḍa-bhêruṇḍa,—adorned with these and other titles, addressed by the Aṅga, Vaṅga, Kaliṅga and other kings with such words as "Look on us, great king! Victory! Long life!".—Vira-Nârasiṁha, seated on the jewel throne in Vijayanagara, eclipsing in fame and policy Nṛiga, Naḷa, Nahusha and other great kings of the world, praised by the Brahmans as far as Sêtu and Mêru, the eastern and the western mountains, pleasing the minds of all people, was ruling the kingdom. (On the date specified,) at the time of the eclipse of the sun, on the bank of the Tuṅgabhadrâ, in the presence of the god Pampâ Virûpâksha,—Sômaṇṇa-Nâyaka, son of Basavaya and Râjiva, having obtained permission of his lord to make a great gift, when he was ruling the Âraga kingdom by the order of Vîra-Nṛisimhêndra, said—"(On the date specified, =1502 A.D.) at the time of the eclipse of the sun, on the bank of the Kṛishṇavêṇî river, in the S'rîrpâlaya-mahâ-kshêtra, a grant of land for the âchârya-svâmi was, by permission, made by me, great lord. For this grant a śâsana, that it may be enjoyed as long as sun moon and stars."

For the parama-hamsa, an instructor in the form of Hamsa, giver of boons to the excellent *parivrâjakâchâryyas*, having crossed over the great ocean of grammar, logic and philosophy, acquainted with all arts, expounder of the traditions of the *Mahâbhâshya* and other true śâstras, chief lord of S'aṭa-śringapura, famous in Gôkarṇa, his mind ever fixed to the Râma mahâ-mantra, the Yôgi named Râghavêśvarasvâmi-Bhârati, devoted to worship of the feet of the god Râmachandra, having the title Śrîpada (thrice repeated, as well as other titles),—(on the date specified =1506 A.D.), at the time of the eclipse of the sun, on the bank of the Tungabhadrâ river, are granted the following villages situated between Âra-nâd and Honnekoppa—(here come the names and boundaries). Valued at 573 varaha.

The grant is repeated three times in Sanskrit and twice in Kannaḍa.

This Vîraṇṇa's śâsana is the order of Vira-Nṛisimha-Râja's (son) Vira-Nârasimhêndra-bhûmipâla.

The carpenter Mallanâchârya wrote (or engraved) this copper śâsana. Usual final verses.

(*Signed*, in Kannaḍa)—śrî-Virûpâksha.

65

Date 1455 *A.D.*

(*Nâgarî characters*)

Obeisance to Gaṇâdhipati. Praise of S'ambhu and the Boar.

From the milk ocean was born the moon, in whose line was the king named Yadu, by Vâsudêva of whose family the earth was protected. In that family (omitting laudations) arose the king named Sangama; from him Bukka-Râya; who by Gauri had the son Harihara; he, by Mêlâmbikâ, had a son Pratâpa-Dêva-Râya; who, by Dêmambikâ, had a son Vijaya-bhûpati; he, by Nârâyaṇi-Dêvî, had the son Praudha-Pratâpa-Dêva-Râya; his queen was Ponnalâ-Dêvî, by whom, through the favour of the god Mallikârjuna of S'rîgiri, he had a son Mallikârjuna. On the death of his father, Immaḍi-[Praudha]-Dêvêndra became the king of the world.

He, (with the Vijayanagar titles as in No. 64 above), in Vijayanagara whose moat is the Tungabhadrâ, having obtained the throne from his father, was ruling the whole world. That king Dêva-Râya, the powerful Immaḍi-Praudha, there shone, the chief of kings. (On the date specified),—a Viśvâmitra of the Yajus-śâkhâ, resident of Honnâvura-pura, was the famous Nîlakôḍa, the Brahman

Varadêśvara ; his son was Gôvinda Vâmana ; whose elder brother was Bas. va-bhaṭṭa ; whose son was Divâkara. Receiving obeisance from the three, a dharma-śâsana was granted, for the śâsana-patrika given in the year Śrîmukha &c. (1453 A.D.) at the time of the moon's eclipse. Hâlakêri and Aḍugaṭṭa in the border of Kaḍutôke, valued at 100 varaha, will belong to Gôvinda. To the elder brother Basavaṇa and his son Divâkara are given Urakera belonging to Maṇivaḷḷi, and with payment of rent, Kolapaiki. Farther details of the grant, with repetition of the same.

And the Brahmans blessed the king that he might live for ever.

Boundaries. Praises of the king Praudha-Dêva. Particulars of the 947 families of the *nâges*.

To the carpenter Muddaṇâchârya's son Vîraṇa, the engraver of the śâsana, was granted one share. Usual final verses.

(*signed*, in Kannaḍa)—śrî-Virûpâksha.

66

Date 1506 *A.D.*
(*Nâgarî characters*)

Corresponds throughout with No. 64 above, except that the village granted is Moḷapura, with its hamlet Suṇṇakal, to which was given the new name of Sômasamudram, situated in the Yeḍeghaṭṭa-sthala Fifty nâd of the Âraga-vênṭhe, granted as an agrahâra divided into 18 shares. (Names and particulars of the Brahman recipients, and in Kannaḍa the boundaries).

The engraver and conclusion are the same as in No. 64.

67

Date 1450 *A.D.*
(*Nâgarî characters*)

Obeisance to Gaṇêśa. Obeisance to S'ambhu &c.

When the mahârâjâdhirâja vîra-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Vijaya the royal city (*râjadhâni*) of many countries (*nânâ-dêśa*), protecting all the countries in his own right (*swa-dharmadalu*) :—(on the date specified), the *parama-hamsa parivrâjakâchârya*, established by Bhôgavardhana-vâlapurusha, descended in the line of Surêsvarâchârya the disciple of S'ankarâchârya the disciple of Bhagavat-pâdapûjya, consecrated by the lotus hands of Krishnatîrtha-guru dwelling in Rishyaśringapura,—Vidyâraṇya-śrîpâda—gave to the *parama-hamsa parivrâjakâchârya*, established by Bhôgavardhana-vâlapurusha, disciple of Sîtâ-Râmachandra-Bhâratî of the Raghûttama-maṭha of Gôkarṇa,—Chidbôdha-Bhâratî,—a *vaibhava tâmra-śâsana* (or grant conferring insignia), the text of which is as follows ;—Whereas the oversight of the *dharma*, the *prâyaschitta* and *agra-pûje* of the Brahmans distinguished as Haiva-Drâviḍas settled in the Haiva country has descended to you from a branch of the connection of Vidyânandâchârya the senior of Vidyabôdhaghanâchârya formerly resident in our Rishyaśringapura, and been exercised by you in due succession,—and both branches of the connection being the same,—in the presence of (the god) Mahâbalêśvara, we grant to you in addition, throne, crown, palanquin, white umbrella, châmaras on both sides, *makara tôraṇa* (a kind of arched canopy), fan, daylight torch, yellow and red flags and such insignia, with cymbals, conchs, *chakra* and other musical instruments, in the presence of people come from many countries. With these insignia (repeated) you may travel to countries in the four quarters and continue in their enjoyment, you and your diciples in succession, together with the privileges (repeated) formerly belonging to you,—as long as sun and moon endure.

68

Date 1463 *A.D.*

(Nâgarî characters)

Beginning as in No. 67 above, but in the reign of Immaḍi-Dêva-Râya-mahârâya. (On the date specified), at the foot of Hêmâdri, on the bank of the Tuṅgabhaḍrâ,—to the *parama-hamsa parivrâjakâchârya* Râghavêśvara-Bhârati-śrîpâda of the Raghûttama-maṭha of Gôkarṇa, worshipper of the lotus feet of (the god) Râmachandra, consecrated by the lotus hands of Chidbôdha-Bhâratî-śrîpâda residing in Sataśriṅgapura, established by Bhôgavardhana-vâlapurusha, descended in the line of Vidyânandâchârya disciple of Surêsvarâchârya disciple of Śankarâchârya disciple of Bhagavatpâdapûjya,—Immaḍi-Dêva-Râya-mahârâya, folding his hands to his forehead (in reverence), gave a *vaibhava-tâmra-śâsana* (or copper śâsana conferring insignia) as follows ;—Whereas formerly Vidyâraṇya-śrîpâda, in the presence of (the god) Mahâbalêśvara of Gôkarṇa, granted to your predecessor Chidbôdha-Bhârati-śrîpâda, throne &c. (as in No. 67 above)—and you have continued in their enjoyment,—Now, in the presence of the god Virûpâkshêśvara, we grant to you in addition, two five-branched torches, five *kalaśas* above the palanquin and so forth, to be enjoyed &c. (as in No. 67).

The engraver was the carpenter Vîrannâchâri.

(*signed*, in Kannaḍa),—śrî-Virûpâksha.

69

Date 1463 *A.D.*

Obeisance to Gaṇâdhipati. May he protect you, the original Boar, who raised up from the ocean the Earth, which was dripping as if with excessive perspiration from the tight embraces of her lover. He who, dancing in his mother's lap, took the crescent moon on his father's head to be his lost tusk, and was reaching for it, blaming his father for stealing it, while his mother looked on with a face covered with smiles,—the boy who was the home of parental affection, the one-tusked (Gaṇêśa), may he grant prosperity.

There is, glorious from the birth therein of the one free from ailments (Krishna, otherwise the birthplace of pearls) a root for lofty growth, honoured by the gods (otherwise, bright with joints), the excellent Yadu-vaṁśa.[1] In it there was a king named Sangama, of highest qualities, by whom the Lakshmî the Karṇâṭa country was enabled permanently to wear her earrings.[2] From him (omitting laudations was born Bukka-Râya. From him Harihara. From him Dêva-Râya. From him Vijaya-Râya. From him Dêva-Râya. His son was Mallikârjuna, who was called Immaḍi-Dêva-Râya.

He, being moved to make grants, having bathed in water brought from the sacred tîrthas, attired in purified flaxen garments, united with Brahmans who had performed the religious baths, the râjâdhirâja râja-paramêśvara vira-pratâpa, the great king named Immaḍi-Praudha-Dêvêndra, (on the date specified), on his birthday (or under his natal star), in the pure Bhâskara-kshêtra, at the foot of the Hêmakûṭa hill, on the bank of the Tuṅgabhaḍrâ river, in the presence of the god Virûpâksha,—in a holy place, at an auspicious time, in the presence of the god Chandramauli, in the Bârakûr-vênthe of the Bârakûr kingdom, gave three villages belonging to Chaturmandi,—Baulâḍi, yielding 417$\frac{3}{4}$ kâṭi, Uppergunda, yielding 334$\frac{1}{4}$ kâṭi, and Dêvarahosûr, yielding 627$\frac{3}{4}$ kâṭi—altogether 1379$\frac{1}{2}$ kâṭi—there being 4 kâṭi to one varaha—equal to 345 varaha, with all rights, free of all imposts,—doing obeisance to the god Râmachandra, the form worshipped by the *parama-hamsa parî-*

[1] Double meanings are derived from *vaṁśa*, a family or race, and *veṇu*, the bamboo.

[2] That is, she was not allowed to remain as a widow, or without a lord.

vrâjakâchârya, who had crossed over the great oceans of grammar, philosophy and logic, proficient in all arts, skilled in expounding the *mahâbhâshya* and other true śâstras, ever repeating in his mind the great Râma-mantra, ever worshipping the lotus feet of the god Râmachandra, Râghavêśvara-Sarasvatî-śrîpâda,—for the offerings to that god Râmachandra, who granted to the king the boon of his desires.

That all may understand clearly, the meaning of these ślôkas according to the sealed order (*mudra-chîfu*)[1] of the king, are here given in the vernacular (*bhâshâ*) in the form employed in the Karṇâṭa country, together with the boundaries of those three Râma villages.

Repetition of the whole in Kannaḍa, with boundaries of the villages, to be enjoyed as a sarva-mânya agrahâra as long as sun and moon endure.

The composer, Vidvân Mallaṇa-bhaṭṭa, son of Kâmaṇa, of the Bhâradvâja-kula and a Rig-vêdi,—and the engraver of the śâsana, the carpenter Muddaṇâchârya's son Viraṇa,—we two have given up the *vṛittis* granted to us, as an offering to the god Râmachandra.

Usual final verses.

(*signed*),—śrî-Virûpâksha.

70

Date ? 1068 *A.D.*

Be it well. Vira-S'âṇtara-Dêva's *sâhaṇi* Kêtamalla, (on the date specified), fighting with Hoysala's Nâyaka, slew many, and wedded to the goddess of valour, gained the world of gods. Having conquered many warriors in battle with the valour of Bhîma and Arjjuna, this heroic Kêtamalla, having become S'rîramaṇa (the beloved of the goddess of Fortune), went to heaven.

His younger brother Gummeya-sâhaṇi performed the rites for him and set up this *vîragal*.

71

Date about 1062 *A.D.*

Be it well. The mahâ-maṇḍalêśvara Vîra-Sâṇtara-Dêva's house-ministers being with the Siriyas of Mûḍanâḍ,—Jayasiṃha-veggaḍe's man Kumbâra-Siriyama, fighting with Hoysaṇa's hostile force, stabbed the horse and went to the world of gods.

72

Date 1221 *A.D.*

Be it well. (On the date specified), the chief man of Bammarasa's house ..... fought and gained the world of gods. His wife Siriyavve and his son-in-law Sâṭeya set up this *vîragal* for him.

73

Date 1511 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to Sambhu &c.

Be it well. (On the date specified = 1501 A.D.), at the time when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Narasinga-mahârâya, ... in the presence of the god Virûpâksha ... was protecting .... in righteousness :—having favoured to Nâgarasaṇṇa-Nâyaka and .... Nâyaka the kingdom of Âraga, and they were protecting it ;—Sômaṇṇa-Nâyaka, (on the date specified, = 1511 A.D.), at the time of an eclipse of the sun, made a grant of the Molaûr village, in .... of the Âraga kingdom, with the approval of Narasinga-Râya and Narasaṇa-Nâyaka-Râya, to Brah-

[1] In lines 82 and 83 called *tôraṇa-chîfu*.

mans as an agrahâra. (Details of the Brahmans who received the 12 shares). Thus, at the auspicious time of the sun's eclipse, on the bank of the Krishṇa, from love to Umâ-Mahêśvara, was the village granted, free of all imposts. Witnesses,—Sun and moon &c. Usual final verses.

75

Date about 1550 *A.D.*

..... at the time when Bankiyarasa and Honna-... Dêviamma were protecting the Bidurûr-śîme ;—for the god .... of Bidurûr, Hebbalage Gôvinda-adhikâri, granted endowments (as specified).

Witnesses,—Sun and moon. Usual final verses.

76

Date about 1550 *A.D.*

(Most of the inscription is defaced). S'ankara-sênabhôva made grants (specified) for the service, offerings and festivals of the god S'ankara. Witnesses,—Sun and moon. Usual final verses.

77

Date 1550 *A.D.*

(On the date specified), at the time when, [descended from] the mahârâjâdhirâja.... vîra-pratâpa Harihara-Râya-mahârâya,—Sadâśiva-Râya-mahârâya was in Vidyânagara called Hampe Hastinâvatî, protecting the kingdom in peace and wisdom :—And by his order, Keḷadi Sadâśiva-Râya-Nâyaka was ruling the Âraga kingdom ;—in the Îre Nine kampaṇa, belonging to ..... of the Bidirûr-śîme, Bankiyarasa and the owner of Ho .... , S'ankara-Dêviamma, ... (*rest gone*).

78

Date 1713 *A.D.*

(Latin)

Made at Amsterdam in the year of our Lord 1713.[1]

79

Date 1616 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the maṭha of the Râmânuja sect at Ikkêri and for the god Venkaṭêśa,—the Edava Murâri, kôṭe-kôḷâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, devoted to S'iva and the guru, Keḷadi Venkaṭappa-Nâyaka gave a dharmaśâsana as follows ;—the Tivaḷi village in Haratâḷu-śîme, as an offering to Viśvêśvara, have we granted. Details of the *rôkhe* (or assessment), total 71 varaha.—Here follow particulars of how the sum is to be spent.

Witnesses,—Sun and moon, &c.

(*signed*)—śrî-Venkaṭâdri.

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[1] This Latin inscription is at the Venkataramaṇa temple, on a bell carried off by Tîpu Sulṭân from one of the Christian churches in South Canara or Malabar.

TÎRTHAHAḶḶI TALUQ.

1.

Date 1431 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), at the time of an eclipse of the sun,—when the râjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Vijayanagara, ruling a prosperous empire :—And, by that king's order, ... was protecting the Âraga kingdom :—details of the land given for the *dharmma-chhatra* made by Gangâdharapuri-śrîpâda in the name of Îśvarasvarûpa-oḍeyar ;—(*here follow the details*). Also the money and articles to be given to the *pârupatya* (or manager).

Imprecations. The approval (or signature) of Gangâdharapuri-śrîpâda of the maṭha that made this *dharmma*,—śrî-Narasimha-Dêvaru.

Usual final verses.

2.

Date 1423 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahârâjadhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in the royal city (*râjadhâni*) Vijayanagari, ruling a prosperous empire, protecting in righteousness the *âs'rama-dharmmas* of all the castes (*varṇa*) :—And, by that king's order, Sirigirinâtha-Dêva was protecting in righteousness the Âraga kingdom ;—Gangâdharapuri-śrîpâda, disciple of Dêvêndrapuri-śrîpâda of Tirthadahaḷḷi in the Âraga-venṭhe, purchased (from persons named) the land of Hennangi, a hamlet of Bukkarâjapura, and in the presence of the gods Râmanâtha and Nârasimha of Tîrthadahaḷḷi, on the bank of the Tungabhadrâ, in front of the Brahmans, at the time of the eclipse of the sun, made a grant of it for a *satra*, with a śâsana as follows ;—(*here come the details*).

Our junior guru Îśvarasvarûpa-śrîpâda having died from bloody jaundice, in his name 8 Brahmans, and in our name 2 Brahmans,—altogether 10 persons will receive allowances (as specified). And in the name of our guru Dêvêndrapuri-śrîpâda an allowance (as specified) will be granted to one Brahman. Directions as to the allowances for the Brahmans who manage the *chhatra*, and for the *pârupatya* (or manager) of all the lands and grants.

The protectors of this *dharmma* are the Brahmans of Bukkarâjapura and Tîrthadahaḷḷi. Imprecations.

3

Date 1640 *A.D.*

Obeisance to S'ambhu &c.

Be it well. (On the date specified), the Eḍava-Murâri, Kôṭe-kôḷâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in Siva and the guru,—Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Vîrabhadra-Nâyaka,—for the temple expenses of the gods Lakshmî-Narasimha and Sachchidânandêśvara, which Purushôttamayya Râmakrishnayya had set up

in Tîrtharâjapura,—on the application of Râmakrishna,—made the following grant,—(*here come the details*) an estate yielding 80 varaha in Madhuvanka-nâḍ, with all usual rights. Thus is the copper śâsana.

(Witnesses)—Sun and moon &c. Imprecations.

(*signed*)—śrî-Venkaṭâdri.

4

Date 1640 *A.D.*

A grant by the same to Râmakrishnaya,—son of Purushôttamaya, and grandson of Râmakrishnaya of the treasury—of villages (specified) in Muduvanka-nâd of the Âraga kingdom, valued at 348 varaha, with all usual rights. Ends like No. 3 above.

5

Date 1577 *A.D.*

(*Nâgarî characters*)

Obeisance to Gaṇâdhipati. Obeisance to Sambhu &c. Invocation of the Boar and praise of Gaṇêśa.

The râjâdhirâja râja-paramêśvara vîra-pratâpa the mahârâya Sadâśiva (his praises). The Turushkas, bowed down with the weight of their fears, did service in the courtyard of his great minister Râma-Râja; and various ministers sent as envoys besought of him as a favour to admit them to his army.

When thus (with titles) king Sadâśiva, being in Vidyânagari, seated on the jewel throne, was formerly ruling the kingdom, protecting all the castes in their customs:—the follower of his orders, by his command,—the Yeḍava-Murâri, Kôṭe-kôlâhala, establisher of the viśuddha-Vaidikâdvaita-siddhânta, destroyer of his opponents, devoted to faith in Śîva, Sadâśiva-Râya-Nâyaka, born in Keḷadi, celebrated in the world by the place name Keḷadi, having taken possession of the Gutti-śîme, the Âraga Eighteen kampaṇa Bârakûr, and Mangalûr, with their districts, was ruling them;—at that time was established the Sadâśivapura agrahâra,—the account of the restoration of which is as follows, written for general understanding in the language of the country.

Whereas Sadâśiva-Râya-Nâyaka's minister Mâdappayya established to the east of the Virûpa-samudra tank of Âraga, on the bank of the Kushâvati river, in the name of Sadâśiva-Râya-Nâyaka, an agrahâra named Sadâśivapura, and setting up there temples of Śiva and Vishnu and other gods, for the Brahmans of that village and for the worship at the temples, having purchased from the Brahmans of the Sixty agrahâras lands among those formerly granted by the king to Brahmans which had gone to ruin and been resumed to the palace, and others from landholders and other nâḍ people, presented them;—and to the north of the same having made certain vrittis, on which some Brahmans built houses and others did not, some raised crops from the land and some did not,—and the whole had come into disorder, being without any proper regulation,—

And whereas since then, the Âraga Gutti śîme, Bârakûr, Mangalûr and other kingdom devolved in succession,—under the hand of the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Śrî-Ranga-Râya-Dêva-mahârâya,—on that Sadâśiva-Râya-Nâyaka's grandson, devoted to faith in Śiva and the guru, Râma-Râja-Nâyaka, and he was ruling it;—

By order of that Śrî-Ranga-Râya,—Râma-Râja-Nâyaka, on account of the property of the agrahâra founded in the name of his ancester being insufficient for the Brahmans and their families, and because that Mâdappa's sons not knowing how to act in accord with the signature of the palace, had disposed of the vrittis and having no wish for the management of the village had left it without

any manager, and it was going to ruin ;—And whereas meanwhile, among the agrahâras formerly given by the king, the Yegimalali village having escheated to the palace, it was granted for food for the village, but instead of the existing shareholders dividing it among themselves, a few had irregularly made it into extra vrittis, and the estate being insufficient for the proper shareholders and their families, the *dharmas* of the agrahâra were neglected,—(on the date specified, S'aka 1495, the year S'rîmukha), Râma-Râja-Nâyaka made inquiry into the case of the village, removed the original irregularities, brought into use the shares unlawfully formed into extra vrittis, and making grants, at the time of the moon's eclipse, of lands belonging to agrahâras formerly given by the king which had been ruined and resumed to the palace, had appointed as manager Krishnappaya, the son of Nârâyaṇappa of the treasury of gold, and making it the chief agrahâra among those of the Âraga Gutti kingdom, had given it the name of Yejamâna Sadâśivapura.

Since then, releasing the village given (as above) for food, and the other lands ; in the year Îśvara (1577 A.D.) he granted other lands instead and assigned them by a permanent śâsana to the shareholder Brahmans and the temples, renewing the distribution as follows :—*(here follow very lengthy details of the lands, and lists of the Brahmans who received shares).*

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*),—śrî-Sadâśiva.

6

Date 1723 *A.D.*

Obeisance to S'ambhu. Be it well. (On the date specified), (with usual titles), born in Keladi Sadâśiva-Râya-Nâyaka's vaṁśa, S'ivappa-Nâyaka's great-grandson, Sômaśêkhara-Nâyaka's lawful wife Chennamâji's grandson, Basavappa-Nâyaka's son, Sômaśêkhara-Nâyaka, granted to Nallûr Venkaṇṇa's great-grandson, Lakshmipataiya's grandson, Venkaṇṇa's son, Lakshmipataiya's younger brother Vyâsaṇṇa, a śâsana of a gift of land as follows ;—Your father Venkaṇṇa having built the Lakshmîgôvindapura agrahâra in the name of his father, on the bank of the Tuṅgabhadrâ, in Bâlebayal village of Madhuvanka nâd, on the road going from Tîrtharâjapura to S'ivarâjapura agrahâra, and built a temple there and set up the god Venkatêśvara,—and Nirvâṇaiya, (? your) father-in-law, having applied that a grant may be given by śâsana for the temple expenses,—the following *uttâr* is granted ; *(here come the details)* altogether 274 varaha 1 haṇa 1 mupâga, with all usual rights.

(Witnesses)—Sun and moon &c. Wherever a yôgîśvara once performs S'ivaliṅga worship, there all the sacred bathing places are ever present, O Guha.[1] Whatever gift is made to a S'ivabhakta from love to Hara is pure, it is said, and a chief means of obtaining *môksha.*

(*signed*),—śrî-Sadâśiva.

7

Date 1665 *A.D.*

At the auspicious lotus feet of Lambôdara (Gaṇêśa) do I take refuge, by contact with the dust from which, the seas of difficulty are dried up. Invocation of the Boar. Obeisance to S'ambhu &c.

Be it well. (On the date specified), (with usual titles), born in Keḷadi Sadâśiva-Râya-Nâyaka's vaṁśa, Sankanna-Nâyaka's great-grandson, Siddappa-Nâyaka's grandson, S'ivappa-Nâyaka's son, Sômaśêkhara-Nâyaka granted to the Brahmans of S'ivarâjapura agrahâra a copper śâsana of a grant of land as follows :—*(here comes an immense list of details, and distribution)*,—altogether these villages yielding 935 varaha 7 haṇa have we granted as an offering to S'iva, with all usual rights, which may

[1] Thus is his son Guha (Shaṇmukha) addressed by S'iva.—Said to be quoted from the Skânda Purâṇa.

you, your sons and posterity enjoy as long as sun and moon endure, maintaining the temple observances, the Kandâchâra (or guards), the *satra dharma*, etcetera.

Divine witnesses;—Sun and moon &c. Usual final verses.

Another share, making the total 936 varaha 7 haṇa, granted by Sômaśêkhara-Nâyaka (related as above) to Brahmans of many gôtras, sûtras, śâkhâs, and names, of the S'îvarâjapura agrahâra, and for the temple and *satra dharma*,—together with our paternal uncle Venkaṭappa-Nâyaka and our elder brother Bhadrappa-Nâyaka.

(*signed*)—śrî-Sadâśiva

8

Date 1396 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to Sambhu. &c.

Be it well. (On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-Harihara-Râya was in the city of Vijayanagari, ruling the empire in peace and wisdom :—all the Brahmans, farmers and subjects of .... in the Âraga kingdom, ... and all the nâḍ people of our Muduvanka-nâḍ, agreeing among themselves, granted to ..... Mayyaṇṇa's son Virupaṇṇa a śâsana of a gift of land as follows ;—(*here come the details, much defaced*). Usual final verses.

9

Date 1404 *A.D.*

May the exalted Boar protect you, on the sprout upon whose face the earth shone like a bee on a *kêtaki* blossom. May the gods Brahma, Vishṇu, S'iva and Indra ever grant protection to the worlds. Obeisance to S'ambhu &c. May the four arms of Hari protect you, black as the clouds, hardened with the use of (the bow) S'ârnga, the pillars of the maṇṭapa of the three worlds.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya was in Vijayanagari, protecting the *varṇâśrama-dharmmas*, and ruling the empire in peace and wisdom :—And, by that king's order, Râyappa-Oḍeyar's (son) Virappa-Oḍeyar was protecting the Âraga kingdom ;—all the nâḍs of the Eighteen kampaṇa of the Âraga-veṇṭhe, and all the cultivators of the three cities, having agreed together, made for the offerings of the god Kalinâtha of the Mûlasthâna of Âraga a grant of land rented at 12 *hon* in the Bondi village in Mêlubhâgi of Muduvanka-nâḍ, (*here come details*),—with freedom from *sunka, kâruka, grâma gadyâna, pancha kîruka* and all other dues ,—at the auspicious time of the (conjunction of the) seven planets.

10

Date 1404 *A.D.*

(On the date specified), 25 nâḍ people (named) agreeing among themselves, granted a *vîḍe* (or betel leaf)[1] as follows ;—all the .... land have we given up to Virappa-Oḍeyar for 25 *hon* to provide offerings, as we are unable to plough this land, or ... it. And that we have no further connection with this land of the Bondi village, and have given it of our own free will,—witnesses (*here come the names and signatures*).

11

Date 1404 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahârâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya's son vîra-Bukka-mahârâya was in Vijayanagari, in the presence of the god Virûpâksha,

[1] The meaning is that the grant was made with the offering of *tâmbûla*—or betel leaf.

protecting the *varṇâśrama-dharmmas* :—And Râmappa-Oḍeyar's (son) Bommaṇṇa's son Viṭhṭhaṇṇa was protecting the Âraga kingdom ;—that Viṭhṭhaṇṇa granted for the offerings to the god Kalinâtha of the Mûlasthâna of Âraga a stone śâsana of a gift of land as follows ;—here come details of land having a fixed rent of 25 hon, in Bondi village of the Muduvanka-nâḍ of the Âraga-venṭhe. Also details of the articles to be provided for the god from the money, said to be written in a copper śâsana. Usual final verses.

Witnesses,—Sun and moon &c.

12

Date 1405 *A.D.*

Obeisance to Gaṇâdhipati, and to Sarasvati and the gurus. May it be unobstructed.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, vira-pratâpa Bukkaṇṇa-mahârâya was in Vijayanagari, protecting the *varṇṇâśrama-dharmmas*, and ruling the empire in peace and wisdom :—

And by that king's order, the Brahma-Kshatriya, a *dîkshâ-guru* in regard to all the gifts mentioned in the *Hêmâdri*, descended from Sankappa and Râyappa, Brahma-Râja's son Vîrappa-Voḍeyar, was protecting the Âraga kingdom in righteousness ;—all the farmers of the Mandu-nâḍ F[illegible] vanka-nâḍ in the Eighteen kampaṇa of Âraga, and of the nâḍ Thirty, a[illegible]ng among themselves, granted for the god Kalinâtha of the Mûlasthâna of Âraga śâsana of a gift of land as follows ;—in the Toragale village in Mêlubhâ[illegible] of our Muduvanka-nâḍ we have purchased land for 2 ga and given it for the perpetual lamp [illegible] god, with all usual rights, with stone and copper śâsanas.

Witnesses,—Sun an[illegible]on &c. The Âraga sênabôva Hariyappa's. . . . 's writing.

13

Date 1404 *A.D.*

Obeisance to Ga[illegible]pati. May it be prosperous. Obeisance to S'ambhu &c. Praises of (the goddess) Chaṇḍik[illegible]

Be it well. (On th[illegible] date specified), when the mahârâjâdhirâja râja-paramêśvara vira-pratâpa Harihara-mahâraya's so[illegible] Virûpâksha-mahârâya was in Vijayanagari, protecting the *varṇṇâśrama-dharmmas*, and ruling th[illegible]mpire in peace and wisdom :—Râyappa's elder brother. . . . the minister Bommaṇṇa's so[illegible]ade for the offerings of the goddess Bana of Hiriyangaḍi in Âraga a gift of [illegible] ;—the Marivari village, formerly a Chaṇḍêśvari pura, was now restored [illegible] in his own name for the goddess, and a money grant given to 'Anantava[illegible]rayers to the goddess. Imprecation.

14

[illegible]te 1423 *A.D.*

Obe[illegible] to the *varṇâśramas*, superior to caste differences, superior to *karm*[illegible]-muni do I reverence, the chief of munis.

Be it [illegible] when the mahârâjâdhirâja râja-paramêśvara vira-pratâpa Harihar[illegible]râya, on the throne of Vijayanagara, was protecting the *varṇṇâ*[illegible]le empire in the path of righteousness :—and a *dîkshâ-guru* in reg[illegible]*nâdri*, Kammaṇṇa-Oḍeyar's son, the prince . . . Sirigiri-nâtha-[illegible]ng the Âraga empire in the path of righteousness ;—for

the god Akhaṇḍa-Brahmêśvara, that Sirigirinâtha-Oḍeyar made, for the offerings, perpetual lamp, and for the *chhatra* he had established in the temple, grants by a stone śâsana as follows ;—here come details of *sâsu* in Kukuvaḷḷi, and other villages,—altogether a dharmâ of 55 varaha. Details of the provision to be made .....

15

Date about 1545 *A.D.*

(12 lines gone). Be it well. (On the date specified, date gone) ..... Sadâśiva-Nâyaka and Râmarâya-Nâyaka granted to Benakappa-Seṭṭi of Âraga and others (named) a dharma śâsana. [Hari]hara-Oḍeyar made the dharma that for the Âraga city the fixed rent and combined dues should be 100 varaha. Customs and watchmen's due at the former rate. Thus much will we continue. For Brahmans and others the 101 families (*kula*) and for the 18 castes (*jâti*) there is no (forfeiture) on account of there being no son (*aputrike*). And so also there is no *annyâya*, fine (*daṇḍa*), or rent (*kandâya*). Imprecations.

16

Date 1377 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. In the increasing reign of the mahârâjâdhirâja râja-paramêśvara vîra-Bukka-Râya's [illegible] on the date specified), Vâsukâra Râma-Dêva's daughter Padmala-Dêvi, son vîra-H[illegible]ihara-Râya, ([illegible] Padma[illegible] that vîra-Bukka-Râya's son Vêdagiri and Manjâ-Dêvi of the female apartments of [illegible]a-Dêvi's son [illegible] Virûpa-Râya, had made for the god Vîrabhadra of Âraga 1000 ..... [illegible]ce.

United with Vêdagiri-Virûpanna-Oḍeyar, Manjâ-Dêvi took *svargga* [illegible]

17

Date ? 1350 *A.D.*

Be it well. (On the date specified), when ..... chief lord of the eas[illegible] [illegible]uthern western and northern oceans, vîra-Harihara-Râya .....

18

Date ? *about* 1570 *A.D.*

(*Nâgarî characters*)

(The greater part of both sides is gone).

Details (*vakhaṇe*) of grant inscribed on the first stone .... [illegible] the agrahâras of the Âraga Gutti śîme land having a money rent [illegible] [illegible]ager of Sadâśivapura on the bank of the Kuśâvati in Âraga, and the B[illegible] [illegible]ple and village *dharmas*, and for repairs.

Divine witnesses,—Sun and moon &c. Imprecations [illegible]

19

Date 1573 *A.D.*

(Much of the inscription is effaced).

..... pratâpa ..... mahârâya's son Sadâśiva-R[illegible] [illegible]ified), Râmarâja-Nâyaka redeeming the ..... in the village, app[illegible] [illegible]ares,

and.... of the agrahâras formerly granted for food,..... ,and from the village lands giving some at the time of the eclipse of the moon as an offering to Îśvara, appointed Râmakṛishṇappa (descent given) to be the manager, and gave to the village the name of Sadâśivapura.

Date 1577 *A.D.*

And (on the date specified) gave a śâsana to manager and Brahman shareholders restoring the lands for the temple, *sutra*, ... purâṇa and ..... (here come an immense number of details of the lands and the distribution to be made of the funds).

20

Date 1362 *A.D.*

(On the date specified), the pratâpa-chakrêśvara Bukka-Râja's son ..... in Virupâkshapura named after him, granted a share of land yielding 100 hon subject to a deduction (for taxes specified) of 20 hon. Imprecation.

By order of that Virupaṇṇa-Voḍeyar, some grant to Brahmans. (The inscription is much effaced).

21

Date ? 1378 *A.D.*

Obeisance to S'ambhu &c. (In the year specified), 45 Brahmans of...haḷḷi, agreeing among themselves, released the *svâmya* to certain persons (named), granting them the dues (named) in Eḍehaḷḷi, Betuḷa, and Beḷuguru ..... besides this they have no claim to half share. Witnesses.

22

Date 1405 *A.D.*

Obeisance to Gaṇâdhipati. May the four arms of Hari protect you, black as the rain clouds, hard with the use of (the bow) S'ârṅgya, the pillars of the maṇṭapa of the three worlds. Obeisance to S'ambhu &c. Obeisance to the god worthy of Brahmans, the friend of cows and Brahmans, and also the friend of the world,—to Krishna Gôvinda, obeisance.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya's son ....[1] Râya was in the city of Vijayanagari, in the presence of the god Virûpâksha, protecting the whole empire in peace and wisdom :—

And, by order of that king, ? Êśvapa-Oḍeyar's (son) ? Vîraṇṇa was protecting the Âraga kingdom ;—to Vâmarasa (descent given) the maha-prabhus of the 59 agrahâras of the Sâtalige Thousand in the Âraga-veṇṭe and all the nâd Brahmans, agreeing among themselves, in order that they might attain to the Vishnu-lôka, granted a śâsana of a gift of land as follows ;—here come the details of land rented at 2 hon, with a *bîjavari* of 17 khaṇḍuga, in ? Trivatsegana-bayalu, a hamlet of Koḷavaḷi-Kukuri in Maravaḷige-nâd of the Sâtaligе-nâḍ, presented in the presence of the god Vîrabhadra of Âraga, with all usual rights.

Witnesses—Sun and moon &c. Usual final verses.

The nâd sênabhôva Narahari-dêva's writing. Signatures. Usual final verses.

23

Date 1432 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in the presence of the god Virûpâksha, protecting in peace and wisdom all the

[1] This seems to be a strange name, something like *Parijâtavîrar*, but cannot be made out clearly.

dharmmâśramas:—and, by that king's order, the Brahma-Kshatriya Râyappa-Oḍeyar's son Sirigirinâtha-Oḍeyar was protecting the Âraga kingdom;—on a force coming to Koḷavaḷi in Sâtalige-nâḍ and fighting, Bommarasa-heggaḍe's son Puṭṭagaḍe broke the army, and in the battle, with valour like that of Kumâra and Râmanâtha, covered with arrows, took *svarga* by force.

For which Bommarasa-heggaḍe granted land (specified) to Joyisa Siṅgaṇṇa.

This viragal was made by Sûrôja's son Virôja.

24

Date about 1405 *A.D.*

(The first part is all gone. In the reign of some Vijayanagar king), ... and all the nâḍ seṭṭis, agreeing among themselves, made a grant of the Bâḷagârakoppa rented land in Bekkase village (its boundaries), with all usual rights, to the nâḍ people of the Eighteen kampaṇa and those of the three cities. Details of the rent and dues to be paid. And they granted Bâḷagâra to Râyappa's (son) Bommaṇṇa's (son) Vîraṇṇa-Oḍeyar.

And that Viraṇṇa-Oḍeyar made over Bâḷagâra, giving it the name Ayôdhyâpura, to the moon to the garden of waterlilies the learned, ... the establisher of the Vaishṇava-siddhânta, worshipper of the lotus feet of the god Râma, worshipper of the lotus feet of ... tîrtha-śrîpâda, Sulabhatîrtha-śrîpâda, for the offerings to the god.

And that Sulabhatîrtha-śrîpâda, dividing that Ayôdhyâpura into 22 shares, distributed them (as specified). Imprecations. The lotus his heart steeped in the *Sudhâ* (name of work, otherwise nectar) of the Madhva śâstras, his mind fixed on the two feet of S'rîkânta (Vishnu), Mâdhavâryya-tîrttha-guru's son Trailôkyabhûshaṇa-yatîndra-guru do I reverence.

Signatures. Some extra shares.

25

Date 1250 *A.D.*

Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalika, a brother to the wives of others, hunter of claimants, a wrestler in frontier fights, his father's rutting elephant, worshipper of the lotus feet of the gods Kali and Gôpâḷa,—Siriyam-heggaḍe was in the residence of Sagedavaḷḷi, ruling the kingdom in peace and wisdom:—(on the date specified), marching against Aṇṇam-heggaḍe, when having beaten and driven out his army from Heddûr-nâḍ, he was returning, (a long account of a fight in which Nâgana Siriyamma and his father-in-law Hoysaya fell). Siriyam-heggaḍe bore away their bodies with all honours, and the apsaras carried them to *svarga*. Hoysaya's younger brother made a grant for the *viragal*. Imprecation.

26

Date 1250 *A.D.*

Account of the fight between Siriyama-veggaḍe (with titles as in No. 25 above) and Anna-veggaḍe, when the Heddûr-nâḍ was plundered. Nâgana Siriyama fell and was carried by the celestial nymphs to *svarga*.

For this *virgal* of Siriyama land (specified) was granted.

27

Date 929 *A.D.*

(The first part is effaced).

Be it well. (On the date specified), Ravichandrayya set up Masavâditya in Nellajavaḷḷi. And his younger brother Ammayya had a temple made, and gave for the bhaṭâra (or priest) Kêsavayya, 6 kaṇḍugas of land.

28

Date 1377 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahâ-maṇḍaḷêśvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukka-Râya's son vîra-Udagiri-Virupaṇṇa-Oḍeyar was ruling the Âraga kingdom in peace and wisdom :—all the nâḍ prabhus in the Nâsavandu-nâḍ-śime of Muḍuvanka-nâḍ gave to Bêcharasa's son Gôyindêva, a śâsana of a gift as follows ;—here come details of the Attigâra village given with all usual rights, at the time of an eclipse of the sun, after offerings to S'iva. Imprecations.

(Witnesses)—Sun and moon &c.

30

Date 1368 *A.D.*

Be it well. (On the date specified), all the 34 ... of Madhuvanka-nâḍ, —when, with all titles, ... was ruling,—made a grant of land (specified) for daily offerings to the god Vinâyaka at the boundary of the city of Âraga .... son Virupaṇṇa-Voḍeyar's royal palace ...

31

Date 1401 *A.D.*

Obeisance to Gaṇâdhipati, Sarasvati and the gurus. May it be unobstructed. Obeisance to Sambhu &c. Obeisance to (the god) worthy of Brahmans, the friend of cows and Brahmans, and friend of the world,—Krishṇa Gôvinda.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Harihara-mahârâya was protecting the kingdom in peace and wisdom :—And, by that king's order, Jannarasa-Oḍeyar was protecting the Âraga kingdom ;—Bomm-heggaḍe of Bikkavaḷḷi belonging to Molubhâgi in Muḍuvanka-nâḍ of the Âraga-veṇṭe, gave to Dâmôdara-Nâyaka's son Kêsappa a stone and copper śâsana of a sale of land as follows ;—here come the details, the donee being here called Dâmôdara-bhaṭṭa's son Krishṇappa.

Written by the nâḍ sênabhôva Singaṇṇa. Witnesses. Signatures. Imprecations.

32

Date ? 1418 *A.D.*

(10 *lines effaced*). A long list, with details, of lands purchased, which some husband and wife granted for the god Śrîgiri Mallikârjuna, and pray that all the setṭis of the three cities and the gauḍas of the Âraga Eighteen kampaṇas will protect the grant.

33

Date about 1430 *A.D.*

(25 *lines gone*). Details of lands given ? by Śrîgirinâtha Voḍeyar for a new *chhatra* of the god Śrîgiri Mallikârjuna, and amounts to be paid yearly for the food, house thatch, cots, mats and other articles for the houses of the Brahmans. And for 19 Brahmans of the *chhatra* to eat in and sleep in, Sangama-Dêvi gave up the house she was in, together with the wells and fruit trees (specified). And for the 10 Jangamas for whom the nâḍ people have provided in the *chhatra*, the Brahman who attends to them, and 2 Śûdra women to clean up, for these 13 persons, whoever is the manager of

the Brahman *chhatra* will collect from the said people the amount specified, and provide the *bhatta* (or rice) required for the whole 32 persons. Whatever funds are over will be for miscellaneous expenses, and in course of time for houses . . .

(47 *lines here effaced*).

A few broken sentences. Imprecations.

34

Date 1664 *A.D.*

Obeisance to S'ambhu &c.

Be it well. (On the date specified), (with usual titles), born in the line of Keḷadi Sadâśiva-Râya-Nâyaka, Saṅkaṇṇa-Nâyaka's great-grandson, Siddappa-Nâyaka's grandson, S'ivappa-Nâyaka's son, Bhadrappa-Nâyaka granted to Lakshmaṇa (descent given) a śâsana of a gift of land as follows :—for the temple expenses of the god S'aṅkara-Nârâyaṇa of the S'aṅkaraṇârâyaṇapura agrahâra built on the left side of the god Munivrinda Bhîmêśvara on the bank of the Tuṅgabhadrâ, is granted land (specified) in Aralapura village of the Bhâratîpura-hôbali in the Sixty agrahâras—altogether land rated at 60 varaha 1 haṇa, with all the usual rights.

Divine witnesses :—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

37

Date 1362 *A.D.*

(In the year specified), when the mahâ-mandalêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and southern oceans, vîra-Bukkaṇṇa-Vodeyar's son Vandagiri-Virupanna-Vodeyar was ruling with a settled reign in the Âraga kingdom :—for the offerings to the god Mayilâra of the Nagari fort he granted land (specified). Imprecations.

38

Date 1627 *A.D.*

śrî-Sadâśiva. Obeisance to S'ambhu &c.

Be it well. (On the date specified), (with usual titles), Keḷadi Veṅkaṭappa-Nâyaka granted for the *masîdi* (or mosque) erected in Bhuvanagiridurga a dharma-śâsana as follows :—the land formerly granted in the year Durmati (1621 A.D.) in the Hâlasinahaḷḷi village in Maḍuvanka-nâḍ, rented at the rate specified, we grant as an Inâm, which you may take into possession and through the Mullâ Hâji use for the purposes of the *masîdi* according to the times appointed.

(*signed*)—śrî-Veṅkaṭâdri.

39

Date 1627 *A.D.*

A grant by the same in the same terms to the same mosque, of land in Chaudavaḷi village.

40

Date 1645 *A.D.*

Obeisance to S'ambhu &c.

Be it well. (On the date specified), for the maṭha built by Channa-Maḷḷa-Seṭṭi, son of Sindige Attinûr Saṅgappa-Seṭṭi, in Hulikal for the Mahattu who has obtained the pura Sivâchâra of good

people, and is among the mahâ-mahattus of heaven and earth,—(with usual titles), Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Vîrabhadra-Nâyaka granted a dharma-sâsana as follows:—Having received for the palace from Sindike Chenna-Malla-Seṭṭi the price, 750 varaha, we grant land (specified) in Koṭṭase village in the Mosarûr-śîme, rated (as specified) at 76 varaha 7 hana, with all usual rights.

(Witnesses)—Sun and moon &c. (*signed*)—śrî-Venkaṭâdri.

41

Date 1642 *A.D.*

A similar grant by the same, for the maṭha built by Suṇṇada Alûr Purâṇa-Seṭṭi, who through Sântappa paid to the palace 931 varaha, and received the grant by copper sâsana of Puradahâl and Hulikaṭṭe villages in the Gajanûr-śîme, together rated at 100 varaha.

(Witnesses)—Sun and moon &c. (*signed*)—śrî-Venkaṭâdri.

42

Date 1642 *A.D.*

A grant by the same, for the Mahattu maṭha built near the Âraga pêṭhe of Bhuvanagiridurga by Durga Timmaṇṇa, of freedom from bullock tax, given by copper śâsana, as follows;—in the kingdom which we are ruling above the Ghats, in the *ṭâṇes* below Aṇeyaghaṭa, 10 pack bullocks,—except tassels, silk, areca-nut, pepper and cocoa-nut kernels,—laden with bamboo baskets, grain, rice, paddy, râgi, salt, jaggory, oil, ghî, and such articles, you may from time to time bring, and not selling them outside, store them as a fund for the six *darśana* (that is, the professors or students of these) and carry on the *dharma* of the *maṭha*.

(Witnesses)—Sun and moon &c. (*signed*)—śrî-Venkaṭâdri.

43

Date 1641 *A.D.*

A grant by the same for the Mahattu maṭha built in Chakôḍ by Kappagalale Basavaṇṇa, and for the performance in Kâśi (or Benares) of the Monday *parva* ceremony. For which was granted by copper śâsana the Chakôḍ village, rated altogether (as specified) at 61 varaha,—to be expended, 37 for the maṭha and 24 for the Monday ceremony in Kâśi.

(Witnesses)—as above. Usual final verses. (*signed*)—śrî-Venkaṭâdri.

44

Date 1641 *A.D.*

A grant by the same for the Mahattu maṭha built in Muḍuba by Hârô Venkaṭayya. The Dugandanakoppa village in Haratâḷa-śîme formerly granted by śâsana having gone in the invasion (*antara*),—for that village, rated altogether (as specified) at 99 varaha, of which 4 varaha was remitted on account of damage by the river in the year Kâḷayukta (1618 A.D.), leaving the rate at 95 varaha,—on account of that fate is granted the Kâḍarige village in Haratâḷa-śîme, rated altogether (as specified) at 108 varaha 3 hana 1 hâga.

Divine witnesses;—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Venkaṭâdri.

45

Date 1641 *A.D.*

A grant by the same of a sale of land to Sivaliṅga-dêva, disciple of Sivaliṅga-dêva of the Maḷeya Kuḍihera maṭha. The sale for his maṭha by copper śâsana of Jaḍinakoppa village in Hebbayaḷ-śîme, rated altogether (as specified) at 50 varaha 1 haṇa. Having received from you the price of 500 varaha, as an offering to S'iva we remit 300 varaha and grant you the village for 200 varaha.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Veṅkaṭâdri.

46

Date 1694 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Bhuvanagiridurga by Durga Timmaṇṇa,—(with usual titles) born in the family of Keḷaḍi S'aḍâśiva-Râya-Nâyaka, Sankaṇṇa-Nâyaka's great-grandson, Siddappa-Nâyaka's grandson, Sivappa-Nâyaka's son, Sômaśêkhara-Nâyaka's lawful wife Chennamâji caused to be written and given a *mûla-śâsana* dharma-śâsana as follows ;—In accordance with the order of Hire-Venkaṭappa-Nâyaka-ayya, all the mahâ-nâḍu-seṭṭis who load in panniers both ways, east, north, locally and in the interior, et-cetera,—in order that dharma may be to them,—in the Durga *dhânya* in the country above the Ghats of the kingdom we are ruling, remit for areca-nut and pepper 1 bêḷe of local tax, and for all other loads ½ visa per load ;—at this rate remitting the *koḍavîsa*, you levied tolls at the rates entered in the former list and were carrying on the *dharma* of the maṭha.—But that list having been destroyed, we renew the grant of the *koḍavîsa* at the same rate in favour of this mahattu maṭha, and inscribe here the names of the mahâ-nâḍ people who appeared in the former list. (*Here come the names*).

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

47

Date 1709 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Kôḍur, on the road from Bidurûr to Âraga, by the treasurer Sidda-Basavayya's wife Viramma, in the name of her son Bhadraiya, (with titles and descent as in No. 46 above) Chennamâji's son Basavappa-Nâyaka caused to be written and given a śâsana of a grant of land as follows ;—On the request of Mariyappa that a śâsana might be given to this maṭha, we grant the Kusubûr village of Maḍabûr-pâl in the Dânivâsa-śîme, rated altogether (as specified, with numerous remissions and grants at various times, as stated) at 260 varaha 5 haṇa 3 hâga 1 bêḷe for this mahattu maṭha.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

48

Date 1665 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built on the road from Kalise to Ambaligoḷa by Chikka-Aramane-Sântaiya,—Keḷaḍi Sômaśêkhara-Nâyaka granted a dharma-śâsana as follows ;—the Sirugupe village in Sûdravâḍa of the Kalase-śîme, rated (as specified, with various remissions as stated) at 300 varaha 1½ haṇa have we granted for the maṭha.

Witnesses and signature as above.

49

Date 1641 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Bhadrâpura of Bhuvanagiridurga by Durga Timmaṇṇa,—Keḷadi Vîrabhadra-Nâyaka granted by a copper śâsana freedom from bullock tax as follows ;—In the kingdom that we are ruling, in the *ṭâṇes* above the Ghats and also the *ṭâṇes* below the Ghats, for the maṭha, 5 bullocks,—except tassels, silk, areca-nut, pepper, cocoa-nut kernels, and wood,—laden with bamboo baskets, grain, rice, paddy, râgi, salt, jaggory, oil, ghî, and other such articles, you may from time to time load and bring, and storing them for the six darśana (see No. 42 above), carry on the dharma of the maṭha.

Divine witnesses,—Sun and moon &c.

(*signed*)—śrî-Veṅkaṭâdri.

50

Date 1669 *A.D.*

A grant for the Mahattu maṭha built in Yeḍehaḷḷi in the Dânivâsa-śîme by Veṅkaṭayya,—made by Sômaśêkhara-Nâyaka (with descent as in No. 48 above), of the villages of Yeḍehaḷḷi and Handiguṇi, rated (as specified) altogether at 131 varaha.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

51

Date 1630 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Râmarâja-Nâyaka's son Vîrappa-Nâyaka granted to Timmaṇṇa's son Siddaṇṇa a copper śâsana of a sale of land as follows ;—Having received from you for the palace 250 varaha, for the Mahattu maṭha and Virakta maṭha built by you in Bhadrâpura, we grant to you land (specified) rated at 30 varaha 8 haṇa 1 hâga. Boundaries.

Witnesses,—Sun and moon &c.

(*signed*)—śrî-Vîrabhadra.

52

Date 1641 *A.D.*

May it be prosperous. Be it well. (On the date specified), Basurûr Mûḍakari Adhinâtha-dêva and 153 seṭṭis and others gave to Malalagade Malappa's son Kapugaḷale Basavappa a *mûla-sâdanapaṭe* as follows ;—from the *umbaḷi* granted for the drummers in our *mûla-sthala* we have separated and granted to you rice land (specified), and others, altogether three pieces, receiving the price from the seṭṭis named. Boundaries. In this land you may build the Mahatttu maṭha. Witnesses.

53

Date 1664 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), a grant by Sômaśêkhara-Nâyaka (with titles and descent as in No. 48 above), for the old Mahattu maṭha of Bidirûr, as follows ;—

For the Mahattu maṭha built by Siddammâji in Siddâpura of Sunnadabasti in the Hombuchaśîme, was formerly granted the Gandravaḷi village in Mosarûr-śîme as an *uttûr*. But that maṭha having been formerly ruined in the invasion, its property was brought into the palace revenue, and the maṭha has never since been rebuilt. But the Bidirûr old maṭha is being carried on, and its pro-

perty is not sufficient; the uttâr may be given to this maṭha,—the Charanti and elders having thus made application, we grant it for this maṭha, the village being rated (as specified) at 87 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

54

Date 1642 *A.D.*

A grant for the Mahattu maṭha built near the Sangamêśvâra tank by Siddalingaṇṇa, given by Vîrabhadra-Nâyaka (with titles and descent as in No. 49 above), as follows;—Having received from Siddalingaṇṇa's son Sântayya 300 varaha for the palace, we grant from Kalûr in Mosarûr-śîme land (specified), rated at 42 varaha.

(Witnesses)—Sun and moon &c. (*signed*)—śrî-Veṅkaṭâdri.

55

Date 1665 *A.D.*

A grant to Mosarûr Maḷebage S'ânta-dêva by Sômaśêkhara-Nâyaka, as follows;—An *umbaḷi* in Keḷadi-śîme having been formerly given to Uducha-Bôva's son Hosûr-Bôva, and he having built in Sadâśivasâgara a Vaśikṛita maṭha and granted that property for the maṭha, and requesting that a śâsana may be written confirming the grant,—we grant the same as follows;—land in Aṇilekoppa village in S'ûdravâḍa of the Keḷadi-śîme, rated at 4½ varaha, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

56

Date 1616 *A.D.*

A grant for the Mahattu maṭha built in Sadâśivasâgara by S'rîraṅgapaṭṭaṇa Holina-Hiriya-Hampayya, made by Keḷadi Veṅkaṭappa-Nâyaka as follows;—the Kaḍenaṇḍihaḷḷi village in the Uduguṇi-śîme, rated (as specified) at 477 varaha, 8 haṇa 3 hâga. Also freedom from customs duty for 20 bullocks, laden with paddy and râgi going from time to time from Kaḍenaṇḍihaḷḷi to the Sadâśivasagara Mahattu maṭha.

(*signed*)—śrî-Veṅkaṭâdri.

57

Date 1690 *A.D.*

A grant of land by Chennamâji (with descent as in No. 46 above) sold to Manôhara Jeṭâśaṅkara-dêva's disciple, Manôhara Mahattu Mallikârjuna-dêva's disciple, Kempina Manôhara-dêva, as follows;—Whereas formerly in the year Pramâdi (1673 A.D.) we received 300 varaha and granted to Sidda Basavaiya of the customs in the Hombucha-śîme a property rated at 40 varaha 3 haṇa 1 hâga as *uttâr*,—and his son Nanjaṇa for his livelihood obtained a loan of 300 varaha from Kenchava, mortgaging it with the śâsana,—and the principal and interest having mounted up so that he could not pay the sum,—and he having given her permission to sell the property and repay herself,—and she having agreed with you to sell it for 400 varaha to repay the principal and interest,—and having applied that the 400 varaha may be taken to the palace and in lieu of the mortgage sâsana a śâsana in our own name should be given for the property,—we have received the 400 varaha for the palace and grant you by sâsana the land in Handiga village, rated (as specified above), with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

58

Date 1630 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), to (with usual virtues) Battada Piriya-Basavalinga-dêva, disciple of Sidda-Vîraṇṇa-voḍêr of the upper cave of S'ivagange,—(with usual titles), Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Virabhadra-Nâyaka granted a copper śâsana of a gift of land as follows;—the Hoṭlasaruhu village in the Brâhmaṇa-vîḍa of the Mantasâle śîme, rated (as specified) at 51 varaha 8 haṇa 1 aḍḍa, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Veṅkaṭâdri.

59

Date 1712 *A.D.*

A grant for the Mahattu maṭha built in Âraga by Kaḍaḷi Vîra-S'eṭṭi, made by Basavappa-Nâyaka, as follows;—On the application of Mariyappa, lands (specified) under the Âraga tank, rated (as specified) altogether at 95 varaha 9 haṇa, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

60

Date 1708 *A.D.*

A grant by Chennamâji's (as in No. 46 above) son Basavappa-Nâyaka to Sidda Basavaiya of the treasury, for the ceremonies at the Hampe jâtre, of land, as follows;—For this purpose I had given money to the care of the Mahattu, but Sidda Basavaiya having represented that there was no property (or endowment); one should be favoured,—and Mariyappa having stated that a śâsana was not given for the property granted as *uttar* on account of the recorded debt of 120 varaha to the palace from the mahattu,—we have caused to be written and given a grant of land (specified) in Sâgâdakamba village on this side of the Yeḍatore-śîme, rated at 12 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

61

Date 1688 *A.D.*

Grant of a sale of land by Chennamâji (as in No. 46 above) to Kupasta Kaṇṭheharêśvara Sidda-Mallikârjuna-dêva's disciple Gurulinga-dêva, as follows;—Having received from you for the palace 81 varaha, we grant to you land (specified) in Nâraṇa-bhaṭṭa's *paṭṭaḍi* in the Âraga-dêvasthâna-śîme, rated (as specified) at 8 varaha, with permission to build a maṭha there, and with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

62

Date 1635 *A.D.*

A grant by Bhadrappa-Nâyaka's son Virabhadra-Nâyaka (see No. 40 above) of a copper śâsana for a sale of land for the Mahattu maṭha built by our father-in-law Rêvaṇṇa-voḍêr in Aṇḍige, as follows;—Having received from Rêvaṇṇa-voḍêr for the palace 600 varaha, we grant the hamlet Dêvatekôṭa of Hire Âvaḷi village in the Aṇḍige-śîme, rated (as specified) at 73 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Veṅkaṭâdri.

63

Date 1641 *A.D.*

A grant for the Mahattu maṭha built in Sômêśvara in the name of Siddammâji, made by Vîrabhadra-Nâyaka (as above) :—the Sirangûr village in the Ninety country have we granted for the maṭha, rated (as specified) at 53 varaha 6 haṇa 1 hâga 1 bêḷê. Divine witness,—Sun and moon &c.

Temple endowments according to former custom. The six darśana to receive offerings (of food).

(*signed*)—śrî-Veṅkaṭâdri.

64

Date 1679 *A.D.*

A grant for the Mahattu maṭha of Hosahaḷḷi in Koṇanâḍ-pâl in the Dânivâsa-śîme, made by Chennammâji (as in No. 46 above), as follows ;—Kenchava having stated that this maṭha is on the high road ; it has no endowment ; you should support it ;—we have granted land (specified) in Golikoppa rated (as specified) at 27 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

65

Date 1667 *A.D.*

A grant for the ceremonies, watchmen (*Kandâchâr*), and *satra* of the god Sidda-Lingêśvara set up in the name of Lingammâji in Uḷuve village of the Kesanûr-śîme, made by Sômaśêkhara-Nâyaka, as follows ;—Lands (specified) in Kaisûr village in Kesanûr-śîme, and other villages, rated (as specified) altogether at 504 varaha 5 haṇa 1 hâga, have we granted for the temple built in the name of our mother Lingammâji,—at the time of the eclipse of the moon,—with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

66

Date 1624 *A.D.*

A grant of a sale of land by Veṅkaṭappa-Nâyaka to Siddalingaṇṇa, as follows ;—Having received from you for the palace 1000 varaha, for the Mahattu maṭha built by you near the Saṅgamêśvara tank, we have granted the Puṇuje village in Soraba-śîme, rated (as specified) at 113 varaha 6 haṇa, with all rights.

(*signed*)—śrî-Veṅkaṭâdri.

67

Date 1673 *A.D.*

A grant of a sale of land by Chennammâji (as in No. 46 above), to Sidda Basavaṇârâdhya (descent given) of the Rêvana-Siddêśvara-dêva *sampradâya*, as follows ;—the Hondiga village in Hombucha-śîme, valued at 403 varaha, on account of its being in ruins, deducting 103 varaha, we have received from you 300 varaha, and grant the village to you, rated (as specified) at 40 varaha 3 haṇa 1 hâga, with all rights.

(Witnesses),—Sun and moon &c. Usual final verse.

(*signed*),—śrî-Sadâśiva.

68

Date 1673 *A.D.*

A grant for the Mahattu maṭha of Jeni on the road from Bidarûr to Kumbasi, by Chennammâji (as above), as follows;—Freedom from toll on 5 bullocks for the above maṭha, built by the dancing girl Puṭṭitâyi Jambukhaṇḍa Chenni,—except areca-nut, pepper, tassels, silk, cocoa-nut kernels, wood and such other goods for gain,—laden with rice, paddy, râgi, oil, ghî, fruit, jaggory, rattan and such articles, on registering the colour and age of the bullocks in the customs *thânes* below the Ghats in the Ikkéri-hôbaḷi.

(*signed*)—śrî-Sadâśiva.

69

Date 1672 *A.D.*

A similar grant, in the same terms, for the Mahattu maṭha built by Sivalingi in Kandaḍiganamâni in the Aranâḍ-śîme, made by Chennammâji (as above).

70

Date 1674 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), the mahâ-prabhu Biḷigi Ghaṇṭe-Vaḍêr's grandson, S'ivappa-Nâyaka's son, Immaḍi-S'ivappa-Nâyaka granted a *dharma-śâsana* as follows;—Whereas formerly the Niruguḍi village was given to the Huluganahaḷḷi Charanti, the senior Guruśânta-dêva's disciple Kôḷûr-dêva, for 900 varaha, and it has been in enjoyment since then,—and now he and his S'iva brother Guruśânta-dêva state that they have made obeisance to the mahattu; the village may be transferred to him by a *dharma-śâsana*. Accordingly, having received from the mahattu 70 varaha, we have made over the village to him, with all rights, with permission to build a maṭha there.

Earthly witnesses,[1] —Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

71

Date 1671 *A.D.*

A grant for the Mahattu maṭha of Jeni on the road from Bidirûr to Kumbase by Sômaśêkhara-Nâyaka, as follows;—The court (*hujûr*) dancing girl Puṭṭitâyi Jambukhaṇḍi Chenni having made an offering of 300 varaha to the palace and requested that a property may be granted for the maṭha she had built (as above), we have granted the Chikka Jeni village in the Jeni-śîme, rated (as specified) at 49 varaha 8 haṇa 1 hâṇa, with all rights. On the land formerly deducted on account of being overgrown with trees, the trees are not to be cut down, but the remaining land may be cultivated. Temple endowments, according to former custom.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

72

Date 1711 *A.D.*

A grant for the Mahattu maṭha built in Mûḷugoppa in the Muninâḍ-śîme by Sântavîrappa, by Chennammâji's son Basavappa-Nâyaka, as follows;—Mariyappa and Sântavirappa having applied that a śâsana may be granted for freedom of toll on bullocks laden for the maṭha, we remit the toll on 25 bullocks,—except areca-nut, pepper, tassels, silk, wood, and such other goods for gain,—

[1] Generally in these grants called *dêva-sâkshi*, but here *lôka-sâkshi*.

laden with rice, paddy, râgi, salt, acid, rattan, grain, oil, ghî, pulse, jaggory, fruit, cutch, cocoa-nut kernels, cloths, iron, dates, tobacco, asafœtida, cumin seed, mustard, fenugreek, onion, garlic turmeric, ginger and other such articles,—on the colour and age of the bullocks being registered in the customs *thânes* in Durga, Ikkêri and the hobalis below the Ghats.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

73

Date 1674 *A.D.*

A grant for the Mahattu maṭha built in Mâḍugoppa in the Munninâḍ-śime by Mariyappa's son S'ântavîrappa, made by Chennammâji as follows;—making the *dharma* of the Chennâpura maṭha we had built in Kumbusi our refuge, we grant the lands (specified), from Bâḷekoppa village in the Kumbusi-śime and from Hiri Morasa village, rated (as specified) altogether at 237 varaha. Also freedom from toll for 15 bullocks, laden as in No. 72 above, the colour and age of the bullocks being registered as in No. 72. The money thus obtained, and from cultivation of the land available from the last damage, without newly cutting down trees, to be applied to providing for the six darśana and promoting the dharma of the sect.

(Witnesses)—Sun and moon &c. (*signed*)—śrî-Sadâśiva.

74

Date 1669 *A.D.*

A grant for the Mahattu maṭha built by Holeyamma near the tank on the Paṭṭuguppe high road, made by Sômaśêkhara-Nâyaka, as follows;—From the Jeni village in Paṭṭuguppe-śîme land rated (as specified) at 125 varaha 6 haṇa 1 aḍḍa, with all rights. In the damaged land, such as is available without cutting down the trees where they may have newly grown, may be cultivated.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

75

Date 1669 *A.D.*

A grant for the Mahattu maṭha built by Mare Bôva near the Asaganakoppa stream on the Paṭṭuguppe high road, made by Sômaśêkhara-Nâyaka as follows;—Asaganakoppa and Kummarikana villages in the Kummaṭa-śîme of the Arunâḍ-hôbali, rated (as specified) at 78 varaha,—60 varaha to be for the Mahattu maṭha and 18 for the offerings to the god Sômaśêkhara of the temple built by Mare Bôva.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

76

Date 1662 *A.D.*

A grant to Kari-Basavarâja-dêva of the Herûr cave, by S'ivappa-Nâyaka's son Bhadrappa-Nâyaka, as follows;—Land from the Kakkinakâla village in the Jeni-śime, rated (as specified) at 25 varaha 8 haṇa 3 hâga have we granted at the time of performing the *hiraṇya-garbha* gift, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verse. (*signed*)—śrî-Sadâśiva.

77

Date 1677 *A.D.*

A grant for the Mahattu maṭha built in Yeḍeḥaḷḷi of the Gâjanûr-śime by the Simoge Phâṇadâra Puṭṭaṇṇa, made by Chennammâji, as follows;—Having received from the Simoge Phâṇadâra

Puṭṭaṇṇa for the palace 1500 varâha, we grant the lands (specified) rated (as specified) at 152 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

78

Date 1667 *A.D.*

A grant for the Mahattu maṭha built by Timmaṇṇa-Nâyaka in Durga, made by Sômaśêkhara-Nâyaka, as follows;—Kempunanji-dêva having applied, and we having received from the maṭha people 2105 varaha, we grant land in Kaḷale village in Kallûr-hôbaḷi of the Mosarûr-śîme, rated (as specified) altogether at 120 varaha 4 haṇa 1 bêḷe, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

79

Date 1702 *A.D.*

A grant for the Mahattu maṭha built by Durga Timmaṇṇa in Bhuvanagiridurga, made by Chennammâji's son Basavappa-Nâyaka as follows;—Having received from the mahattu the price, 901½ varaha, and for having a śâsana written and given, 195½ varaha,—both together, 1097 varaha for the palace, we grant the Marugasûr village in the Hedaṇa-śîme of Yadaûr-mâgaṇi, rated (as specified) altogether at 96 varaha 7 haṇa 1 hâga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

80

Date 1664 *A.D.*

A grant for the Mahattu maṭha built by Nâgammâji in Kuduvaḷḷi in the name of ? her son-in-law Śivappa-Nâyaka, made by Sômaśêkhara-Nâyaka, as follows;—Land in Kabirahaḷḷi in the Haḷe-Jevaniga-śîme of the Vasudhâre-hôbali, rated (as specified) at 50 varaha, with all rights. Also remission of toll on 5 bullocks for the maṭha, laden (as in No. 68 above).

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

81

Date 1659 *A.D.*

A grant by Śivappa-Nâyaka for the Mahattu maṭha built in Hosangadi by Pasara Chennaṇṇa, as follows,—land from Bâgimâni of Naḍughaṭṭa in the Aḍimare-śîme, rated (as specified) altogether at 56 varaha 3 haṇa 1 hâga 1 bêḷe, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

To the headship of this maṭha must be appointed only such as are of one mind with (or approved by) us and the mahattu,—not quarrelsome, hospitable, trustworthy, and having disciples.

(*signed*)—śrî-Sadâśiva.

82

Date 1624 *A.D.*

A grant to Paṭṭaṇageri Guru Nanjaiya-dêva's disciple Guru Mallikârjuna-dêva by Keḷadi Venkaṭappa-Nâyaka, as follows;—For the maṭha built for you by our grandson Sadâśiva-Nâyaka

we have granted the Hunusûr village in the S'ûdravâḍa of the Sirivante-sîme, rated (as specified) at 124 varaha 7 haṇa 1 aḍḍa, to be applied to the service of the maṭha, and if relinquished by you, to be made over to the maṭha.

Witnesses,—Sun and moon &c. (*signed*)—śrî-Veṅkaṭâdri.

83

Date 1623 *A.D.*

A grant by Keḷaḍi Veṅkaṭappa-Nâyaka for the Bârakûr Mahattu maṭha, as follows;—the Masige village in the Bârakûr-sîme, rated (as specified) at 68 varaha, with all rights. Stipulation as to head of the maṭha as in No. 81 above.

Witnesses,—Sun and moon &c.

Also freedom from toll for 5 bullocks in the *ghâṭes* above and below the Ghats,—except areca-nut, pepper, cocoa-nut kernels, and wood,—laden with bamboo baskets, grain, oil, ghî, jaggory, rice, paddy, râgi, salt and such articles, and brought from time to time for the maṭha.

(*signed*)—śrî-Veṅkaṭâdri.

84

Date 1635 *A.D.*

A grant by Keḷaḍi Virabhadra-Nâyaka for the Mahattu maṭha built by our wet-nurse Banadamma in Kerekoppa in Kesanûr-sîme, as follows;—Mâgaḍidoḍḍêri and Râmagoṇḍanakoppa in the Kesanûr-sîme, rated (as specified) altogether at 216 varaha 8 haṇa 1 hâga, to be applied to providing (food) for the 18 castes. The head of the maṭha to be as in No. 81 above.

Witnesses,—Sun and moon &c.

Also freedom from toll for 10 bullocks throughout the kingdom we are ruling,—except areca-nut, pepper, cocoa-nut kernels and wood,—laden with rice, paddy, râgi, salt, bamboo baskets, grain, fruit, oil, ghî, and jaggory.

(*signed*)—śrî-Veṅkaṭâdri.

85

Date 1662 *A.D.*

A grant for the Mahattu maṭha of Kandaḍiganamâni in the Âruṇâḍ-sîme by Bhadrappa-Nâyaka, as follows;—The dancing girl S'ivalingi having applied that a property might be sold to and granted for this maṭha, having received from her for the palace 320 varaha, we have granted land from the Kudugere village in the Kummaṭa-sîme of the Âruṇâḍ-hôbaḷi, rated (as specified) at 33 varaha 2 haṇa 1 hâga, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

The land formerly given for this maṭha in the year Khara (1651 A.D.) in Kandaḍiganamâni village in the Balluga-sîme, rated at 6 varaha 3 haṇa 3 hâga, is also confirmed to it.

(*signed*)—śrî-Sadâśiva.

86

Date 1664 *A.D.*

A grant for the Mahattu maṭha of Âraga by Keḷaḍi Sômaśêkhara-Nâyaka, as follows;—The land formerly given in the year Plava (1662 A.D.) by our elder brother Bhadrappa-Nâyaka-ayya at the time of making the *hiraṇya-garbha* gift, from the Maragaḷale village of Jambepaṭṭaḍi in Madhuvanka-nâḍ, rated at 36 varaha, we confirm, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

87

Date 1723 *A.D.*

A grant for the Mahattu maṭha built by Basavalinga-dêva in Kâragal in the Hombucha-sîme, made by Sômaśêkhara-Nâyaka, as follows ;—Our father-in-law Nirvâṇaiya having applied that a śâsana might be written granting a property for this maṭha, we have granted the Udikere village in the Hombucha-sîme, as *uttûr*, rated (as specified) at 224 varaha 4 haṇa, receiving from Basavalinga-dêva for the palace the price of 2250 varaha ; and other lands (specified) making up a total of 236 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

88

Date 1641 *A.D.*

A grant for the Basarûr Mahattu maṭha by Vîrabhadra-Nâyaka, as follows ;—For the Mahattu maṭha built in Basarûr by Kappagalale Basavaṇṇa, we grant the Bêchahalli village in Aḍimale-sîme, rated (as specified) at 74 varaha 1 haṇa 3 hâga, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

Out of this grant the 6½ varaha formerly granted for the god S'ankara-Nârâyaṇa at the stream of the village will be paid at the regular time, and the balance of 67 varaha 9 haṇa 3 hâga taken for the maṭha. (*signed*)—śrî-Venkaṭâdri.

89

Date 1681 *A.D.*

A grant for the Mahattu maṭha built in Âgumbe by our mother Pârvati-amma, made by Chennammâji, as follows ;—land from the Kunda village in Hosaûr-pâḷ of the Âgumbe-sîme, rated (as specified) at 69 varaha 7 haṇa 1 hâga 1 bêḷe, with all rights.

Also freedom from toll for 7 bullocks in the customs *thâṇes* of Durga and Ikkêri hôbaḷis and below the Ghats—except areca-nut, pepper, tassels, silk, wood and other goods for gain,—laden with rice, paddy, râgi, salt, acid, bamboo baskets, grain, oil, ghî, jaggory, fruit, dates, cocoa-nut kernels, cutch, and such other articles, on registering the colour and age of the bullocks, to be used for providing for the six darśana.

(Witnesses)—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

90

Date 1690 *A.D.*

A grant for Kempina Manôhara-dêva by Chennammâji as follows ;—Having received from you for the palace 403 varaha 1 dharaṇa, we grant land from Handiga village in Nagarahaḷḷi Tippa's paṭṭaḍi in the Hombucha-sîme, rated (as specified) at 40 varaha 3 haṇa 1 hâga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

91

Date 1709 *A.D.*

A grant for the Mahattu maṭha built by Vîrammâji in Tîrtharâjapura, made by Basavappa-Nâyaka, as follows ;—Mariyappa having stated that there is no śâsana for the property granted to this maṭha; a śâsana may be written and given,—we grant as *uttûr* in Hisaṇa village in the Jambe-

paṭṭaḍi of Madhuvanka-nâḍ-śîme, rated (as specified) altogether at 734 varaha 8 haṇa 1 hâga. Also the toll on sales of bullocks, she-buffaloes, cattle and he-buffaloes which belong to the ryots of the *uttûr* villages in the Gâjanûr and Yeḍatore śîmes themselves, and are not brought from outside. With all usual rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

92

Date 1664 *A.D.*

A grant for the Mahattu maṭha built by Paramêśvara-ammâji in Kôṭîśvara, made by Sômaśêkhara-Nâyaka, as follows ;—land from the Âsôḍu village in the Nâlvattu-nâḍ-śîme of the Bâṭakûr-hôbaḷi, rated (as specified) at 100 varaha 1 aḍḍa, with all rights. Also freedom from toll for 10 bullocks above and below the Ghats,—except areca-nut, pepper, tassels, silk, cocoa-nut kernels and such other goods for gain,—laden with rice, paddy, râgi, salt, bamboo baskets, grain, oil, ghi, jaggory and other such articles. And for one time, 1 load of areca-nut and 6 maṇa of pepper.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

93

Date 1707 *A.D.*

A grant to the Kaḷika guru Mallikârjuna-dêva, by Basavappa-Nâyaka, as follows ;—Mariyappa having stated that there is no śâsana for the *uttûr* granted to this person ; a śâsana may be written and given,—having received from this Maḷḷikârjuna-dêva a tribute of 6 varaha for the palace, we grant land in Dappadamâgi village of Madhuvanka-nâḍ śîme, an *uttûr* of the Sadâśivapura agrahâra, rated (as specified) at 5½ varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

94

Date 1632 *A.D.*

A grant to the maṭha of the Yeraḍu-daṇḍa Siddaliṅga-dêva's disciple, the Mahanta-dêva of Ikkêri Hosapêṭhe, by Vîrabhadra-Nâyaka, as follows ;—the Maḷare village in the Śûdravâḍa of the Hosagunda-śîme, rated (as specified) at 200 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Veṅkaṭâdri.

95

Date 1709 *A.D.*

A grant for the throne of the mahâ-mahattu Maṇḍali Muḷḷasûji-svâmi, by Basavappa-Nâyaka, as follows ;—Mariyappa having stated that there is no śâsana for the property formerly granted to this maṭha ; one may be written and given,—we grant the Miranaghaṭṭa village in the Gâjanûr-śîme, and others (named), rated (as specified) altogether at 1338 varaha 2 haṇa 3 hâga 1 bêḷe, with the tax on certain newly come labourers (specified), not included in the former rating. With all rights.

(Witnesses)—Sun and moon &c.

(*signed*)—śrî-Sadâśiva.

96

Date 1664 *A.D.*

A grant for the old Mahattu maṭha in Bidirûr, by Sômaśêkhara-Nâyaka, as follows ;—The property granted, in order that Sivappa-Nâyaka-âyya may obtain a permanent abode in the Śiva-

lôka, by his younger brother Venkaṭappa-Nâyaka; and the *uttûr* formerly belonging to Siddâpura maṭha now in ruins, which was taken into the palace revenue; and other properties (specified),—rated (as specified) altogether at 75 varaha 7 haṇa, we grant with all rights.

And on account of the 12th day ceremony of our elder brother Bhadrappa-Nâyaka-ayya, we remit for this maṭha the toll on 5 bullocks,—except areca-nut, pepper, tasels, silk, cocoa-nut kernels, wood and other such goods for gain,—laden with rice, paddy, râgi, salt, bamboo baskets, grain, oil, ghî, cocoa-nuts, jaggory, and other such articles, above and below the Ghats, not to be sold, but used to provide for the six darśana.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

97

Date 1615 *A.D.*

A grant to Basavalinga-dêva, disciple of Sidda-Viraṇṇa-Voḍêr-dêva of the upper cave of Sivagange, by Keḷadi Venkaṭappa-Nâyaka, as follows:—For the maṭha erected in the Bhatta-pêṭe of Ikkêri by our lawful wife Virupaṇṇa-Nâyaka's daughter, we have granted the Kallakoppa village in the Mantasâle-sîme, rated (as specified) at 49 varaha 1 haṇa 1 aḍḍa, with all rights. Also freedom from toll on 5 bullocks, in the *têṇes* above the Ghats—except areca-nut, pepper, cocoa-nut kernels, and wood,—laden with bamboo baskets, grain, paddy, râgi, salt, these articles.

(*signed*)—śrî-Venkaṭâdri.

98

Date 1668 *A.D.*

A grant for the Mahattu maṭha built by Holeyamma near the tank on the Paṭṭaguppe high road, made by Sômaśêkhara-Nâyaka, as follows;—The Jambuvali village in the Paṭṭaguppe-sîme have we granted, rated (as specified) at 71 varaha 7 haṇa 3 hâga. Also freedom from toll on 5 bullocks. With all rights.

And as remission of toll on bullocks has been granted in Durga, Bidirûr, and Ikkêri hôbaḷis, and also in five villages below the Ghats, and as these pay tax to the Turukas,—for the present, leaving to them the 300 varaha villages and taking the remainig 200 varaha villages—we grant in Manamane and Gundikayi villages lands (specified), rated at 41 varaha, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

99

Date 1667 *A.D.*

A grant for the Mahattu maṭha built in Uḷuve in the name of Liṅgammâji, made by Sômaśêkhara Nâyaka, as follows;—land from the Uluve village in the Kesanûr-sîme, rated (as specified) altogether at 514 varaha 1 aḍḍa, granted at the time of the moon's eclipse, in order that our mother Liṅgammâji may gain a permanent abode in Śiva-lôka,—with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

100

Date 1672 *A.D.*

A grant to Maḷali Nâgârjuna-dêva by Chennammâji of a sale of land, as follows;—Having received from the abkâri contractor (*śarâbudâra*) Vîraya for the palace the price of 500 varaha, we

grant for Maḷali Nâgârjuna-dêva's maṭha, from the Maḷali village in Biḍi Timmanna's paṭṭaḍi in the Hombucha-śîme, land rated (as specified) at 64 varaha 7 haṇa 1 aḍḍa, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva

101

Date 1641 *A.D.*

A grant to the same by Vîrabhadra-Nâyaka, as follows;—Having received from you for the palace 680 varaha, we grant for your maṭha the Pâyiseṭṭikoppa village, otherwise named Bhadrâpura, in the Mosarûr-śîme, rated (as specified) at 102 varaha; with all rights.

(Witnesses)—Sun and moon &c.

(*signed*)—śrî-Venkaṭâdri

102

Date about 1600 *A.D.*

(The first part is gone).

All the Gauḍas and subjects of the Thirty-six villages, agreeing together, made a grant. Imprecations.

103

Date 1560 *A.D.*

Obeisance to Gaṇâdhipati. May it be unobstructed. Obeisance to S'ambhu &c. May he grant protection, the elephant faced who is the source of unfading wealth, the sun in dispersing deep darkness, the son of Hara. May the tusk of the original Boar protect you, on which the earth shone like a parasol, with Hêmâdri as a kalaśa.

Be it well. (On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśîva-Râya was in Vidyânagari, ruling the kingdom in peace and wisdom:—And, by that king's order, the ... to the glory of his arm, Râma-Râju was ..... the kingdom;—and ..... Sadâśiva-Râya-Nâyaka was ruling the Âraga kingdom in righteousness;—and by that Nâyaka's order, Śêsappa was protecting the Âraga kingdom in righteousness;—Kṛishṇa-dêva having set up in the Bellagôḍ agrahâra, which is Nârasimhapura, in the Fifty nâḍ of the Âraga kingdom, the god Lakshmî-Nârâyaṇa,—for the anointing, offerings, and perpetual lamp of that god, the Brahmans of Belagôḍ granted the lands (specified), and for a *chhatra* for the god gave 14 .....

Witnesses,—Sun and moon &c. Usual final verses.

104

Date about 1404 *A.D.*

(*Nâgarî characters*).

(The greater part is gone).

A grant by Viṭhṭhaṇṇa-Voḍeyar, of 3 villages bought for 350 hon, and divided into 32 shares,—2 for the god Virûpâksha, and 30 for the Brahmans.

Usual final verses.

105

Date about 1405 *A.D.*

(The greater part is gone).

A sale of lands to Vîraṇṇa-Oḍeyar by the nâḍ people of the Eighteen kampaṇa and all those of the three cities and the owners of the villages, for the formation of an agrahâra called Mâdhava-Virupâmbikapura. Signatures. Senabôva Liṅgaṇṇa's writing. Usual final verses.

106

Date 1702 *A.D.*

Obeisance to S'ambhu &c. Invocation of the Boar.

Be it well. (On the date specified), to the Brahmans of Virupâpura, in the Bhadrarâjapura agrahâra newly formed out of the Sixty agrahâras,—(with usual Keḷadi titles), Basavappa-Nâyaka granted lands rated (as specified at great length) altogether at 627 varaha 1 haṇa, formerly given in the year S'ubhakṛit (1662 A. D.), at the time of the moon's eclipse,—with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

107

Date ? 1419 *A.D.*

Obeisance to S'ambhu &c. When the râjâdhirâja .. .. was ruling:—And, by that king's order, ... a number of gauḍas (named), together with the 303 ....., gave to Mantevâsi Mallinâtha-bhaṭṭa's son Sôma .. ...a śâsana of a sale of land (specified), in the presence of the god Kalinâtha of the Mûlasthâna of Âraga, with all rights. Signatures.

The nâḍ sênabôva Sôvaṇṇa's writing. Usual final verses.

108

Date 1378 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), the Brahmans of 15 shares out of the 45 of Tirthahaḷḷi, agreeing among themselves, granted by śâsana certain lands (specified) to the Brahmans of the 30 shares of Virupâkshapura, which is Kôṇandûr. Witnesses.

Usual final verses.

110

Date 1702 *A.D.*

Obeisance to S'ambhu &c. Invocation of the Boar.

Be it well. (On the date specified), to the Brahmans of Kôṇandûr in the Bhadrarâjapura agrahâra newly formed out of the Sixty agrahâras,—(with usual Keḷadi titles), Basavappa-Nâyaka granted the lands of Kôṇandûr, rated (as specified at great length) at 578 varaha 1 haṇa 1 hâga,—formerly given in the year S'ôbhakṛit (1663 A. D.) at the time of the moon's eclipse,—with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

114

Date 1379 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the increasing reign of the victorious mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, vîra-Bukka-râya's son vîra-Mudageri-Virûpaṇṇa-Voḍeyar;—(on the date specified), the gauḍas and subjects of the two Mandu-nâḍ Thirty of the Hombuchcha-nâḍ (many named), and five original landowners of Niṭṭûr in Hombuchcha-nâḍ (named), granted to Mallappa of the treasury, lands of the Niṭṭûr village, rated (as specified) at 14 hon. Imprecations.

Witnesses. The nâḍ sênabôva Dêvappa's writing.

Prosperity be to the donors and the donees.

115

Date about 1400 *A.D.*

(Most of the first part is gone).

A śâsana given for the Mahant of. . .. by all the people of the ... ndu-nâḍ Thirty, as follows ;—alasinahaḷḷi having been granted to ..... and while continuing in his enjoyment,—the Kolabaḷḷi tammaḍi Nâgaya not joining with him, set up (other) boundary stones. The Mahant and the nâḍ making inquiry, decided that the stones had been unjustly put up and could not be allowed, and restored the *dharma*. Imprecation.

116

Date 1380 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), in the time of Virupaṇṇa-Voḍeyar,—the Samse Hebâruva Dêvanna's Hebîrati and all the Brahmans granted some land (*rest effaced*).

117

Date 1702 *A.D.*

A grant to the Brahmans of Akalâpura, in the Bhadrarâjapura agrahâra newly formed from the Sixty agrahâras, made by Basavappa-Nâyaka, as follows ;—The Akalâpura village in the Sixty agrahâras, rated (as specified, at great length) altogether at 488 varaha 1 hon 3 hâga, formerly granted in the year S'obhakrit (1663 A.D.) at the time of the moon's eclipse, do we now grant free of all imposts, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses. (*signed*)—śri-Sadâśiva.

118

Date 1672 *A.D.*

Land granted by Keḷaḍi Chennammâji.

(On the date specified), for the maṭha of Maḷali Nâgârjunasvâmi, the abkâri contractor (*śarâbudâr*) Vîraiya, giving 500 varaha to the palace, bought this Divara Maḷali village and gave it. Imprecation.

119

Date 1371 *A.D.*

Be it well. (On the date specified), when vîra-Bukkaṇṇa-Voḍeyar was ruling the kingdom of the world :—all the nâḍ people of the four Mandu-nâḍ Thirty in Muduvanka-nâḍ granted the lands of Mangala village, excluding those belonging to the god, to Sûrya-bhaṭṭa's son Mallarasa, with all rights, in order to attain the four objects of human desire (specified). Also the land (specified) in Badagareyakere, from affection for Umâ-Mahêśvara.

120

Date 1367 *A.D.*

Be it well. (On the date specified) all the gaudas and subjects of the two Mandu-nâḍ Thirty in Hombuchcha-nâḍ granted land (specified) to Sankaṇṇa's son Dêvappa.

121

Date ? 1417 *A.D.*

Praise of the Jina-śâsana. (In the year specified), Guṇasêna-saiddhânti-dêva's lay-disciple .. . Ayappa-gauḍa's wife Kâḷi-gauṇḍi by the rite of *samâdhi* expired and gained the world of gods.

122

Date 1407 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, Harihara-Râya's son Pratâpa-Dêva-Râya was in the city of Vijayanagari, in the presence of the god Virûpâksha, protecting the *varnâs'rama-dharmas* and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya, descended from Sankappa Râyappa, *dîkshâ-guru* for the *hêmâdri* and all other gifts, Brahma-Râja's son Viṭhaṇṇa-Oḍeyar was protecting the Âraga kingdom in righteousness ;—all the people of the two Mandu-nâḍ Thirty of Hombuchcha-nâḍ in the Âraga Eighteen kampaṇas, gave to Bomôja's son Kâmôja a śâsana as follows ;—the land (specified) in our Halavanahaḷḷi, with all rights, have we given as a *koḍagi*.

Sênabôva Bommarasa's writing.

Witnesses,—Sun and moon &c. Usual final verses.

124

Date ? *about* 830 *A.D.*

Be it well. Jagêsiy-arasi granted land in Muniyûr, yielding 20 gadyâṇa, for building a temple in Niṭavûr. Imprecation.

125

Date 1377 *A.D.*

(Nâgarî characters).

Obeisance to Sambhu &c.

Be it well. (On the date specified), at the time of the eclipse of the sun, when the râjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, vîra-Bukka-Râya's son Udayagiri Virupaṇṇa-Oḍeyar was protecting the Âraga kingdom in peace and wisdom ;—to that Virupaṇṇa-Oḍeyar's house-minister Râmarasa, all the .. .. gauḍas, agreeing among themselves, from affection for Îśvara, made a grant of Huttadahaḷḷi in their nâḍ, with all rights.

And that Râmarasa, at the time of the eclipse of the sun, from love to his *ishṭa-dêvata*, formed it into an agrahâra named Hariharapura, divided into 22 shares, which he bestowed upon the Brahmans (named), and set up this stone śâsana. Boundaries. Usual final verses.

126

Date 1405 *A.D.*

Obeisance to Sambhu &c.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, punisher of kings who break their word, vîra-pratâpa Bukkaṇṇa-mahârâya was in the city of Vijayânagari, in the presence of the god Virûpâksha, protecting the *varnâs'rama-dharmas*, and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya, *dîkshâ-guru* for the *hêmâdri* and all the prescribed great gifts, sun to the lotus lake the line of Sankappa Râyappa, Brahma-Râja's son Viṭhaṇṇa-Oḍeyar was protecting the Âraga kingdom in righteousness ;—

Be it well. When the *paramahaṁsa-parivrâjakâchârya*, Narasimha-Bhâratî-tîrtha-śrîpâda, in the presence of the god .... of S'ringêri on the bank of the Tuṅgabhadrâ, was ruling the kingdom ;—All the gaudas and subjects (many named) ... of the two Mandu-nâḍ of Hombuchcha-nâḍ in the Âraga-venthe Eighteen kampaṇa, agreeing among themselves, gave to Malli-bhaṭṭa, son of Kongaṇa-upâdhya, (with usual ascetic virtues), of the Dhananjaya-Viśvâmitra-gôtra, follower of the Sâma-śâkhâ,—a śâsana of a sale of land as follows ;—the Kesare village for 160 ga, and land in Idagere for 15 ga,—both together 175 varaha, have we sold to Mallappa, with all rights. And that Mallappa making an agrahâra named Narasimhabhâratîpura, bestowed the shares as follows ;—for the offerings to the god Vidyâśankara of S'ringêri, 1 share ; *(here come details of shares to Brahmans)*. Boundaries. (Witnesses)—Sun and moon &c.

Usual final verses. (Much of the inscription is effaced).

127

Date 1470 *A.D.*

Be it well. (On the date specified), when vîra-Bukka-Râya[1] was ruling the kingdom :—all the nâḍ people of the .. ... Thirty of Hombuchcha-nâḍ gave to ..... certain lands (specified). Usual final verses.

129

Date 1404 *A.D.*

(The first part is gone). Praises of the king Harihara.

The Ândhras he blinded, the Turushkas who had become powerful he shrivelled up, ... the Konkaṇas he dispersed,—Harihara, the crest-jewel of kings. Beholding his liberality, the *chintâ-maṇi* and the *kalpa-vriksha* were put to shame. Thou lord of the earth, bearing the burden of the world, ever surrounded by the omniscient, ... behold the great king Harihara, possessed of a lion throne .... served by the sons of kings, ... and be ashamed. In making all manner of great gifts even S'akra cannot for a moment compare with him.

Illustrious is ..... the great Bommaṇṇayya. From him (was born) the powerful and learned ..... by doing service to .. simha-dêva-svâmi, praised as a hero, the minister Viṭhṭhala, free from pride, having acquired both *dharma* and wealth. And Viṭhṭhala's lord was pratâpa-Harihara-êśvara. The Rik its śâkhâ (or branches), faith in S'iva its sprouts, pure fame its blossoms, meritorious gifts its fruit, the general resort of *dvija* (birds or Brahmans), relieving the distress of passers by in its shade,—was the kalpa-vriksha (or tree of plenty), the great minister Viṭhṭhala.

Now, having for a long time ruled the earth, and blessed with sons, was Viṭhṭhala-mantri's lord the emperor, of great wisdom. In the year Târaṇa, in the rainy season, in the month Nabhasya (Bhâdrapada), the 10th tithi, on Sunday, (=31st August 1404) under the constellation Pitṛi (Magha), the great king Harihara obtained *nirvâṇa* (or died).

Be it well. (On the date specified,—a fortnight after the above), the bearer of the burden of the great empire of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya recognized by all people as proficient in music and poetry and admitted among scholars, a jewel from the ocean the womb of the eminent fortunate Virupâmbikâ, brilliant with fame that permanently shone like a string of pearls,—Viṭhṭhaṇṇa-Voḍeyar—on vîra-Harihara-mahârâya,—the splendour of the fame of whose gifts and the libations poured out with them from full golden vessels was such

[1] So in the original, but the time is that of Virûpâksha-Râya.

that these shone like lamps in the hands of the celestial ny
points of the compass, able in giving pleasure to and protecting ls of all
becoming *mukta* (or released from existence),—granted as an agra earth,—

At the time when that Viṭhṭhaṇṇa-Voḍeyar was protecting that ra.
Beḷûru in Muḍuvanka-nâḍ of that Âraga-vênṭhe,—its boundaries, mar m,—(he granted)
taxes remitted; list of Brahmans who received the 28 shares. by 33 stones; list of

And (on the date specified,—in the month following the above), th
ed for the agrahâra three families—a S'aiva goldsmith, a carpenter e Bhôgâra Heggi-Seṭṭi grant-
taxes payable by them, on condition of their settling there and and a blacksmith,—remitting the

Famed for the perfection of his learning, as a royal V working for the Brahmans.
or a royal Vâlmîki,—the auspicious king Harihara. yâsa must he be remembered in the earth,

Vîraṇṇa's writing.

1

Da 30

Obeisance to Gaṇâdhipati, to the *date* 1404 *A.D.*
Vishnu, S'iva and Indra ever protect urus, and Sarasvatî. May it be unobstructed. May Brahma,

Be it well. (On the date spec he world
Harihara-mahârâya was in Vija ied), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa
the inscription is effaced)—[And nagari, ruling the empire in peace and wisdom:—(*very much of*
kingdom;—all the nâḍ peop by that king's order],.... Viṭhappa-Oḍeyar was protecting the Âraga
(specified), at the time of of ..... gave to Huligila Nâgaṇṇa's son Nâgaṇṇa certain lands
presence of (the god) Kall junction of the seven planets and an eclipse of the moon, in the

Witnesses,—Sun an of the Âraga mûlasthâna.

(35 lines gone). &c. Usual final verses.

131

Usual fi verses. Signatures.

Obeisance to *Date* 1408 *A.D.*
S'ambhu &c. Sarasvati, and the guru Obeisance to

Be it well. Gaṇâdhipati,
was in Vijayan ied), when the râj
wisdom:—And (On the date sp be *varṇâśrama*
tecting the Âr gara, protecting (with desc
of Âlugavaḷi by that king's ord usness;
into 18 share ga kingdom in righ Brat
Witness d Kauriyabhâge to (*he*
(*Here come details*

s,—Sun and moon, &

Obeisanc
duer of hostil
Voḍeyar gran to Gaṇâdhipati. Be
in the Muduva kings, champion over
d to Nâraṇa-bhaṭṭa's
nka-nâḍ, free of all

133

Date 1404 *A.D.*

Beginn[illegible]

Be it well. [illegible]ecified), when the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, champ[illegible]s who break their word, vira-pratâpa Harihara-mahârâya was in Vijayanagari, in the pres[illegible] the god Virûpâksha, protecting the *varṇâśrama-dharmas*, and ruling the empire in peace and wisd[illegible]om :—And, by that king's order,—the Brahma-Kshatriya, *dîkshâ-guru* for the *hêmâdri* and all the pre[illegible]ecribed great gifts, a sun to the lotus the line of Sankappa Râyappa, the son of Brahma-Râja, famed for [illegible]all learning, a royal swan in the lotus pond the learned, a moon to the *chakôra* bird the poets, spring to [illegible] the jasmin his mother's family, a moon to the ocean his own family, adorned with clustres of good qualit[illegible]ties, his mind intent upon the six rites, turning away from others' wives, a moon to the ocean his rel[illegible]tives, remover of the poverty of his dependents, a bee at the lotus feet of Kriyâśakti-guru-munîśvara, dev[illegible]oted to the worship of Triyambaka, the son of Virupâmbikâ, —Viṭhṭhappa-Oḍeyar was protecting the [illegible] Âraga kingdom in righteousness ;—all the nâḍ people of the Âraga Eighteen kampaṇas and all the peop[illegible]le of the three cities, uniting and agreeing together, sold to Râghava-dêva's (son) Achappa's (son) Viṭhṭh[illegible]appa, the Kaudavaḷḷi village, which is Virupâmbikâpura, in Beḷuve of the Âraga-venṭe, for [illegible]hon, wit[illegible]h all rights. Boundaries.

Witnesses, —Sun and moon &c. Usual final verses.

134

Date 1404 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), to Bêlûr Narasiva-dêva's s[illegible] Viṭhapa gave a śâsana of a sale of land as follows ;—the Kaudavaḷḷi villa[illegible]n Sungaṇṇa, Achapa's son above) and other land (specified), on account of our marriage (*prastha*), [illegible]ge given to us (as in No. 133 the price fixed by arbitrators, with all rights. Bonndaries. [illegible] we sell to you for 300 hon,

And Sangaṇṇa made it Lakshmî-Narasimhapura.

Witnesses. Writt[illegible]pproval of both parties by the Mu[illegible] rasa. Signatures [illegible]luvanka-nâḍ sênabôva Singa-

136

[illegible]e 1702 *A.D.*

[illegible] Boar.

[illegible]mans of Kamn[illegible]

[illegible]ith usual K[illegible]uchchi, in the Bh[illegible]drarâjapura [illegible] Sixty ag[illegible]eḷadi titles), Basava[illegible]ppa-Nâyaka [illegible]visa, [illegible]ahâras, formerly rate[illegible]d (as speci- [illegible]—formerly granted in the year [illegible] to you free of all im[illegible]posts, with

(*signed*)—śrî-Sadâś[illegible]va.

[illegible]a in the Bhadrarâjapu[illegible]a agrahâra [illegible] at immense length) at [illegible] 454 varaha

139

Date 1303 *A.D.*

Obeisance to S'ambhu &c. Praise of the Boar.

Be it well. (On the date specified), the Brahmans (named) of Kyaslûr in Sântalige-nâḍ of the Âraga-venṭhe,—gave to Lingappa's son Chalappa (some village, the description of which is gone).

Witnesses. Signatures. Usual final verses.

142

Date 1411 *A.D.*

Obeisance to Gaṇâdhipati, and to Sarasvatî. Obeisance to S'ambhu &c.

Obeisance to the god worthy of Brahmans, the friend of cows and Brahmans, and the friend of the world,—Kṛishṇa Gôvinda.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Harihara-mahârâya's son Pratâpa-Dêva-Râya-mahârâya was in Vijayanagari, in the presence of the god .. .., protecting all the *varṇâśrama-dharmas*, and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya .... Linganṇa-Oḍeyar was protecting the Âraga kingdom ;—a number of heggaḍes (named) of Sâtalige in Âraga, sold to Dêvarasa's son Gôvaṇṇa certain lands (specified) for 34 hon, in order to provide for a marriage.

Witnesses,—Sun and moon &c. Usual final verses.

143

Date 1468 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Virûpâksha-mahârâya, protecting .. .., with the .... ocean as his boundary, was in Vidyânagara, [ruling the empire] in peace and wisdom :—And, [by that king's] order, the great minister Dêvappa-daṇṇâyaka-Oḍeyar was protecting the Âraga kingdom ;—in the western nâḍ of Sântalige when (with various epithets) Kôṭiyappa-heggaḍe and Bommarasa-heggaḍe ..... rasa came up the Ghats and fought at Yallayasâle, that Kôṭiyappa-heggaḍe .....

Bommarasa-heggaḍe set up a biragal for the event in Nâbaḷa. And Bommarasa-heggaḍe was established as Immaḍi-Kôṭiyappa-heggaḍe and was protecting all in Nâbaḷa as at first. And in the same year, the son of the lotus-eyed Narasi, the king Kôṭi, desiring to enjoy the company of the gods, took the world of gods by force.

144

Date 1421 *A.D.*

Be it well. Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Praise of the Boar. To Kṛishṇa, the son of Vâsudêva and Dêvaki, and to Nanda-Gôpa's son Gôvinda, be the śâsana.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Vijayanagari, protecting all the *varṇâśrama-dharmas* :—And, by that king's order, the Brahma-Kshatriya Râyappa-Voḍeyar's (son) Bommaṇṇa's son Śrîgirinâtha-Dêva was protecting the Âraga kingdom ;—to the *paramahamsa-parivrâjakâcharya* Tîrthamuttûr S'ankara-

Bhârati-śrîpâda in Kelabhâgi of Sântalige of the Âraga-veṇṭhe,—all the Brahmans (named) of Hiriya Hoḷalûr in Sântalige-nâḍ, sold certain land (specified) in Hangarabayal belonging to Hiriya Hoḷalûr, for 48 hon, the price fixed by arbitrators, with all rights.

Witnesses,—Sun and moon &c. Signatures.

Usual final verses.

145

Date 1662 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified) to the *paramahamsa-parivrâjakâchâryya* Jnânêndra-Bhâratî-svâmi of the Tîrthamuttûr maṭha,—Keḷadi Bhadrappa-Nâyaka gave a dharma-śâsana as follows ;—The land (specified) rated at 150 varaha, have we granted, for the offerings and perpetual light of the god Narasimha of the Tîrthamuttûr maṭha, to Jnânêndra-Bhâratî-svâmi as alms to the yati at the time (specified) of bestowing the *hiraṇya-garbha* in Tîrtharâja-pura,—with all rights.

Divine witnesses,—Sun and moon, &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

146

Date 1397 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c. Invocation of the Boar.

When the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya was ruling a victorious empire :—And Sâtaṇṇa-Oḍeyar was protecting the Âraga kingdom ;—(on the date specified), to Sarvajnapurî-śrîpâda, the nâḍ people of the Âraga Eighteen kampaṇas and all those of the three cities, making prostration with the eight members, gave to him the Âlagêri village, which is Abhinava-Gôpinâthapura, in the Sâtalige-nâḍ, rated at 45 varaha,—having obtained a place for a market,—with all rights. Usual final verses.

147

Date 1384 *A.D.*

Obeisance to S'ambhu &c. Be it well. In, the mahâ-maṇḍaḷêśvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukka-Râya's son, master of the four oceans—eastern, western, northern and southern,—vîra-Harihara-Râya's increasing reign, when he was ruling a secure kingdom in peace and wisdom :—(on the date specified), at the time of the eclipse of the sun, that Harihara-Râya's great house-minister, Mâdhava-mantri, granted the Ambaligodagi land belonging to Koḍala agrahâra and to Hukkavaḷi in Keḷabhâge of Sâtalige-nâḍ in the Âraga Eighteen kampaṇas of the Male-râjya,—the Brahmans (named) of Koḍala having given it to Karṇika Sômarasa's son Dâsimarasa, with all rights, and with the witness of sun and moon, &c. And that Dâsimarasa will grant every year 12 salage of *bhatta* for the god Nârasimha of Koḍala, and enjoy the remainder, free of all imposts.

Usual final verses.

148

Date 1417 *A.D.*

(*Nâgarî characters*).

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c. May the arms of Hari protect you.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Vidyânagari, in the presence of the god Virûpâksha, protecting the *varṇâ-*

śrama-dharmas, and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya, descended from the *dîkshâ-guru* for all gifts Râyappa Saṅkappa, Brahma-Dêva-Oḍeyar's son Viṭhappa-Oḍeyar was protecting the Âraga kingdom ;—certain heggaḍes (named) of Mêguravaḷi in Maḍuvaḷige-nâḍ in Sâtaḷige-nâḍ of the Âraga-veṇṭhe,—sold to (with the usual ascetic virtues), the râya-râjaguru, follower of the Sâma-śâkhâ, Upêndrâchârya's descendant, Viśvêśvara-dêva's server (*samârâdhaka*) Nâgappaiya's son Dêvappaiya,—lands (specified) under the tank built in Mumbeḷe, for 42½ hon, the price fixed by arbitrators. Signatures.

Usual final verses. Boundaries.

Also some other land (specified) for 15 hon. Signatures, of witnesses.

153

Date about 1480 *A.D.*

(The first part is gone). Fifteen Brahmans of .... made over to Liṅgappa's son.... one out of their 15½ shares given by Dêva-Râya-mahârâya with a copper śâsana signed in the name of Narasimha-Bhârati-Voḍeyar,—making the grant in the presence of the god Vidyâśaṅkara of S'ringêri, before the eyes of Purushôttama-Bhârati-Voḍeyar, at the feet of the god Narasimhêśvara,—the fixed rent of the share being 10 hon. Signatures.

Usual final verses.

154

Date 1346 *A.D.*

Narasimha is the protector. Obeisance to S'ambhu &c.

Be it well. (On the date specified), the Pâṇḍya chakravartti, circumventor of hostile kings, an elephant-goad to .... kings, vîra-Kâya ....,—during the increase of the victorious reign of the mahâ-maṇḍalêśvara, master of the eastern western and northern oceans, subduer of hostile kings, champion over kings who break their word, vîra-Hariyappa-Voḍeyar,—made a grant of land yielding 7 ga in .... in the .. nine agrahâras of the Sâtaḷige Thousand, for the god Narasimha, to the Garuḍa Nârâyaṇa, establisher of the vêda-mârgga, Narahari-dêva. Imprecation.

155

Date about 1450 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. When the victorious mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Maḷḷikârjuna-mahâraya was in Vijayanagari, protecting the *varṇâśrama-dharmas* and ruling a secure empire :—And, by that king's order, S'rîgirinâtha-Voḍeyar was protecting the Âraga kingdom ;—a grant of land in Sâtaḷige-nâḍ (*rest gone*).

156

Date 1666 *A.D.*

Obeisance to Gaṇapati. May it be prosperous. Obeisance to S'ambhu &c.

At the lotus feet of the Belly god do I take refuge, the asylum of the world, by contact with the dust from which, the seas of difficulty are at once dried up. May the tusk of the Boar, the sportive form of Hari, protect you, on which the earth shone like a parasol, with Hemâdri as a kalaśa.

A town there is, named Keḷadi, the seat of heroes, and in it was the great king Sadâśiva, like Indra in the world. By which king's powerful right arm was that region acquired, filled with temples, groves, tanks and Brahmans. When the king Keḷadi Sadâśiva took his bow into his hands, and showed anger in his eyes, the forces of his enemies became powerless, they deserted the weaker sex, and took to biting grass.[1] Distinguished by the titles Yeḍava-Murâri, Kôṭe-kôlâhala, establisher of the viśuddha-Vaidikâdvaita-siddhânta, devoted to faith in Siva and the guru, was the king Sadâśiva. He had a son, the famous king named Chikka-Sanka, a lion to the elephant hostile kings. His son, filled with faith in Siva and wisdom in affairs, a hero of heroes, pure, was Siddhêndra, illustrious in the world, a treasury of virtues, rejoicing in the company of the good. He had a son, a chief among kings of auspicious aspect, a sun to the waterlilies hostile kings, an Arjuna in battle. His two feet illumined by the jewels in the crowns of prostrate kings, rejoicing the Brahmans with his liberal gifts, the king Siva. His son, with a countenance like an expanded lotus, exulting in great wealth, was Bhadrêndra, an ornament to the world, giving joy to the good. By the streams poured forth with his gifts the ocean was filled, an asylum for the twice-born, devoted to the protection of charities to gods and Brahmans, an able monarch.

By him,—to the honoured in many ways by the kings Siva and Venkaṭa, chief of the paramahamsa sannyâsis in the world, the Advaita siddhânti, expounder of the great and pure good path laid down by Vishṇu-svâmi, ever bending in the eight prostrations, director into the great path of the vaidika, firm in establishing the throne of Hari in Ghanâdri, independent master of all the tantras, ruler of the throne named the Muḷavâgil, a friend to learning, disciple's disciple of Kshîra-svâmi, of great fame, the disciple of Sachchidânanda, the yôgi Kṛishṇânanda, possessed of the great virtues of learning intelligence modesty truthfulness eloquence and generosity,—by the great king Bhadrêndra was granted, in the land permanently inherited by him, Mattûr and Sitûr in the Madhuvanka-nâḍ kingdom, to endure as long as sun and moon.

And to promote the fame of the dharma of that king Bhadrêndra,—Kṛishṇânanda made there the famous Bhadrasamudra, a crest-jewel of agrahâras, on the bank of the Tungabhadrâ, and gave it to Brahmans of many gôtras and sûtras,—and directed his disciple Sachchidânanda-yôgi, saying—Give a śâsana of the village, and carry out the dharma. Being thus ordered, this best of disciples, a crest-jewel of the learned,—with the approval of king Bhadra's younger brother, the king Sômaśêkhara,—Sachchidânanda writes this śâsana.[2]

Be it well. (On the date specified), the âchâryya of the paramahamsa sannyâsis, having crossed to the farthest shore of grammar logic and philosophy, devoted to the eight forms of yôga, descended from a line of gurus without beginning and without end, expounder of the Vaidika path, promoter of the doctrines of Vishṇu-svâmi, establisher of the throne of the great royal city Ghanagiri, independent master of all tantras, disciple's disciple of Muḷavâgil Sachchidânanda-svâmi, disciple of Kṛishṇânanda-svâmi, lord of Munibrindapura on the bank of the Tuṅgabhadrâ, Sachchidânanda-svâmi,—in order that increase of glory might be to Sômaśêkhara-Nâyaka,—gave to the Brahmans of the Bhadrasamudra agrahâra a copper śâsana as follows;—(The grant is here repeated, with all details).

Divine witnssses,—Sun and moon &c. Usual final verses.

The copper śâsana written by Sachchidânanda-muni.

śrî-Kṛishṇa.

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[1] The verse is full of puns on *bala*, *abala*, etc. [2] Thus far is in Sanskrit. From here the inscription is in Kannada.

157

Date ? 1367 *A.D.*[1]

(*Dêvanâgarî characters*).

Obeisance to Gaṇâdhipati. May the four arms of Hari protect you, black as the rain-cloud, hardened with the blows of (the bow) S'âruṅga, the pillars of the maṇḍapa of the three worlds.

Be it well. In the victorious Yudhishṭhira-śaka (or era), in the year named Plavanga, one less than ninety, in the month Sahasya (Pushya), on new moon day, Wednesday,—the mahârâjâdhirâja râja-paramêśvara vîra-pratâpaśâli, born in the Kuru-kula, of the Vaiyagrapîpâda-gôtra, the king Janamêjaya, seated on the throne in Kishkindhâ, protecting all the *varṇâśrama-dharmas*,—for the worship of Sîtâ-Râma, worshipped by Kaivalyanâtha, disciple of Garuḍavâhana-tîrtha-śrîpâda of the Munivrinda-maṭha, in the Sîtâpura Vṛikôdara-kshêtra, situated in the west country,—made a grant of a gift of land as follows;—The four boundaries of the Munivrinda-kshêtra, where our great-grandfather Yudhishṭhira and the others stayed,—on the east side, the west (bank) of the Tungabhadrâ flowing north; on the south side, the north of the Agastyâśrama; on the west, the east (bank) of the Pâshâṇa river; on the north side, the south (bank) of the Bhîma river;—the Munivrinda-kshêtra within these (limits), for your reverence and your disciples in succession, as long as sun and moon endure, together with the (eight) rights of full possession (as usual),—in order that our mothers and fathers may attain to the Vishṇu-lôka,—in the presence of (the god) Harihara, at the time of the eclipse, with presentation of a coin and pouring of water from the Tungabhadrâ, have I given into the hand of the yati.

Witnesses to this dharma-śâsana,—Sun and moon, wind and fire, sky earth and water, mind and man,[2] day and night, morning and evening twilight,—these know a man's dharma and conduct.

śrî-Vâraha.[3] Usual final verses.

158

Date about 1400 *A.D.*

(The greater part is gone). Appears to be the record of a grant connected with Bukkarâyapura, made by Kṛishṇa-dikshita.

159

Date about 1400 *A.D.*

(A great part is gone). Boundaries of Bukkarâjapura. Vîrapa-Râya gives to the Brahmans of it a śâsana freeing it from all imposts.

Usual final verses. List of Brahmans who received shares—altogether 37 shares.

160

Date 1397 *A.D.*

(*Nâgarî characters*).

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. When ..... champion over kings who break their word, master of the eastern southern and western four oceans, vîra-pratâpa Harihara-mahârâya was ruling the empire:—And, ... -Voḍeyar was protecting the Araga kingdom;—(on the date specified), a number of heggaḍes (named) made a grant of the Kallakoḍagi land (specified) of Hollavâni .....

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[1] The professed date is 3012 B.C. There are many errors in the inscription.

[2] Generally Yama.

[3] This is in Kannaḍa characters, and seems meant for a signature.

161

Date 1687 *A.D.*

Be it well. (On the date specified), in the name of Keḷadi S'ivappa-Nâyaka's son Sômasêkhara-Nâyaka's lawful wife Chennammâji,—the karṇika Venkappayya of the treasury made the agrahâra and delivered it at the feet of the gods Channakêśava, Sômêśvara and Hanumanta.

162

Date 1407 *A.D.*

(*Nâgarî characters*).

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, master of the eastern southern western and northern oceans, vîra-pratâpa [Dêva-Râya Oḍeyar] was ruling the empire in peace and wisdom ;—And, by that king's order, Râyapp-Oḍeyar's (son) Viṭhaṇṇa was protecting the Âraga kingdom ;—to (with the usual ascetic virtues), ... the râya-guru and paramanaishṭika, ... S'ivâchâryya Dakshinâmûrtti-dêva,—all the nâḍ people and those of the three cities, agreeing among themselves, gave land (specified), yielding 100 hon.

And (with the same epithets) Vairâgya-S'ivâchâryya-dêva formed it into an agrahâra named Dakshiṇâmûrtti-S'ivâchâryya-pura, divided into 24 shares, which he bestowed upon Brahmans (as specified).

163

Date 1425 *A.D.*

(*Nâgarî characters*).

Obeisance to Gaṇâdhipati. Obeisance to Sambhu &c.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was ruling the empire in peace and wisdom ;—(*much here effaced*). Apparently a purchase was made by Viṭhappa-daṇṇâyaka of the Hulukôḍe village, out of which was formed the Hêmâmbikâpura agrahâra, divided into 12 shares. (List of Brahmans who received shares).

165

Date 1640 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified), for the Mahattu maṭha of Hechisidivâgi in the Dânivâse-śîme, Keḷaḍi Vîrabhadra-Nâyaka granted a copper śâsana as follows ;—the Sirigunda village of Bâlipâl in the Dânivâse-śîme have we granted, rated (as specified) at 80 varaha 2 haṇa 1 aḍḍa, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Veṅkaṭâdri.

166

Date 1610 *A.D.*

Obeisance to Anantanâtha. Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

In the circle of the gods honoured by his lotus feet being bathed in the rays from the rows of jewels in the crown of the king of serpents ; glorious with a mâna-stambha, a lotus pond, and a moat ; the joy of his own (followers) ; master of the *samavataraṇa*,—shines Ananta Jinêśa.

Be it well. (On the date specified), waker up of the sleeping kings, shining in the sky of the good path, of ever increasing splendour, causing the waterlilies hostile kings to shrivel up,—the sun Vênkaṭa-Dêva-Râya blazes with heat. When, distinguished by these and many other titles, the râjâdhirâja râja-paramêśvara vîra-pratâpa Vênkaṭapati-Dêva-mahârâya was seated on the Penugonḍe throne,—among all the kingdoms protected by him, celebrated was the Avanya-dêśa. In that Avanya-dêśa, glorious beyond description was the town of Âraga, to the east of Bhuvana-giri. The ruler of that city, possessor of many great qualities, was Vênkaṭâdri-mahîpâla: to describe whose virtues,—the husband of fortune, the home of intelligence, an ocean to literature, a Manmatha to the hearts of women, praised by the learned, in music Îśvara, a lion to the rutting elephant his enemies, ... —thus did Vênkaṭâdri-mahîpa adorn the world. And his fame and valour were such, that they eclipsed the brilliance of the great gems in the head of the king of serpents, the red lead on the temples of Indra's elephant, the flames of Îśa's frontal eye, the splendour of the peak of the starry mountain, and the ruddy stream of the river of the gods,—such was the glory and fame in the world of the mighty Vênkaṭêndra.

Thus filled with so many great qualities, Vênkaṭâdri-Nâyakayya cherished as a dependent (*kâḷânchi*) of his family, Bommaṇa-heggaḍe; his praises. He was the ruler of Muttûr. In it, in Mêḷige in Kôḍûr-pâḷ, belonging to Niḍuvala-nâḍ, was the royal śrêshṭhi Varddhamâna: his praises. His wife was Nêmâmbâ. His son Bommaṇa-śrêshṭhi erected a Jina temple, set up therein Ananta Jina, and became famous. His guru,—descended from the disciple of (with praises) Vidyânanda-muniśvara, head of the Balâtkâra-gaṇa, râya-râjaguru, Dêvêndrakîrtti-bhaṭṭâraka's disciple, was Viśâla-kîrtti-bhaṭṭâraka,—a bee at whose lotus feet was Bommaṇa-śreshṭhi's son Bommaṇa who protected the Jina temple. His wife was Nêmâmbâ, and they had five sons, (with praises) Bommaṇa, Padumaṇa, Chandaṇa, Mâṇika, and Âdaṇṇa.

We (names repeated) agreeing together, built of stone the basti erected by our grandfather Bommi-seṭṭi, and (on the date specified) set up through Padma-śrêshṭhi, according to the rule of the śâstras, the Tirthêśvara named Ananta: and made grants (specified) for the worship, offerings, and perpetual lamp. Imprecatory verses. Witnesses,—Sun and moon &c.

167

Date ? 1380 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and southern oceans, vîra-Bukka-Râya's son, vîra-Uḍagiri-Virûpâksha-Râya was ruling the kingdom in righteousness:—he granted the Huṇasavaḷḷi village in Niḍuvala-nâḍ for an agrahâra to his house .... Goṭṭi-Seṭṭi. And that Goṭṭi-Seṭṭi, in the name of his father Nâga-Seṭṭi, made the Nâgasamudra, and gave the agrahâra in 15 shares to Brahmans (as specified). Usual final verses.

168

Date? *about* 1420 *A.D.*

(The inscription is very much effaced).

When Dêva-Râya-mahârâya was in Vijayanagari, ruling the kingdom in peace and wisdom—certain persons bought land for 35 hon, and formed it into an agrahâra. And Boppa-heggaḍe gave the land to Lakkarasa-Oḍeyar, freed from the rent of 60 hon. Signatures. Usual final verses.

169

Date about 1100 *A.D.*

Obeisance to S'ambhu &c.

Be it well. When [the refuge of all the world], favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, the Châḷukya ornament,—Tribhuvanamalla-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

And, a dweller at his lotus feet, the mahâ-maṇḍalêśvara S'ântara ..... was ruling the .... kingdom of the Sântalige Thousand, (*rest effaced*).

170

Date 1424 *A.D.*

(*Nâgarî characters*).

Obeisance to Gaṇâdhipati, Sarasvati, and the gurus. May it be unobstructed. Obeisance to S'ambhu &c.

Praises of Harihara-Râya (much effaced). His son, the râjâdhirâja râja-paramêśvara virapratâpa Dêva-Râya-mahârâya was in Vijayanagari, protecting [the kingdom] ;—And, a dweller at his lotus feet, Râyaṇṇa-Oḍeyar was protecting ..... in righteousness ;—(on the date specified), a stone śâsana was written and given as follows ;—Whereas formerly, when Harihara-mahârâya was protecting the Âraga kingdom in righteousness, in the year Dhâtu (1396 A.D.), Kôdûr Tirika-heggaḍe sold to ..... the Kûṭahaḷḷi village—its boundaries—for 80 hon, the price fixed by arbitrators,—and that Tiraka-heggaḍe assigned 8 hon for .....—in the year Vijaya (1413 A.D.) we sold the village to Nâraṇa-dêva's son Râmarasa, with all rights,—and Mâdarasa made it over to Râmarasa, free of all imposts. Witnesses. Usual final verse. Signatures.

171

Date 1564 *A.D.*

Obeisance to Gaṇâdhipati. May it be unobstructed. Obeisance to S'ambhu &c.

Victorious is the father of the world, nourisher of living creatures, dweller in all hearts, with eyes of compassion, lord of the circle of the gods, devoted to song, bearing the moon on his head,—may he protect us, Viśvanâtha.

Gangâdharapuri-yôgi formerly, the equal of Gangâdhara, going forth, went to Kâśî and other kshêtras, and in due course came to this kshêtra. Having set up (the god) Nṛisimha in Tirthahaḷḷi on the bank of the Tungabhadrâ, he abode there, worshipping him. His disciple was Amarêndrapuri-yôgi, whose disciple was Yâdavêndrapuri-yôgi, whose disciple was Amarêndrapuri-yôgi, whose disciple was Dêvêndrapuri-yôgi. He, desiring to live in Kâśî, besought S'iva, who said,—On the southern bank of the Tungâ, in the auspicious Maleyâḷa maṭha, set me up and worship me, and gain the fruit of living in Kâśi. Being thus directed, obtaining from his elder, Timma-paṇḍita, a Narmmadâ linga, (on the date specified = 1558 A.D.)—when Sadâśiva-mahârâya was ruling the earth,—Dêvêndrapuri-yatîndra set up (the god) Viśvêśvara.

And (on the date specified, = 1564 A.D.) for the worship of the god, he made a grant of 6 villages (specified). Their boundaries. Also a grant of villages (specified) for the *chhatra* established by S'ankara-bhaṭṭa.

Witnesses,—Sun and moon &c. Usual final verse.

172

Date 1583 *A.D.*

The dharma made by Hariyappa of the palace, son of Nârâyaṇappa-ayya of the gold treasury. Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), at the lotus feet of the god Viśvanâtha of the Maleyâḷa maṭha of Amarêndrapuri-śrîpâda, at Tîrthahaḷḷi on the southern bank of the Tungabhadrâ,—Hariyapa of the palace, (son of as above), presented a śâsana of a gift of land as follows ;—Having purchased the Heggaḍitikoppa village, (as specified),—in order that our mother Timmamma may obtain a permanent abode in Brahma-lôka,—we have granted that village for the offerings and perpetual lamp of the god ; its boundaries. Grant repeated. Also directions for the distribution of the paddy, including the feeding of 2 Brahmans daily in the god's *satra*.

Witnesses,—Sun and moon &c. Usual final verse.

Human witnesses,—Signatures.

173

Date 1394 *A.D.*

Obeisance to S'ambhu &c.

Account of Saṅgama and the kings descended from him (very much effaced).

Be it well. When the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, Suratâḷa of the Hindu kings, master of the eastern southern and western oceans, vira-Bukka-Râya's son vira-Harihara-mahârâya was ruling a secure kingdom ;—And, by that king's order, Sôvaṇṇa-Oḍeyar was protecting the Âraga kingdom ;—(on the date specified),—the inscription is much effaced,—apparently he confirmed to ..... puri-śrîpâda, 2 villages formerly granted in the year Prabhava (1387 A.D.) by Harihara-Râya Usual final verses.

174

Date 1440 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), Hariha[ra]-heggaḍe sold lands (specified) to .... hebbâruva's son Kêśava-hebbâruva. (The inscription is very much effaced).

175

Date about 1424 *A.D.*

Obeisance to S'ambhu &c. When ..... vira-pratâpa Dêva-Râya-mahârâya was in the capital Vijayanagari, protecting, ... in righteousness ;—And, a dweller at his lotus feet, Râyappa ..... was protecting the Âraga kingdom in righteousness ;—(on the date specified), the âḷva-prabhu Bommiyakka-heggaḍiti's son .... on account of his marriage, sold certain land (specified) to the temple priest Dêvaṇṇa-ayya's son Bôvaṇṇa-ayya.

(The inscription is much effaced).

Date 1437 *A.D.*

Obeisance to Gaṇâdhipati, Sarasvatî and the gurus. May it be unobstructed. Obeisance to S'ambhu &c.

Be it well. (On the date specified), in the reign of Dêva-Râya as above,—when Śrigirinâtha-heggaḍe was protecting the Âraga kingdom in righteousness ;—Bommiyakka-heggaḍiti's son

Muttapparsa-heggaḍe granted land (specified) for a *satra*, in the presence of the god Râmanâtha, on the bank of the Tungabhadrâ, at the time of an eclipse of the sun,—making it over for the building of a maṭha by Gangâdharapuri-śripâda and by Padmanâbha-śripâda of the Maleyâḷa matha.

Signatures of witnesses.

176

Date 1415 *A.D.*

(On the date specified)—nearly all the first part is gone. And, by that king's order, the Brahma-Kshatriya ..... was protecting the Âraga kingdom ;—Bidapa-heggaḍe granted to (with usual ascetic virtues), Sidanâtha-paṇḍita's son Jannappa certain land (specified) purchased for 45 varaha, at the rate of 15 hana per khanḍuga. Witnesses.

177

Date 1254 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when upon the mahâ-maṇḍalika Harichaveggaḍe and others (named),—the prithvî-râya Singhaḷa-Deva's daḷavâyi Sâranga-Dêva marched and came and burnt Kôdûr,—Râya-Nâyaka, born in the capital Kôdûr to Taugiyachi-veggaḍiti and the Ganga-veggaḍe Bommaṇa, a slap on the face of the brave, plunderer of the Sêvaṇa camp, a thunderbolt to kings, so as to send them to Java (or Yama), slaying the mounted horsemen and foot soldiers who attacked him, and attacking them so as to make good the expression—I will smite down the champions in heaps,—he distinguished himself and gained the world of gods.

Verses describing his exploits. Grants of land made on his account.

The Ponbucha ? stone-mason, Ayitapura Sivi-ôja's son Sâta made this stone. Some other grants to relatives.

178

Date 1698 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Basavappa-Nâyaka gave to Banganṇa (descent described) a śâsana as follows ;—for the Venkaṭâpura agrahâra you have made in the name of your father Venkappa in the Kelakêri village of the Muttûr-śime, on the bank of the Tungabhadrâ, and for the god Lakshmî-Nârâyaṇa set up therein, we grant the lands (specified), rated as specified at length) at 123 varaha 1 hâga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

179

Date 1678 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles) Keḷadi Chennammâji gave to Venkapa (descent described) a śâsana as follows ;—for the temples of the Kônêripura agrahâra you have erected in the name of your father Kônappa in Muṇḍekâra Heddûrapâl, on the bank of the Tungabhadrâ,—having received from you for the palace 1600 ga,—we grant to you lands (specified), rated (as specified at length) at 187 varaha 1 hon 3 hâga, with all rights. A certain portion to be for the god Tirumala set up in the agrahâra.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

180

Date 1687 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Chennammâji gave to the treasurer Srînivâsaya a śâsana as follows ;—for the agrahâra you have built in our name in the Âlumâne-śîme, on the bank of the Tuṅgabhadrâ, and for the gods set up therein, we have granted the Kûḍagôḷi village, rated (as specified at great length) at 228 varaha 6 haṇa 1 hâga.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva

181

Date 1633 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), to (with usual epithets) the mahattu Akkipêṭhe Sidhevîra-dêva's disciple Chennavîra-dêva,—(with usual titles), Keḷadi Vîrabhadra-Nâyaka granted a śasana as follows ;—For the maṭha built for you by Kappagaḷale Basava in Moḍasûr of the Keḷadi-śîme, we grant you from the Hârôgopa village, lands (specified), rated (as specified) at 61 varaha 4 haṇa 1 hâga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Veṅkatâdri

182

Date 1641 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified) (with usual titles), Keḷadi Vîrabhadra-Nayaka granted to the musician Sûraṇṇa of Kollûr a copper śasana as follows ;—For the maṭha you are making in Sîttûr in the name of Kôlur-amma, we grant land (specified) from the Râgôḍu village, rated (as specified) at 50 varaha ; with all rights.

Divine witnesses,—Sun and moon &c. (*signed*)—śrî-Venkaṭâdri

183

Date 1723 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Singanabidire village,—(with usual titles), Keḷadi Sômaśekhara-Nâyaka gave a śâsana as follows ;—Our father-in-law Nirvâṇaiya having requested that an *uttûr* might be granted for this maṭha,—we grant land (specified) from Talaûr village, rated (as specified) at 9 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva

184

Date 1674 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha of S'ivârâjapura built in the name of S'ivappa-Nâyaka-ayya on the bank of the Tuṅgabhadrâ in Tûdûr of the Mâlûr-śîme,—(with usual titles), Keḷadi Chennammâji granted freedom of toll for 15 bullocks—except pepper, tassels, silk, cocoa-nut kernels, wood and such other goods for gain,—laden with rice, paddy, râgi, oil, ghî, jaggory, salt, rattan, grain and such other articles,—on registering the colour and age of the bullocks in the customs *thâṇes* of Ikkêri and Durga, and hôbalis below the Ghats,—the money thus acquired being used to provide for the six darśana.

(*signed*)—śrî-Sadâśiva

185

Date 1664 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the same maṭha as in No. 184 above,—(with usual titles), Keḷadi Sômaśêkhara-Nâyaka granted lands (specified) from Tûdûr village, rated (as specified at length) at 322 varaha, with all rights. Also freedom from toll above and below the Ghats for 10 bullocks, laden as in No. 184 above.

(Witnesses)—Sun and moon &c. Usual final verses.

Articles brought on the toll free bullocks are to be used for the maṭha and not sold outside.

(*signed*)—śrî-Sadâśiva

186

Date 1723 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Maṇḍagadde by Adaṇa,—(with usual titles), Keḷadi Sômaśêkhara-Nâyaka granted a śâsana as follows;—Our father-in-law Nirvâṇaiya having requested that an *uttâr* might be granted for this maṭha,—we grant for it land (specified) in Sadagavali village, rated (as specified) at 26½ varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva

187

Date 1702 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the S'ivarâyapura Mahattu maṭha built in the name of S'ivappa-Nâyaka-ayya-in Tûdûr on the bank of the Tungabhadrâ,—(with usual titles), Keḷadi Basavappa-Nâyaka granted a śâsana as follows;—Having received from the mahattu the price of 988 varaha for the palace, we grant land (specified) from the Koṇakêri village, rated (as specified) at 80 varaha 9 haṇa, with all rights,—the allowance previously granted for the god Tirumala to be maintained.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî Sadâśiva

188

Date 1674 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), to Basavalinga-dêva, disciple of Charamûrtti Mêlaṇagavi Mahatta-dêva,—Lôkayya of the treasury of gold, (with descent as stated) gave a śâsana as follows;—From the Sekharesi (village) inherited by me for the management of the Triyambakapura agrahâra established by my father in the .. .. stûr-śîme of the Araga kingdom, which has come down as his *kaṇiyâtchi* (or estate) to (with usual titles) Keḷadi Vîrabhadra-Nâyakayya,—we have given land (specified), rated at 20 varaha. Boundaries.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Râmakṛishṇa

189

Date 1712 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Basavappa-Nâyaka gave to Hommaraḍi Narasaṇa (descent stated) a śâsana of a grant of land as follows;—Mariyappa having requested that an *uttâr* might be granted for the Mudugalu-Narasîpura

agrahâra built by you in the name of your father Narasaṇa near to the Mahise agrahâra, and for the god Hanumanta therein,—we have granted the Kontisaruvi village in the Hosagêri-pâl of the Muṇḍekâra-sîme, rated (as specified at length) at 107 varaha 1 haṇa, with all rights.

Witnesses.—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva

190

Date 1407 *A.D.*

May Brahma, Vishṇu, S'iva and Indra ever protect the world. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vira-pratâpa Dêva-Râya-mahârâya was in Vijayanagari, in the presence of the god Virûpâksha, protecting all the *varṇâśrama-dharmas*, and ruling the whole empire in peace and wisdom :—And, by that king's order, Râyaṇa-Voḍeyar's (son) Viṭhaṇṇa was protecting the Âraga kingdom ;—Tipaṇṇa-ayya, with the consent of all the nâḍ people of the Âraga Eighteen kampaṇas and all the cultivators of the three cities, sold to Bommaṇṇa-ayya land (specified) in Mayise village, rated at 60 hon, wherein to make an agrahâra, and other land (specified) at the rate of 3 ga for land yielding 1 ga,—receiving the price of 200 gadyâṇa. Boundaries. Names of Brahmans who received the 12 shares in the former, and of those who received 4½ shares in the latter.

Verses as to the fruit of this śâsana :—The dust of the earth may be reckoned up, the drops of rain may be reckoned up ; even Vidhâtra (Brahma) cannot reckon up the fruit of establishing Brahmans. Other similar verses.

The Muḍuvanka-nâḍ sênabôva Kêśavanâtha's writing.

(Witnesses)—Sun and moon &c.

191

Date ? 1180 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. (On the date specified), Chaliga-sênabôva,—younger brother of Bayla-sênabôva, son of Vaijaṇa-sênabôva, lay disciple of the mahâ-maṇḍalêśvara Maṇḍala-mahipâla's sarvvâdhikâri Padmaprabha-dêva,—knowing that his end had come, ... in Kadambalige ..... ascended to heaven.

192

Date 1103 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to endure as long as sun moon and stars :—

A dweller at his lotus feet,—Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of the northern Madhurâ, boon lord of Paṭṭi-Pomburchcha-pura, ornament of the great Ugra-vaṁśa, obtainer of a boon from the goddess Padmâvati, having fully performed the *tûlâ-purusha-mahâ-dâna*, and *hiraṇya-garbha*, the three highest gifts, distinguished by the monkey flag and lion crest, proficient in many arts, moonlight to the waterlily the S'ântara-kula, a lamp to the moths hostile kings, a thunderbolt to the mountain chain the Toṇḍa-maṇḍalikas, a titled *bhêruṇḍa* Kandukâchâryya, firm as Mandara, in fame Nârâyaṇa, in courage extreme, worshipper of the feet of

Jina, subduer of hostile armies, the S'âṇtara sun, praised by all people, skilled in the nîti-śâstra, a titled omniscient,—with these and all other titles, was the mahâ-maṇḍalêśvara Tribhuvanamalla-S'âṇtara-Dêva. To the golden mountain, to the ocean, and to the earth, was he in greatness, depth, and patience, similar, like, and equal ; who can compare with, resembles, or is on a par with the king omniscient, with Taila, with the wishing-stone to the crowd of supplicants,—if all the world be searched.

To describe the descent of the Ugrânvaya, which was the birthplace of this tree of plenty of the Kali age, and was second to none of the highest Kshatriya families. In the lineage of Pârśvanâtha, having subdued many hosts of enemies in war, was Râha, known as the *bhujaṅga* (or gallant) of the city the northern Madhurâ, the protecting lover of the ocean-girdled earth (*ghahvarî*), ruling the kingdom. After him, the tree of plenty to suppliants, Sahakâra, bore the burden of the kingdom. His son, before whom all the kings in the world were like deer, while he by his splendid courage was like a lion on the great mountain the celebrated Ugrânvaya, was Jinadatta. That crest-jewel of mighty kings, in the irresisteble Bhârata war, fighting with distinguished brave warriors mounted in chariots (*atiratha, samaratha, mahâratha and arddharatha*), won a wedding festival with the Lakshmî of victory ; by the favour of Trivikrama (Vishṇu) obtained a brilliant single (whorl) conch ; having a monkey flag given by Dhananjaya ; having by his surpassing valour acquired a lion flag ;—for the purpose of conquering the regions, set out towards the South, destroyed all the race of Daityas, by worship of the feet of Padmâvatî obtained a kingdom with its seven constituents, assumed in the royal city Pomburchcha the S'âṇtara crown, ruled this S'âṇtalige Thousand under the shadow of his sole umbrella, and received the second name of S'âṇtara. After which the Ugrânvaya received the name of the S'âṇtarânvaya.

After many kings in succession to him had passed away,—in that line,—death to the titled, the home of heroism, the birthplace of liberality, in increasing the prosperity of the S'âṇtara-kula the autumn season, proficient in all good arts, the god of love to women, praised with affection by the learned, renowned in the world was the lord Sâṇtara Oḍḍuga. Like lightning in the clouds is the flash of the sword wielded by S'âṇtara Oḍḍuga,—thus does the emperor (*bhuvanâdhipa*) in his own court praise the king (*bhûpati*). His younger brother,—subduing the unyielding kings who opposed him, satisfying the needs of supplicants, he won the highest praise in the earth as among kings Dilipa, and to brave enemies Death,—Taiḷa. His son, to the revenue a code, smiter through of the pride of boasting rival kings, of great valour, husband of the goddess of victory, a hero in striking down his enemies, was Vîra. The wife of his heart, the beauty produced from the milk ocean the Gangânvaya, a lovely birthplace for the reign of love, was Birala-Dêvi. To those two, Bhujabala-S'âṇtara, his powerful arms beloved by the supreme goddess of victory, reverenced by kings, became the son, a wild-fire to the forest hostile armies. Younger than him, an asylum to refugees, a tree of plenty to supplicants, a submarine fire to the ocean other kings' armies, remover of all the troubles of the needy, his fame like the river of the gods filled with bright red waterlilies, was S'rîvallabha Nanni-S'âṇtara-Dêva, the sole donor in the world, renowned throughout the earth. His younger brother was Oḍḍuga, who being distinguished for his valour (*vikrama*), as if through the merit of the emperor (*chakra*) Vikrama the discus (*chakra*) had been born in the shape of a man, received the name of Vikrama-Sâṇtara. The wife of his heart, like a moon in the sky of the Pâṇḍya-kula, and the flag of victory of the god of love, was Chandala-Dêvi. To them, like the sun on the eastern mountain, or the moon from the ocean, was born, an abode of all arts, in greatness a godlike mountain (*śaila*), Taila.

When, born as if through the merit of the people of the world the tree of plenty was born in the form of a Kshatriya, he was ruling the Sâṇtalige Thousand as a secure kingdom under the

shadow of his sole umbrella :—Arumuḷi-Dêva's (wife) Gâvabbarasi's daughter, the king Vîra's elder brother's wife, Birabbarasi's elder sister, the king Tailapa's grandmother,—Chaṭṭala-Dêvi was renowned. The mother of Bhujabala, Goggi, Oḍḍuga, and the husband of the goddess of victory Barmma, reverenced throughout the world, excelling the daughter of the Earth (Sîtâ) and Arundhati,—was Chaṭṭala-Dêvi. The beloved of the heart of the ruler of Kânchî, a cow of plenty to the glorious Jina congregation, the flag of her fame spread to the points of the compass, the equal of Virincha (Brahma)'s Ramâ (Lakshmî),—renowned was Chaṭṭala-Dêvi.

That lamp to the Jina congregation, along with her own sons Bhujabala-S'ântara, Nanni-S'ântara, Vikrama-S'ântara, and Barmma-Dêva, and others, ruling a secure kingdom,—had the Pancha-vasadi made in the royal city (*râjadhâni*) Pomburchcha,—and for the repairs of that basadi, and gifts of food to the community of rishis there, Bhujabala-S'ântara, Nanni-S'ântara, and Vikrama-Sântara, these three, granted villages (specified).

And opposite to that Pancha-basadi, in Ânandûr, Chaṭṭala-Dêvi and Tribhuvanamalla-S'ântara-Dêva, as a memorial for the departure (or death) of Birabbarasi, laid the foundation stone of a basadi, pronouncing the name of Ajitasêna-paṇḍita-dêva, known as Vâdi-gharaṭṭa, of the Draviḷa-sangha and Arungalânvaya.

To describe the descent of his line of âchâryyas :—when Varddhamâna-svâmi's *tîrtha* was progressing, there was Gautama-gaṇadhara. Many of his line having passed away, there was the Kali-yuga gaṇadhara, Dayâpâla-dêva. After him, Jakadêkamalla-Vâdirâja-dêva, with another name of S'haṭ-tarkka-Shaṇmukha. From him Oḍeya-dêva; from him S'rîyâmsa-paṇḍita. After him, far removed from sin, having cast out pride, having by the force of his logic destroyed the hostile congregations, the beloved of the goddess of Speech, was Ajitasêna-munindra. Splitter of the pride of Pradyumna (the god of love), an ocean of the gems of good qualities, was renowned, without dispute the modern gaṇadhara, the matchless Kumârasêna-bratipa.

A lay-disciple of the târkkika-chakravartti, the lion to the elephant (opponent) speakers Ajitasêna-paṇḍita-dêva,—was the king, who had crossed over the ocean of learning, of boundless liberality, a Râhu in causing the eclipse of the moon the faces of his enemies, a lion to the elephant his enemies, a moon in the sky of the S'ântarânvaya, a mass of liberality, beggars he made of some kings, some kings by his exceeding valour he made to become dwellers in the woods,—Tailuga. His younger brother, the world illumined with the brightness of the pearls forced out from the split temples of the lusty elephants of hostile kings subdued by his own sword, was the matchless Gôvinda. Younger than him was Boppuga, the terrifier of the sons of kings, praised by kings, initiator into the virtues of widowhood of the young women of his enemies.

These kings being together, (on the date specified), at the time of the eclipse of the moon, they consecrated it, and for the repairs of the basadi, and gifts of food to the community of rishis there, and the eight kinds of ceremonies for the god, made grants (specified).

Usual final verses.

193

Date 1430 *A.D.*

May it be prosperous. (On the date specified), in the reign of (with usual titles), vîra-Bukka-Râya-Odeyar :—Kodûr Nâgaṇṇa, Bekkase Bayichaṇṇa and others, the farmers and subjects of the sixty villages, agreeing among themselves, made a grant of Heggâra .... with all rights. The favourite god we worship, earth, moon and sun being witnesses, will we manitain this grant as long as they endure. And pouring water with their own hands, they have made over that Heggâra to Râmarasa, and caused this śâsana to be written and given. Usual final verses.

194

Date? about 1450 *A.D.*

(The first part is gone)

Viṭhaṇṇa and Hariyappa made a grant of land on the terms of a śrôtra-agrahâra kaṭṭu-guttage vṛitti for the purpose of planting areca trees. And Tammaya-Nâyaka, with the consent of all his relatives (specified), of his own will gave the stone śâsana and copper śâsana of the kaṭṭu-guttage patra-śâsana. Witnesses. Imprecations.

196

Date 1401 *A.D.*

Obeisance to Gaṇâdhipati. May the gods beloved of Vâṇî, Kamalâ, Gaurî and Sachî ever protect the worlds. Obeisance to S'ambhu &c. Obeisance to the god worthy of Brahmans, the friend of cows and Brahmans, the friend of the world,—Kṛishṇa Gôvinda.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, vîra-pratâpa Harihara-mahârâya's son Virupâksha-mahârâya was in the city of Vijayanagarî, protecting all the *varṇâśrama-dharmas*, and ruling the empire :—

And, by that king's order, Râyappa-Voḍeyar's (son) Bommaṇṇa-Voḍeyar's son Viṭhaṇṇa-Voḍeyar was protecting the Âraga kingdom ;—the ruling prabhus, the chief men of all the nâḍs of the Âraga-veṇṭe Eighteen kampaṇas, of all the three cities, the Râu-nâd four mandus, and sixty villages, (many men named), and the dânamûlis of Kobaḍe, having agreed together, granted to Ingalêśvara Mâyaṇṇa's son Virupaṇṇa, and to Virupaṇṇa's sons Kallappa and Mâyaṇṇa, a stone śâsana of a gift of land as follows ; —here follow the details of land granted in the Kobaḍe village of Râu-nâḍ.

And forming this land into an agrahâra named Nâgalâpura, after Kêśava-deva-heggaḍe's mother, they divided it into 3 shares for Virupaṇṇa, Kallappa, and Mâyaṇṇa, and made it over in the presence of the god Kallinâtha of the Âraga mûlasthâna. Boundaries.

197

Date 1363 *A.D.*

In the śrî- Mûla-saṅgha, Dêśi-gaṇa, [Puṣṭa]ka-gachchha, and Koṇḍakundânvaya, destroyer of all the artifices of Kâma (the god of love) in the world,—was Chârukîrtti-Paṇḍita-yatipa.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the three oceans, Saṅgamêśvara's son vîra-Bukka-mahârâya was ruling the kingdom :—

And his son Virupaṇṇa-Voḍeyar was ruling the Male-râjya (or hill kingdom) ;—the people of Heddûr-nâd and the temple âchâryas disputing with the śûris as to the boundaries of the land belonging to the Pârśva-dêva temple of Taḍatâḷa in Heddûr-nâd,—the great minister Nâgaṇṇa and various Arasus (named), with the Jaina Mallappa, summoned the? elders of the three cities and the eighteen kampaṇas, and held an inquiry in the Âraga châvaḍi,—and having made the nâd agree, they fixed the boundaries (specified) according to former custom as those of the temple endowment of

Pârśva-dêva,—and (on the date specified) those Arasus and ministers and many others (named) caused a śâsana to be given to this effect. Imprecations.

Of the śrî-Mûla-sangha, Dêśi-gaṇa, Pustaka-gachchha and Koṇḍakundânvaya .....

198

Date ? 1090 *A.D.*

Praise of the Jina śâsana. The great minister Hoysaḷa-Deva's treasurer Chandimayya's wife Boppavve, (on the date specified), performing *sanyasana*, by means of the tomb gained *svargga*.

199

Date ? 1093 *A.D.*

Praise of the Jina śâsana. Of the śrî-Mûla-sangha, Koṇḍakundânvaya, Dêśiya-gaṇa and Pustaka-gachchha,—of the Taḷatâḷa basadi belonging to the Lôkiyabbe basadi, by the severity of his penance his body covered with dust never removed, being like iron a long time rusty, and having become like a white-ant hill, was Maladhâri-dêva. (On the date specified), his disciple Subhachandra-dêva, by means of the tomb gained *svargga*.

200

Date 1445 *A.D.*

May it be prosperous. Numerous verses in praise of Gaṇêśa, Sarasvatî, Umâ-Mahêśvara, and the Boar.

(Omitting laudations)-Descended from Yadu was the Yâdava race, in which was Sangama. His son was Bukka, whose son was Harihara, whose son was Dêva-Râya, whose son was Vijaya, his wife was Nârâyaṇâmbâ, and their son was Dêva-Râya.

His praises at length, among which are—As he danced about the field of battle, the faces of the Turushkas shrivelled up, the Konkaṇa king S'anka was terrified, the Ândhras went into holes in the frontier hills, the Gurjaras were paralysed, the Kannôjas lost their courage, the Kaḷiṅgas were broken. The kings of Anga, Kannôja, Kâmbhôja, Vanga and Nêpâḷa were his servants, bearing his umbrella, châmara, stick, or vessel. When, (with usual titles), having obtained the throne from his father, he was in the city named Vijaya, whose moat was the Tungabhadrâ, Dêva-Râya-mahipati (on the date specified)[1],—to the âchârya of parama-hamsa sannyâsis, (with various praises), Hirâhâra's disciple in the third degree, who had the name Ananta but whom the Tirtha-śrîpâda-parisha called Ânanda, to his disciple Virûpâksha, who took the name Ananta,—granted in the great Âraga kingdom, in Bala-nâḍ, the Mêṇangi village, giving it the new name Lakshmî-Nârâyaṇa-pura,—with all the usual rights.

And the yati blessed the king that he might live for ever.

Boundaries of the agrahâra in the language of the country.

The śâsana was engraved by the carpenter Muddanâchârya's son Vîraṇa, for which he received one share.

Blessings on the king. Usual final verses. (*signed*, in Kannaḍa)—śrî-Virûpâksha.

[1] The date is given as *sindhu adri Râma chandra*, the year Krôdhana, but this makes 1377, whereas Krôdhana was 1367, which is undoubtedly the correct date. *Adri* has been used for the metre, perhaps instead of *ari*, which would be 6.

201

Date 1394 *A.D.*

(*Nâgarî characters*).

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c. Praise of the Boar.

Usual account of the rise of the Yâdava family. In it (omitting laudations) was the king Sangama. His sons were Harihara, Kampa-Râya, Bukka-mahîpati, Mârapa and Mudapa. Of them the most famous was the middle one, king Bukka. As he danced about on the battle field, the faces of the Turushkas shrivelled up, the Konkaṇa king S'anka was filled with fear, the Ândhras went into holes in the frontier hills, the Gurjaras were paralysed, the Kâmbôjas lost their courage, the Kalingas were broken. His wife was Gaurâmbikâ, by whom was born a son Harihara, who was famous for his bestowal of the sixteen great gifts.

(On the date specified), in the presence of (the god) Virûpâksha, to Brahmans of many śâkhâs, gôtras and sûtras, he granted in the S'rîrangapaṭṭaṇa kingdom, in the Tungabhadrâ-dêśa, together with its hamlets (named), Virupâpura, a village containing 44 shares, with all usual rights. (Names &c. of the Brahmans who received shares). Also for the gods of the village 3 shares. For the god Virûpâksha of Pampa 2 shares. To S'rigirinâtha's son Sômanâtha 1 share. To Sômanâtha-Voḍeyar a *dasavanda* of 4 khaṇḍugas of rice-field, and 1000 areca trees.

This śâsana of king Harihara was engraved by his orders by the carpenter Sâsanâchârya Nâgi-dêva the sculptor.

Usual final verses.

(*signed*, in Kannaḍa)—śrî-Virûpâksha.

204

Date about 1575 *A.D.*

(*Nâgarî characters*).

(The first plate is gone). We have sold and granted to you, having received at your hands 1000 current Priya Srâhe[1] nija-ghaṭṭi varaha, for this price, the village of Hiriya Kallahaḷḷi.

Keḷadi Sadâśiva-Râya-Nâyaka's grandson Râma-Râja-Nâyaka granted to Mâlênahalli Sahavâsi Mâdarasayya's son Mallarasayya, at the time of the eclipse of the sun, (the above village), with all the usual rights. Grant repeated.

Witnesses,—Sun and moon &c. Usual final verses.

(*signed*, in Kannaḍa)—śrî-Sadâśiva.

205

Date about 1410 *A.D.*

(The inscription is much effaced).

Be it well. (On the date specified, figures and year gone), when the mahârâjâdhirâja ..... punisher of kings who break their word,.. .. mahârâya's son, Pratâpa-Dêva-Râya-mahârâya was on the throne in Vijayanagari, protecting all the *varṇâśrama-dharmas*, and ruling the kingdom in peace and wisdom :—

And by that king's order, the Brahma-Kshatriya Râyappa-Voḍeyar's (son) Bommana-Voḍeyar's ..... ṇṇa-Voḍeyar was protecting the Âraga kingdom in righteousness ;—he made, for the offerings of (the goddess) Banada-dêvi of Hiriyangaḍi in Âraga-paṭṭaṇa, a grant of lands (specified in detail).

Witnesses. Signatures.

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[1] Coins known as S'râhe are said to be still met with in the bazars. They seem to be of Muhammadan mintage and the name may be a corruption of Shâhi, pointing to Bijapur.

206

Date 1463 *A.D.*

(*Nâgarî characters*)

Obeisance to Gaṇâdhipati. Praise of the Boar and Gaṇêśa.

Rise of the Yadu-vaṁśa. In it (omitting laudations) was the king Saṅgama, by whom the Lakshmî the Karṇâṭa-dêśa was enabled permanently to wear her earrings.[1] His son was Bukka-Râya, whose son was Harihara, whose son was Dêva-Râya, whose son was Vijaya-Râya, whose son was Dêva-Râya, whose son was Mallikârjuna named Immaḍi-Dêva-Râya,—who, having bathed and prepared himself to make a grant,—(on the date specified), at the festival of giving a name to his son Dêva-Râya, in the pure Bhâskara-kshêtra at the foot of the Hêmakûṭa hill, in the presence of the god Virûpâksha on the bank of the Tuṅgabhadrâ, and in the presence of the god Chandramauli,—made a grant in the great Âraga kingdom, in the Sântalige-mâgaṇi, in the Niḍuvalla-nâḍ, of the village of Saraballige, giving it the new name Gajabêṭe-Dêvarâyapura, with its hamlet (specified),—descended from the family of the great minister Râyappa, inherited from king Harihara's favour,—to S'rîgirinâtha's eldest son, Dêvappa-daṇḍanâtha, protector of the great Âraga kingdom, who blessed the king that he might live for ever.

And S'rîgirinâtha's son, the minister Dêvapa, having obtained the king's permission, formed the village into an agrahâra of 80½ shares, which he distributed to 47 Brahmans. (Their names &c).

The śâsana was engraved by the carpenter Muddaṇâchârya's son Viraṇa, who received one share.

Usual final verses.

(*signed*, in Kannaḍa)—śrî-Virûpâksha.

208

Date 1702 *A.D.*

Obeisance to S'ambhu &c. Invocation of the Boar.

Be it well. (On the date specified),—to the Brahmans of Bhâratîpura, in the Bhadrarâjapura agrahâra newly formed by distribution of the Sixty agrahâras,—(with usual titles and descent), Keḷadi Sômaśêkhara-Nâyaka's lawful wife Channammâji's son Basavappa-Nâyaka caused to be written and given a dharma-śâsana of a grant of land as follows ;—(Details at great length of the lands and the Brahmans who received shares).

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

213

Date about 1520 *A.D.*

(The greater part is effaced).

Maḷige Sankapp-oḍeyar's son Timmarasayya granted to Tîrthadahaḷḷi Amarêndrapuri-oḍeyar and other Brahmans of many gôtras, sûtras and śâkhâs,—from love to Umâ-Mahêśvara and Lakshmî-Nârâyaṇa,—in order that dharma might be to Tipparasayya,—..... as an agrahâra.

Witnesses,—Sun and moon &c. Usual final verses.

Signatures.

215

Date 1399 *A.D.*

(The inscription is much effaced).

Obeisance to S'ambhu &c. (On the date specified), at the time of the eclipse of the moon,—when the mahârâjâdhirâja râja-paramêśvara, vîra-pratâpa [Harihara]-mahârâya was in the city of

[1] That is, she was not allowed to become a widow, and be without a lord.

Vijayânagari, in the presence of (the god) Virûpâksha, ruling the kingdom in peace and wisdom :— a grant was made in the Sintalige Thousand by Râmappa. Boundaries. Signatures.

216

Date about 1420 *A.D.*

(The first part is gone).

.... ma-Oḍeyar's son Śrîgirinâtha-Oḍeyar made a grant of Halavusâle in the Âraga-veṇṭhe as a sarvamânya agrahâra to 10 Brahmans. (Details of the lands and names of the Brahmans).

217

Date 1415 *A.D.*

(Nâgari characters).

(The first part is gone).

When the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Vijayanagari, protecting the empire in peace and wisdom :—

And, by that king's order, [Viṭhappa] was protecting the ..... ;—those of all the nâḍs and three cities of the Âraga Eighteen kampaṇa, agreeing together, gave to Bankarasa's son Viṭhaṇṇa, a stone śâsana of a sale of land, as follows ;—(Details at great length of the lands of Beḷali and Kittaḍûr).

Honna-gauḍi's sênabôva Mallappa's writing. Usual final verses.

218

Date 1415 *A.D.*

(Nâgari characters).

After repetition of the grant as in No. 217 above—And that Bankarasa's son Viṭhappa, with the consent of his relatives, (on the date specified), formed those two villages of Beḷali and Kittaḍûr into an agrahâra, named after his mother Akkâmbikâpura, divided into 22 shares, and gave them to Brahmans (their names &c). Usual final verses.

220

Date about 1450 *A.D.*

(The greater part is effaced).

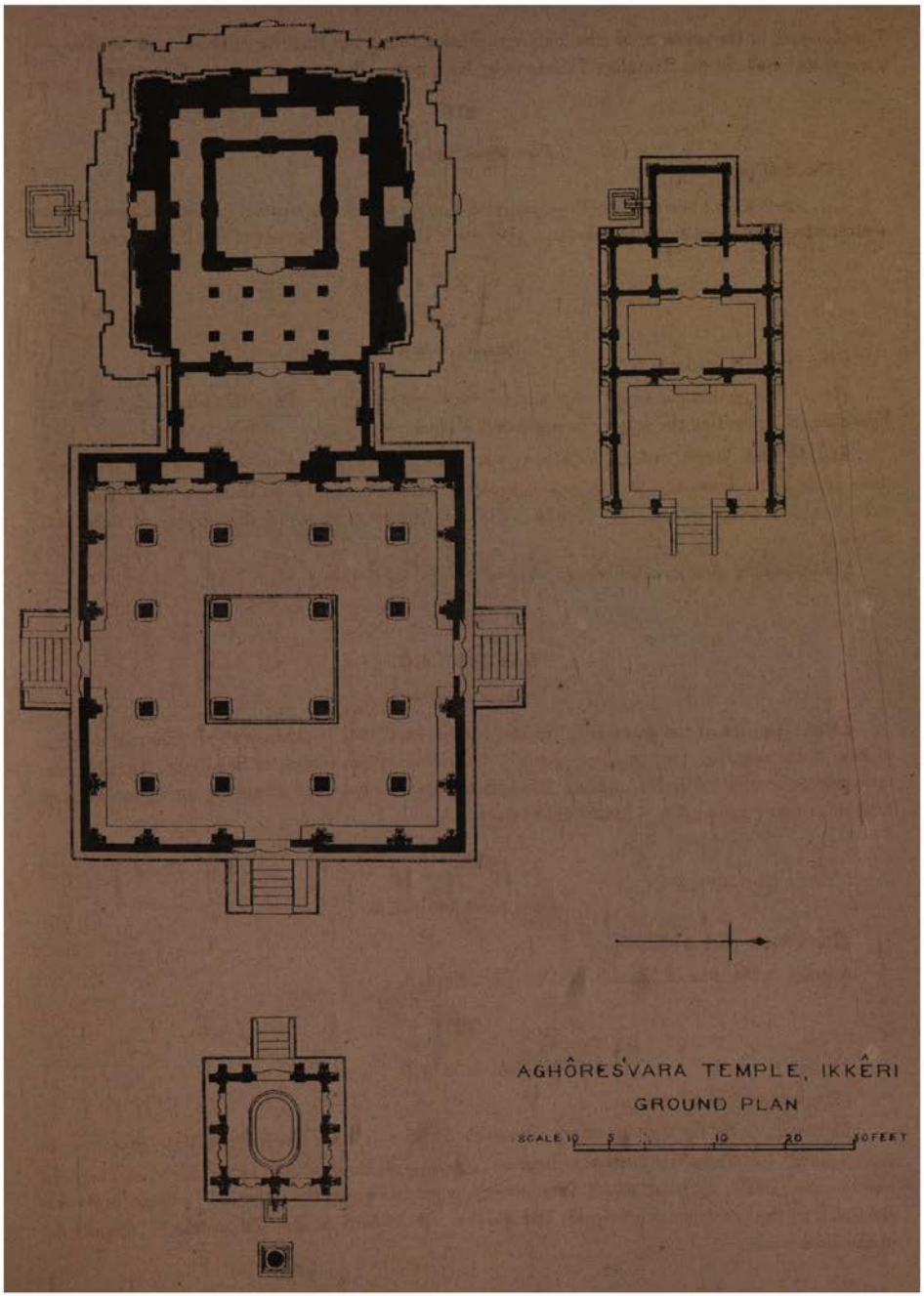
A grant in the time of Immaḍi-Pratâpa-Dêva-Râya.

221

Date 1406 *A.D.*

(The first part is all gone).

Be it well. (On the date specified), Mâsivâḷa Mâi-bhaṭṭa's son Jagannâtha-dêva gave to the Brahmans of Prasanna-Viṭhalapura a grant as follows ;—all those of the Âraga Eighteen kampaṇa and the three cities, agreeing among themselves, having made over the Morahaḷi village in Banka-vâḍa-nâḍ, in the presence of (the god) Râmanâtha, on the bank of the Tungabhadrâ, (Names &c. of the Brahmans).


AGHÔRES'VARA TEMPLE, IKKÊRI
GROUND PLAN
SCALE 10 5 0 10 20 30 FEET

222

Date 1408 *A.D.*
(Nâgarî characters)

(Greater part effaced)

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

To (with the usual ascetic virtues) ..... the Sûrali village, Nâgasamudra ..... granted as follows :—When the râjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, [Pratâpa-Dêva]-Râya-mahârâya was in Vijayanagari, protecting all the *varnâśrama-dharmas*, and ruling the empire in peace and wisdom :—And, [by that king's order], ... was protecting the Âraga kingdom ;—all the farmers and subjects of the Âraga Eighteen kampaṇa and all those of the three cities, agreeing among themselves, made a grant of ... in the Sûraḷi village, (its boundaries). And in the name of ..... making it an agrahâra named Nâgasamudra, at the time of the eclipse of the moon, in the presence of (the god) Viṭhalêśvara, on the bank of the Tuṅgabhadrâ, made it over to (with the usual ascetic and other virtues) the Brahmans (named).

Witnesses,—Sun and moon &c. Usual final verses.

Signatures.

CORRIGENDA

Roman Text

page	3	line	19	*for*	4	*read* 54
	5		2	,,	14	,, 19
	12		7,19	,,	bâse	,, besa
			11	,,	Dundubhi	,, Durmukhi
	13		20	,,	1626	,, 1446
	15		6	,,	7	,, 17
			16	,,	39	,, 1
	16		16	,,	appa	,, ashṭâ
	21		23	,,	58	,, 68
	22		14	,,	4	,, 14
			22	,,	52	,, 12
	26		26	,,	13	,, 23
	35		21	,,	4	,, 49
	103		13	*after*	mûṟum	,, vaidyagaḷum
	106		35	*for*	4365	,, 4265
	107		27	,,	Paridhâvi	,, Dhâtri
	110		4	,,	15	,, 30'
	116		18	,,	samêta	,, samîra
	125		12	,,	88	,, 8
	128		20	*after*	oppuva	,, Nârasimha
	134		26	*for*	14	,, 4
	135		1	,,	19	,, 9
	147		2	,,	Tâle	,, Râme
	150		2	,,	27	,, 7
	186		31	*read*	1568 ne Vijaya	
	201		27	*for*	18	*read* 84
	246		14,18	,,	Vîraṇṇa	,, Viṭhaṇṇa
	289		11	*note*	S'aka 1011 = S'ukla;	Kîlaka = 990
	297		12	*for*	1026	*read* 1326

Translations

	7		7	,,	420	,, 400
	38		3	,,	Karkara	,, Kannara
	86		12	,,	?about 400	,, about 420
	90		16	,,	Rêchi	,, Kirtti
	97		24	,,	Bhairava	,, Bhadrappa
	115		9,10	,,	Champakanarasi	,, Champakâsarasi
	132		32	*read*	Âḷva Rananjaya	
				for	Madiyûr	*read* Adiyûr
	136		5	*before*	S'iva's	*insert* of
			21	,,	Âhavamalla	,, of
			note 4	*after*	Vîra-Dêva	*read* namely the S'ántara king before mentioned (p 134) as Bîra-Dêva

Translations

page	145		note 2	*read*	Uvajjhayàṇam	
	165	line	14	*for*	Virappa	*read* Viṭhappa (also in Nos. 23 & 24)
	185		30	,,	Mudagiri	,, Udagiri
	198		9	,,	1424	,, 1414

Kannada Text Corrections included in Roman Text.

ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the inscriptions were found.

Name.	Taluq.	Inscription No.
Absi ..	Sb	480-481
Âchâpura ..	Sa	109, 108 (bis) 109 (bis)
Agaḷabâgalu ..	Tl	18-19
Agasanahaḷḷi ..	Sb	313
Âgumbi ..	Tl	138
Akkalâpura ..	,,	117
Alagavaḷḷi ..	,,	131
Âlageri ..	,,	146
Ambaḷike ..	,,	128
Anantapura ..	Sa	107-108
Andige ..	Sb	13-14
Andigere ..	Tl	196
Anevaṭṭi ..	Sb	354-357
Aṅkavaḷḷi ..	,,	39
Âraga ..	Tl	9-17, 205
Araḷâpura ..	,,	116
Araḷasuraḷi ..	,,	102
Âretellagaḍḍe ..	Sb	448
Âtavâḍi ..	Sa	62
Attigâru ..	Tl	28
Âvinahaḷḷi ..	Sa	80-86
Âvulagôḍu ..	Sb	560
Baidûru ..	Nr	17-18
Bairêkoppa ..	Sb	567-568
Bâḷagâru ..	Tl	24
Baḷagôḍu ..	,,	103
Bâḷigemane ..	,,	209
Baṅkasâna ..	Sb	451-452
Baradvaḷi ..	Sa	45-46
Barige ..	Sb	492-493
Basarûru ..	,,	213
Basâva-Nellûru ..	Sa	112-114
Basavâni ..	Tl	162
Bêksekeñjegudḍe ..	,,	193
Beḷagali ..	Sb	449-450
Beḷali ..	Tl	217-218
Benṇegere ..	Sb	346-350
Bennûru ..	,,	358-366, 453-461
Bêsûru ..	Sa	103-104
Beṭṭadakûrali ..	Sb	202-210
Beṭṭamakki ..	Tl	20-21
Bhaṇḍikoppa ..	,,	107
Bhârangi ..	Sb	323-331
Bhâratîpura ..	Tl	208
Bhâvikaisûje ..	Nr	10
Bhîmanakaṭṭe ..	Tl	157
Bhôgârakoppa ..	,,	147
Bidarigere ..	Sb	158-161
Bidarûru ..	Sa	164
Bikkahaḷḷi ..	Tl	31
Bilavâṇi ..	Sb	93-94
Biḷêgôḍu ..	,,	226
Billêśvara ..	Nr	70-72
Bokkasa ..	Tl	180
Bukkalâpura ..	,,	158-159
Chagaṭûru ..	Sb	431-435
Chakkôḍubayalu ..	Tl	153
Chandragutti ..	Sb	462-463
Chaṭṇakoḍagi ..	Tl	154
Chavukadakere ..	Sa	54
Chenniganatôṭa ..	,,	34
Chhatradabaḷḷi .	Sb	97-100
Chikka Chavuṭi ..	,,	239-241
,, Iḍagôḍu ..	,,	393-395
,, Kabbûru ..	,,	211-212
,, Kasavi ..	,,	545-546
Chilanûru ..	,,	500
Chimale ..	Sa	152-154
Chipali ..	,,	165
Chitraṭahaḷḷi ..	Sb	80-81
Chiṭṭûru ..	,,	507-517
Ḍabbaṇagadde ..	Tl	214
Dânaśâle ..	,,	191-192
Dêmalâpura ..	,,	137
Dêvarakoḍige ..	,,	151
Dêvasthânahakkalu .	Sb	268-282
Dîvara-Maḷali ..	Tl	118
Doḍḍa-Mágôḍu ..	Nr	7
Dôravaḷḷi ..	Sb	309
Dûgûru ..	,,	482-485
Fûna ..	Nr	32
Dyâvanahaḷḷi ..	Sb	227-229
Ekkasi ..	,,	187
Elagaḷale ..	Sa	24-26
Elavallikoppa ..	Tl	111
Elevâḷa .	Sb	380-392
Gâḍiggere ..	Tl	176
Geṇḍla ..	Sb	223-225
Giṇivâla ..	,,	426-429
Gôpâlapura ..	Tl	178, 212
Gôvarddhana-giri ..	Sa	55-57
Gudniga ..	Tl	119
Guḍuve ..	Sb	57-65

Name.	Taluq.	Inscription No.
Guḷehaḷḷi ..	Sa	79
Gûḷihaḷḷi ..	„	61
Gummanahâḷu ..	Sb	351-352
Guñjanûru ..	„	36-37
Hâdikallu ..	Tl	121-122
Hâgaṭûru ..	Nr	16
Halavanahaḷḷi ..	Tl	120
Haḷê Soraba ..	Sb	45-53
Hâlusâle ..	Tl	25-26
Hañchi ..	Sb	405-406
Hârambaḷḷi ..	Nr	31
Haravaḷe ..	Sa	59
Haritâḷu ..	Nr	28-29
Harûru ..	Sb	162-169
Hâya ..	„	304-308
Hebbase ..	Sa	87-88
Hechche ..	Sb	475-479
Heḍatari ..	Sa	90-94
Heggâru ..	Tl	194
Heggôḍu ..	Sb	565-566
Hennagêri ..	Sa	21-23
Herekere ..	„	159-162
Hesare ..	Sb	554-556
Hichalabailu ..	Tl	215
Hiraḷi ..	Sb	505
Hirê Âvali ..	„	101-134
„ Iḍagôḍu ..	„	416-425
„ Kallabaḷḷi ..	Tl	112-113
„ Kasavi ..	Sb	547-548
„ Mâgaḍi ..	„	407-415
„ Muttûru ..	Sa	100
„ S'akuna ..	Sb	32-35
Hiri Chavuṭi ..	„	234-238
„ Kabbûru ..	„	396-400
Hogêkere ..	Sa	163
Hokkuḷabayilu ..	Tl	155
Holê-Marûru ..	Sb	473
Horabayilu ..	Tl	152
Horaṇabayilu ..	„	168
Horaṇebailu ..	„	139
Hosagunda ..	Sa	132-150
Hosahaḷḷi ..	Tl	219
Hosakoppa ..	Nr	26
„ ..	Tl	130
Hosakôṭe ..	Nr	19
Hosûru ..	Sb	79
„ ..	Sa	63-64, 111
Hulakôḍu ..	Tl	163-164
Hulavusâle ..	Nr	13
Hulikallu ..	„	80
Hulimaraḍi ..	Sb	66
Hullakachchu ..	Tl	216
Humcha ..	Nr	35-63
Humchadakaṭṭe ..	Tl	136

Name.	Taluq.	Inscription No.
Huṇsavaḷḷi ..	Tl	167
Huṇsûru ..	Sa	47
Hunavaḷḷi ..	Sb	529-540
Huraḷi ..	Tl	220
Huruḷi ..	Sb	376-379
Huttavaḷḷi ..	Tl	125
Iṇḍuvaḷḷi ..	Sb	542-544
Jaḍḍihaḷḷi ..	„	214
Jambâṇi ..	Sa	16-20
Jambehaḷḷi ..	Sb	38-44
Jambitallûru ..	Tl	29
Kabbagallu ..	„	30
Kaḍasûru ..	Nr	74
Kaiśôḍi ..	Sb	569-570
Kakkarasi ..	„	474
Kâḷammana-guḍi ..	Tl	32-33
Kallâḷa ..	„	132
Kallambi ..	Sb	40-41
Kallûru ..	„	283-298
Kaḷûru ..	Nr	24-25
Kamarûru ..	Sb	430
Kambaḷikoppa ..	Sa	27-33
Kammaraḍi ..	Tl	140
Kânale ..	Sa	51-53
Kânaḷḷi ..	Sb	563-564
Kaṇave ..	Tl	197-199
Kantanahaḷḷi ..	Sb	55-56
Karaḍikôḍu ..	Tl	142
Kâsaraguppe ..	Sb	526-528
Kâtavaḷi ..	Nr	14-15
Kâtavaḷḷi ..	Sb	367-375
Kâtûru ..	„	221-222
Kaudavaḷḷi ..	Tl	133-134
Kavaḍi ..	Sb	523-525
Kavalêdurga ..	Tl	36-99
Keḷaḍi ..	Sa	35-41
Keḷagina Kiruguṇise ..	Sb	501-502
Keḷakoppa ..	Tl	149
Kerehaḷḷi ..	Sb	216
„ ..	Nr	30
Kerekêri ..	Tl	165
Kerôḍi ..	Sa	95
Kesare ..	Tl	126-127
Khaira ..	Sa	117
Kipaḍi ..	„	74-76
Kipaḷi ..	„	115
Koḍakani ..	Sb	15-21
Kôḍihaḷḷi ..	„	311-312
Kôḍikoppa ..	„	447
Kôḍûru ..	Nr	34
Kôḍûru ..	Tl	177
Kokkôḍu ..	„	22
Koḷavaḷḷi ..	„	23, 34
Kôḷisâle ..	Sb	561-562
Kôluguṇise ..	„	95-96

Name.	Taluq.	Inscription No.
Kôḷûru ..	Sa	72, 105-106
Kôṇandûru ..	Tl	108-110
Koṇḍagaḷale ..	Sb	557-559
Kôṇêripura ..	Tl	179
Korakôḍu ..	Sb	174-178
Kôṭêgadde ..	Tl	115
Kudaraganı ..	Sb	82
Kûḍugoḷi ..	Tl	161
Kûḷaga ..	Sb	193-194
Kumbati ..	,,	497-499
Kumsi ..	,,	83-92
Kunaji ..	,,	69
Kuniteppa ..	,,	332-343
Kuṇṭagaḷale ..	,,	468-470
Kuntavalli ..	Tl	170
Kuppagaḍḍe ..	Sb	179-186
Kuppaḷalu ..	Sa	89
Kuppaṭûru ..	Sb	244-267
Kuppê ..	,,	494-496
Kûrêkoppa ..	Nr	9
Kuruvaḷḷi ..	Tl	171-175
Kyâsanûru ..	Sb	506
Lakkuvaḷḷi ..	,,	314-318
Mâḍadûru ..	Sa	156
Mahishi ..	Tl	190
,, -Satyanâthapura ..	,,	189
Maisâvi ..	Sb	541
Mâkôḍu ..	Tl	8
Malâbeṅkaṭavaḷḷi ..	Sa	67
Maḷali ..	,,	58, 151
,, ..	Nr	27
,, ..	Tl	100-101
Mâḷavi ..	Sa	4-6
Mallandûru ..	,,	118-122
Mallâpura ..	Sb	242-243
Maḷûru ..	Nr	73
Mañchi ..	Sb	156-157
Maṇḍagadde ..	Tl	213
Manemane ..	Sb	22-27
Maṅgaḷûru ..	,,	464-467
Maṇusaṭṭe ..	Nr	21-23
Maraḍi ..	Tl	211
Maragaḷale ..	,,	27
Marahaḷḷi ..	,,	221
Marḷugadde ..	Sb	486-491
Maratûru ..	Sa	49-50
Marûru ..	Sb	68
,, ..	Sa	7-12
Mâsûru ..	,,	1
,, -Guḍḍêkoppa ..	Nr	33
Mattiga ..	Sa	77
Mattigûḍu ..	Nr	8
Mâvaḷi ..	Sb	1-12
Mêgaravaḷḷi ..	Tl	148

Name.	Taluq.	Inscription No.
Meḷavaḷige ..	Sa	2-3
Mêḷige ..	Tl	166
Mrigavadhe ..	,,	169
Mûḍi ..	Sb	170-173
Mûgûru ..	,,	310
Mukti-Hariharapura ..	Tl	129
Muḷabâgalu ..	,,	156
Muniyûru ..	,,	123-124
Muravâni ..	Nr	11-12
Muttavaḷḷi ..	Tl	141
Nâbaḷa ..	,,	143
Naḍahaḷḷi ..	Sb	54
Nâḍa-Kalasi ..	Sa	13-15
,, -Maḍuvu ..	,,	96-98
,, -Mañchasâle ..	,,	124-131
,, -Vaḍḍahaḷḷi ..	,,	65
Nagara ..	Nr	75-79
Nagari ..	Sa	155
Nellûru ..	Sb	471-472
Nêraḷige ..	,,	353
Nisarâṇi ..	,,	503-504
Niṭṭakki ..	,,	230-231
Niṭṭûru ..	Tl	114
Ôṭûru ..	Sb	70-78
Paṭṭuguppe	Nr	20
Pura ..	Sb	520-522
Puṭṭanahaḷḷi ..	,,	232
Puttigê-matha ..	Tl	204,206
Râmachandrâpura ..	Nr	64-69
Ratnâpura ..	Sa	157-158
Râvaṇa-kân ..	,,	101
Sâgadde ..	Sb	518-519
Saṃpagekôṭe ..	Nr	1-5
Saṇṇachaṭikoppa ..	Sa	110
S'ântapura ..	Sb	445-446
Sârekoppa ..	,,	188-192
Sârêmarûru ..	,,	42-43
Sâtaḷalu ..	Sa	68-70
Senige ..	,,	71,78
Siddahaḷḷi ..	Sb	301-308
Sigga ..	,,	549-553
Sirûru ..	Sa	48
S'îtûru ..	,,	73, 102
S'ivarâjapura ..	Tl	7
Soraba	Sb	23-31, 571
Sûraḷi ..	Tl	222
Tagaḍli ..	Nr	6
Tâḷaguppe ..	Sb	217-220
,, ..	Sa	42-44
Taṅgalavâḍi ..	,,	116
Târagoḷḷi .	Tl	210
Tattûru .	Sb	401-404
Tavanandi ..	,,	195-201
Tâvarêkere ..	Sa	99

	Page
Eregaṅga	5
Ereyamma	8
Ereyapa	5
European	13
Forgotten Empire	12
Frankish	13
gadyâṇa	8
Gajapati	12
Gaja-s'âstra	5
Gajâshṭaka	5
Gândhâri-Dêvî	5
Gaṅga	1, 2, 4, 5, 6
Gaṅgâ	12
Gaṅga-râjyamam mâḍida Simhanandy-âchârya	8
Gaṅgavâḍi	4, 6
Gañ am plates	3
Garuḍavâhana-tirtha-śripâda	1
Gauḍa	4
Gauṇ	1
Gaurâmbikâ	11
Gautama	13
„ -gaṇadhara	8
Gerasoppe	13, 14
Gersoppa Falls	14
Giridurgga-malla	9
Goa	12
Goggi	7, 8
Gôkarṇa	12
Gômanta śaila	12
Gommatêśa	13
Gônarasa	4
Goravarasa	3
Gôvarddhanagiri	14
Gove	12
Gôvindara	5
„ -Dêva	5
Gummaṭa	14
„ -nâtha	10, 14
Guṇasâgara	4
Guṇḍadabbe	3
Gurijara	4
„ -Râya	10
Guru-nṛipâla	13
Gutti	9, 10, 12
Guttiya-Gaṅga	5
Hâḍuvalli	13
Haidar Ali	16
Haive	14
Hajarat Navâb	16
Halsi	2, 3
Hânuṅgal	4
Harihara	11, 2
„ II	12
Hariharâdhîśaḥ	12
Hariśchandra	5, 6
Hâritîputras	2, 4
Harivarmmâ	5
Harshavarddhana	4
Hayve	3
Hêmasêna	8
Hiraṇyagarbha Vikrama-S'ântara	8
Hire Sakuna	2
Hiṭnahebbâgilu plates	2
Hombucha	6
Hosagunda	10
hoy Sala	10
Hoysaḷa	1, 6, 10
„ -Dêva	4
Hoysaṇa	12
Huchcha Sômaśêkhara	16
Humcha	6, 16
Ikkêri	15, 16
Ikshvâku-kula	5
Immaḍi-Praudha-Dêva-Râya	11
„ -Sâḷuvêndra	13
Indagarasa	13
„ -Voḍeyar	13
Indara	3
Indra	13
Indranandi	14
Irugappa-Voḍeyar	12
Îśvara	11
„ -Dêva	11
„ -Kula	11
Jagadêkamalla-vâdi	8
Jagaduttaraṅga	5
Jaimêndra	14
Jains	6, 9
Jaitugi	10
Jaiâhuti	4
Janamêjaya	1
Jayâbhyudaya	1
Jayakîrtti	14
Jayanti-pura	4
Jayasimha	5
„ -Dêva	4
Jhallari	9
Jiḍḍuḷige-nâḍ	6
Jinachandra	14
Jinadatta	8
„ -Râya	13
Jinêndra	14
Kachchiya Gaṅga	5
Kadamba	1, 2, 3, 4, 14
„ Châḷukya	10
„ genealogy of	2
Kâdambari	13
Kâḍava	5, 7, 8
Kaḍuḷakaḷani	2
Kâḍuveṭṭi	5, 7, 8
Kaivalyanâtha	1
Kakka	3, 4
Kakkala-Dêva	3, 4
Kâkarasa	3
Kâkustha	2
Kaḷachurya	1, 4, 9
„ kula	9
Kâḷañjarapura	9
kalas'a	14
Kali-kâla	8
„ -gaṇadhara	8
Kaliṅga	4, 6
Kali-Noḷambâdhirâja	3
Kalise	9
Kallûrguḍḍa	4, 5, 6
Kalyâṇa	4, 15
Kâma-Dêva	3
Kâmâmbika	11
Kâmbôjas	11
Kampa	11
Kanakasêna	8
Kañchala-Dêvi	5
Kañchale	5
Kâñchî	3, 4, 5, 6, 7
Kannara II	3
„ III	3
Kannôja	11
Kanyâkubja	5
Kârakala	13
Karṇṇâṭa	2, 13
Kârttikêya	4
Kâryya	13
Kâśyapa-gôtra	13
Kathiawar	10, 11
Kaurava	5
Kâva	3
„ -Dêva	3, 10
Kavale-durga	12
Kâvêrî	12
Kaviparamêshṭi	8
kayscre	8
Keḷadi	1, 15, 16
Kêraḷa	4
Kêsari Vikrama	13
Kêśâvâryya	14
Kielhorn, Dr.	12
Kirakuḷa-Nâyaka	9
Kiriya-Mâdhava	5
Kîrtti-Dêva	3, 6
Kîrttivarmma	3, 4
Kishkindhâ-nagari	1
Koḍakaṇi	12
Kôḍiya-maṭha	5
Kolli	3
„ -Pallava-Noḷamba	3
Kolliyarasa	3
Koṇḍakundâchâryya	8
Koṇḍakundânvaya	13
Koṇḍemarasa	3
Koṅkaṇa	4, 11, 12, 14
Koṅkaṇiga	9

	Page
Kopaṇa ..	13
Kôṭi-Nâyaka ..	10, 11
Kôṭiśvara ..	11
Koṭṭiga-Dêva ..	3
Kṛishṇa ..	11
„ -Râja ..	5
„ -Râya ..	13, 14
„ -varmmâ ..	2
Kṛiyâśakti ..	12
Kriyâśakti-paṇḍita ..	4
Kûḍagere plates ..	2
Kumâra Immaḍi-Ballaha-Dêvarasa ..	11
Kumârasêna ..	8
Kundamarasa ..	3
Kupaṭûr ..	11, 15
Kuppagaḍḍe ..	1, 5
Kuppaṭûr ..	3
Kurukshêtra ..	6
Kuru-kula ..	1
Kshêmapura ..	14
Lakshmaṇa ..	5
Lâḷa ..	4
Lalliya ..	5
Laṅkâ ..	12
Latiu ..	16
Lingâyit ..	9
„ Mahattu maṭhas	15
Madanâvatâra ..	5
Maddagiri plates ..	2
Mâdhava .	5, 6, 12
Mâdhavachandra ..	14
Madhura ..	6
Madhurâ ..	12
Mâghachandra ..	14
Mâghanandi ..	14
Mahâbala ..	12
Mahadêva ..	13
Mahêndrântaka ..	5
Mahamuda Sultrâṇa	14
Malabar ..	16
Mâlala-Dêvi ..	3
Mâḷava ..	2, 4
„ -Gaṅga .	5
Mâḷavî .	10
Male-râjya .	12
Maḷeyâḷa ..	4
Malli-Dêva ..	3
Mallikârjuna ..	11
Mallubâyi ..	11
mâna-stambha ..	14
Mânavya-gôtra ..	2, 4
Mândhâṭri ..	2
„ -varmmâ ..	2
Mâṇikyanandi ..	14
Mârapa ..	11, 12
„ -puri ..	12
Mârasimha-Dêva ..	5
Mârasiṅga ..	6
„ -Dêva ..	6
Mârttâṇḍa ..	14
Maruḷa ..	5
„ -Dêva ..	5
Matsya ..	5
Mauni-dêva ..	8
Mêlâmbikâ ..	11
Mêrunandi ..	14
Mogal .	15
Mothers, group of ..	2
Mṛigêśavarmmâ ..	2, 3
Mudapa ..	11
Muhammadans ..	15
mukta ..	12
Muktahariharapura ..	12
Mummuri .	4
Muniviṇḍa-kshêtra	1
„ -maṭha ..	1
muruja	9
Mushkara ..	4
Mudra ..	6
Mysore ..	1, 16
nâḍi-gauḍike ..	16
Nâgakhaṇḍa ..	11
Nagar ..	15, 16
Nâgarakhaṇḍa .	10, 11
Nagari .	13
Nandana-Malli-bhaṭṭa	13
Nandi ..	16
„ -saṅgha ..	13
Naṇḍa-Dêva ..	13
Nañjarâyapaṭṭaṇa ..	13
Nanni-S'ântara ..	5, 6, 8
Nanniya-Gaṅga ..	6
Narasa ..	12
Narasimha .	13
„ III ..	11
Narasiṅga ..	5, 6
Nârâyaṇi-Dêvî ..	11
Nêmichandra ..	14
Nêmîśvara ..	14
Nêpâla .	11
Nija-Râma ..	3
nirghôshaṇa ..	9
nirvâṇa ..	12
Nissaṅkamalla ..	9
Nitimârgga ..	5
Nizam's Dominions	13
Noḷambakuḷântaka ..	5
Noḷambarâditya ..	3
Noḷambavâḍi ..	4
Nṛipa-Kâma ..	5
Nṛisimha ..	12
Nyâsa ..	14
Nyâyakumuda-chandrôdaya	14
Oḍḍuga ..	8
Padma ..	13
Padmâmbâ ..	13
Padmaṇa ..	13
Padmanandi .	14
Padmâvati .	10
Padumaṇṇa-Seṭṭi ..	13
Palâśikâ ..	3
Pallava-malla ..	5
Pallavas .	2, 3, 4, 5
Pañcha-basadi ..	16
„ -kûṭa ..	8
Pañchâḷa ..	4
pañchâmṛita ..	10
Pañcha-vasadi ..	8
Pâṇḍava ..	1
Paṇḍita-Râya ..	14
Pâṇḍya ..	4, 12, 14
„ -Dêva ..	9
Pâṇini-sûtras ..	14
Paramâgama ..	14
Paramêśvara ..	4
Pârśvanâtha-vasati ..	14
Parvvatâvali Kâlâmukha ascetics ..	4
Pâtâla chakravartti ..	11
Pâtrakêsari ..	14
paṭṭaṇa . ..	12
Paṭṭi-Pomburchchha-pura	6
Penugoṇḍa ..	15
Pêringiya-mata ..	13
Permmânaḍi ..	5
Polakêsi ..	4
Pomburchcha ..	6, 8, 9, 14
Ponnalâ-Dêvî ..	11
poy Sala ..	10
Prabhâchandra ..	14
Prabhâsa-kshêtra ..	10
Prabhûtavarsha-Gôyiudara-„ Ballaha Jagattuṅga	3
pradhâna râjadhâni ..	12
Pratâpa-Dêva-Râya	11
pratikrita-svâddhyâya-chaychchâ-pâragas ..	2
Praudha-Pratâpa-Dêva-Râya	11
Premâra ..	2
Prithuvî-Seṭṭi ..	12
Pûjyapâda ..	8, 14
Pulakêśi ..	4
Purale ..	4, 5, 6
Pu-hpasêna ..	8
Râchamalla ..	8
Râha ..	6, 8
Râjâdityarasa ..	3
Râjamalla ..	5
„ -Dêva ..	5
Râja-Vidyâdhara ..	5
Râjya-samuddharaṇam	8
Rakkasa-Gaṅga ..	5, 6, 8
„ -Permmânaḍi ..	5

	Page
Râkshasa ..	6
Râma ..	5
Râmachandra ..	13
Râmachandrapura maṭha	13
Râmachandra-Râya ..	11
Râmapuṇya-vallabha	4
Râmarâja-Nâyaka ..	15
Râmêśvara .	12
Râshṭrakûṭa ..	1, 3, 4, 5
Ravi-Dêva-Vâṇe ..	11
Ravivarmmâ ..	3
Râya-Murâri Sôvi-Dêva	9
Râyatamma ..	5
Rôhiṇi-Dêvî ..	5
rûpa-siddhi ..	8
S'abdânuśâsana, Prakriyâ	8
S'abdâvatâram ..	14
Sadâśiva-Râya ..	15
„ „ -Nâyaka	15
sâhaṇi ..	9
Saigoṭṭa ..	5
S'aivâgama sâra-saṅgraha	12
Śâkaṭâyana-sûtra, *Nyâsa*	14
Sala ..	10
Sâlivâhana-śaka ..	1
Sâlivoge ..	4
Sâḷuva ..	1, 13
„ Dêva-Râya ..	13
„ Kṛishṇa-Dêva	13, 14
„ Malli-Râya ..	13, 14
Sâḷuva Nṛisimha ..	13
„ Tikkama ..	13
Sâḷuvêndra ..	13
Sâḷva-malla ..	14
Samantabhadra ..	8, 13
Saṁhita-s'âstra ..	14
Samudra-Gupta ..	2
Sandaṇi-simha ..	11
Saṅgama ..	11, 12
Saṅgi-Râja ..	13
Saṅgitapura .	13
Sanivâra-siddhi ..	9
Saṅka ..	11
Saṅkappa-Râyappa ..	12
Saṅkarâmbâ ..	13
Sântaḷige Thousand	4, 6, 7, 8
S'ântara ..	1, 5, 6, 8, 9
S'ântârânvaya ..	6
S'ântaras, genealogy of	6, 7
Sântavêndra ..	13
S'ântivaravarmmâ .	2
S'ântivarmmâ ..	2, 3
s'ârâbudâra ..	15
S'âradâ ..	13
Sarasvatî ..	13
Sarbbêśvara-dêva ..	11
Sarvajña-kalpam ..	8
sati ..	3
satya-ratnâkara ..	9
Satyavâkya ..	5
Saurâshṭra ..	10
Sênavara ..	1, 9
Sênavarasa ..	9
Seringapatam ..	12, 13
Sêtu ..	1, 11
Sêuṇa ..	1, 10, 13
Seven Mâḷavas ..	5
„ Mothers ..	4
Sêvuṇa ..	10
Sewell, Mr. R ..	12
shaṭ-tarka ..	14
„ *-Shaṇmukha* ..	8
Shikârpur ..	11
shist ..	16
Siddhântakirtti ..	13
Sikandara Suritrâṇa	14
Sikhs ..	16
Simhakirtti ..	14
Simhaṇa ..	10
„ -Dêva ..	10
Simhanandi ..	6, 8, 14
Sinda ..	1, 11
„ -Gôvinda ..	11
Sîra ..	15
Sîtâ-Râma ..	1
S'ivakôṭi ..	8
S'ivamâra ..	6
„ -Dêva ..	5
„ -mata ..	5
S'lôkavârttikâlaṅkâra	14
Sôma-Dêva-Vâṇe .	11
„ -kula ..	13
Sômanâtha ..	10
Sômaśarmmârya ..	2
Sômêśvara-Dêva ..	4
Sorab plates ..	3
South Kanara ..	3, 13
Sôyi-Dêva ..	3, 11
S'ravaṇa Belgoḷa ..	12, 13
S'rigiri ..	11
„ -nâtha ..	12
S'rîpâla ..	8, 14
S'ripuru-ha ..	5
S'rîraṅganagara ..	13
S'rîraṅgapaṭṭaṇa ..	12
s'rî-Vâraha ..	1
S'rivijaya ..	8
„ -dêva ..	8
s'rî-vijaya-s'iva ..	2
S'rivikrama ..	5
S'ubhakîrtti ..	14
Sudatta ..	10
Sûla .	8
Svâmi-Mahâsêna ..	2
svarga ..	3
Taḍaṅgâla-Mâdhava	2, 5
tad anvayô Gaṅgânvayaḥ	5
Tailaha-Dêva ..	3
Tailapa ..	4, 8
„ Dêva ..	3
Talakâḍu ..	4
Taṭṭekere ..	5
Tatvârtha-sûtra ..	8, 13
„ „ *vritti* .	8
„ „ *-tîkâ* ..	14
Taulava-dêśa ..	13
Tavaṇasi ..	8
Tâvi ..	5
Teluṅga ..	4
„ -Râya ..	10
Teyilaha ..	4
Thakkura ..	10
„ Kannara-Dêva	10
Thâṇa ..	4
thânas ..	15
Timma ..	11
Tippâji ..	12
Tîpu Sultân ..	16
Tîrthaha||i .	12
Toṇḍa-maṇḍalikas ..	9
Toṇḍe-nâḍ Forty-eight Thousand	5
Toramarâ-vishaya ..	4
Trailôkyamalla Âhavamalla-Dêva	5
„ Vîra-Noḷamba-Pallava-	4
Permmanaḍi Jayasingha-Dêva	
„ Vîra-S'ântara ..	8
Trairâjya Pallava ..	4
Traividya ..	8
Tribhuvanamalla ..	5
„ -Sântara	8
Trilôkasâra ..	14
Tulu ..	9, 14
Tuluva ..	11
Tuṅgabhadrâ ..	1, 9
Turukas ..	15
Turushkas ..	4, 11, 12
turyya .	9
Uchhaṅgi ..	4
Udayagiri Virûpaṇṇa-Voḍeyar	12
Uddhare ..	6, 9
Ugrânvaya ..	6
Ugra-vaṁśa ..	6, 9
Umâsvâti ..	13
umbali ..	10
Urvvi-tilakam ..	8, 16
Vâdirâja ..	8, 14
Vâdirudra-paṇḍita ..	4
Vâdisimha ..	8
Vâdi-Vidyânanda ..	13
Vaidya-s'âstra ..	14
Vaijayanti-pura ..	4
vaitrâsana ..	9
Vaiyagrapîpâda-gôtra	1

	Page
Vajranandi ..	8
Vâmaśakti-muni ..	5
Vâṇa-khêḍa ..	11
Vanavâsi ..	4
Vâṇe ..	1, 11
Vaṅga ..	4, 11, 12
Vaṅgâḷya ..	14
Varadatta ..	8
Varddhamâna ..	8, 13, 14
„ -munîndra	14
varṇâś'rama dharmas	1
Vasantakîrtti ..	14
Vasantakumâra ..	4
Vâsava ..	5
Vasunandi ..	14
Vâsupûjya ..	14
Vellugi-Dêva ..	10
Veṅkaṭâdri-Nâyaka	15
Veṅkaṭapati-Râya .	15
Veṅkaṭappa-Nâyaka	15
Vidyânagara ..	14
Vidyânanda ..	13, 14
Vidyânanda svâmi .	13, 14
Vijaya ..	11
Vijayâditya ..	3, 5
Vijayanagar	1, 11, 13, 15, 16
vijaya-s'iva ..	2
vijaya-Vaijayanti ..	2
Vikka ..	11
Vikrama-Dêva-Vâṇe	11
Vikramâditya ..	3, 4
„ Satyâśraya ..	9
„ -Tribhuvanamalla-Dêva	4
Vikramâṅka ..	4
Vikrama-Sântara ..	8
Viḷarde .	5
Vimalachandra ..	8
Vinayâditya ..	3, 4
„ -Satyâśraya	3
vira-Ballâḷa II ..	9, 10
Vîra-Dêva .	5
„ -Hemmâḷi Immaḍi-Ballaha- Dêvarasa ..	11
vîrakal ..	9, 10
Vîramahâdêvi ..	5
Vîramârttaṇḍa-Dêva	5
Vîranandi ..	14
Virûpâksha ..	11
„ -Râya ..	12, 14
Virûpâmbikâ ..	12
Virupaṇṇa-Nâyaka	15
Viśâkha ..	13
Viśâlakîrtti ..	14
vishaya ..	11
Vishṇugôpa ..	5
Vishṇuvarddhana ..	10
Vishṇuvarmmâ ..	3
Viṭṭaṇṇa-Vodeyar ..	12
Western Ocean ..	2
Yâdava ..	1, 10
Yadus ..	11
Yôjana-śrêshṭi ..	14
Yudhishṭhira ..	1
„ era .	1
„ -śaka ..	1
Yuvarâjas ..	14

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